

BHĀVAPRAKĀŚA OF BHĀVAMISRA

(Text, English Translation, Notes, Appendices and Index)

Prof. K. R. SRIKANTHA MURTHY



KRISHNADAS ACADEMY, VARANASI

2

BHĀVĀPRAKĀŚA

OF
BHĀVĀMIŚRA

(Including Nigraṇṭu Portion)

Prof. K. R. SRIK

615. 532
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पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या

आगत संख्या 13547

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Stock Verification-2024

अखिलका पुस्तक सदन

शंकर आश्रम, ज्वालापुर (हरिद्वार)

पिन-249407 ☎-454789

KRISHNADAS AYURVEDA SERIES

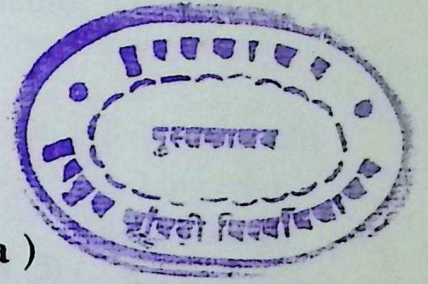
45

BHĀVAPRAKĀŚA OF BHĀVAMIŚRA

(Text, English Translation, Notes, Appendices and Index)

VOL.2

(Madhya and Uttara Khaṇḍa)



135476

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135476

KRISHNADAS ACADEMY, VARANASI

Publisher : Krishnadas Academy, Varanasi.
Printer : Chowkhamba Press, Varanasi.
Edition : First, 2000 .

ISBN : 81-218-0033-1 (Vol. II)
ISBN : 81-218-0034-X (Set)

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615.536
mur-B.2

© **KRISHNADAS ACADEMY**
Oriental Publishers & Distributors,
Post Box No. 1118
K. 37/118, Gopal Mandir Lane
Varanasi-221 001
Phone : 335020

Also can be had from
Chowkhamba Sanskrit Series Office
K. 37/99, Gopal Mandir Lane
Near Golghar (Maidagin)
Post Box No. 1008, Varanasi-221 001 (India)
Phone : Off. 333458 Resi. : 334032 & 335020

PREFACE

This second and final volume of translation of Bhāvaprakāśa, comprises of Madhya and Uttara Khaṇḍa, (middle and last sections) of the text.

Madhyakhaṇḍa has 71 chapters divided into four parts and deals with diagnosis and treatment of diseases of the first six branches of Āyurveda. Uttara khaṇḍa has only two chapters, one each for Vṛṣa (vājīkaraṇa) and Jarā (rasāyana) Total number of chapters of the entire text is thus - 80.

The order of arrangement of chapters in Madhya khaṇḍa is similar to that found in Mādhava nidāna. Separate chapters for some new diseases have also been added, which are as follows -

- | | | |
|-----------------|---------------------------------------|-----------------|
| 1. Jvarātisara. | 2. Amlapitta including, śleṣma pitta. | 3. Pitta vyādhi |
| 4. Kapha vyādhi | 5. Plīhayakṛt vyādhi | 6. Lingārśas |
| 7. Snāyuka roga | 8. Phiraṅga roga | 9. Somaroga |

Description of diseases includes aetiology, symptomatology, prognosis and treatment in detail. In treatment, both Kāṣṭhaśadhas (herbal formulae) and Rasauśadhas (mercurial and metallic (herbomineral formulae), have been mentioned. Procedure of preparing some of these have also been described. For majority of Rasauśadhas, Bhāvamiśra has even mentioned the source (text) from which these have been borrowed. In addition to medicinal formulae culled from earlier classical texts, Bhāvamiśra has given good number of anubhūta yogās (formulae found effective by experience) which includes Ekaśadha Prayoga (single drug treatment). With these merits Bhāvaprākāśa is a very valuable book for practioners of Āyurveda medicine.

Similar to the first volume, this also is a faithful translation for the meaning of technical terms and identification of some drugs. I have solely depended on the commentary of Bhāvamiśra, since he differs here and there from the views of earlier authorities especially in interpreting names of drugs on these points. So this translation provides a glimpse of the commentary also. I have added my own notes where necessary to explain the subject matter. Readers may refer Vol. 1 of my translation for Botanical names of drugs. Necessary appendices have also been furnished for ready reference.

Bhāvaprakāśa has been translated into Hindi and some other Indian languages but had not been translated to any foreign languages so far. My translation of the complete text in English is the first in that direction.

With the publication of this volume, I have completed the task of rendering the Laghu trayī - "Three minor authoritative texts" of Āyurveda into English.

IV

BHĀVAPRAKĀŚA-MADHYAKHANDA

I hope these will help the students, teachers, research workers of Āyurveda and even others interested in ancient Indian Medicine. I feel my labours amply rewarded, if this work creates an ardent interest for further study.

I have dedicated this volume to my earlier colleagues, Dr. Shyamamma and Dr. M.A.T. Narayan - senior physicians Govt. Ayurvedic Hospital, Mysore, who guided me at the beginning of my official career.

Dr. Shyamamma was elder to me by many years and a senior physician. I was then the junior most. Still she developed an affection towards me like a mother. She was an efficient Āyurveda physician and patients used to come even from far off places seeking her help. She was a very kind lady and looked after the treatment of her patients with utmost care. Many times she paid money from her pocket to poor patients to purchase the required medicines and food. I have learnt much from her on the many methods of treatment, appropriate usage of medicinal formulae. As her affection deepened, she used to invite me and Dr. Narayan to her house for every happy occasion - big or small, to share the joy and sweet relishing food, together. I owe a debt of gratitude to this noble lady.

Dr. M.A.T. Narayan, helped me, learn the management of In-patient wards, maintainance of hospital records, looking after preparation of medicines in the pharmacy, storage and maintaince of accounts etc. He had an expertise on these subjects and taught me with great friendliness. I am highly obliged to Dr. Narayan for all his guidance and help at the start of my official career in a major government Institution.

Dedication of this volume to these two senior colleagues is just a token of expression of my gratitude to them.

Ere concluding I convey my hearty thanks to my first daughter Smt. K.S. Revathi, B.A. who has typed the manuscripts with great devotion. I also thank my second son-in-law Sri. G. Mahesh for his help in preparing the Appendices and Index.

I am beholden to Sri B.M.D. Gupta of M/s. Chowkhamba Sanskrit Series Office, Varanasi. the reputed Indological publishers for bringing out these volumes through their Krishnadas Academy.

“सर्वे जनाः सुखिनो भवन्तु”

349. "NANDANA"
16th cross, 5th Main
Jayanagar
MYSORE - 570 014

K. R. SRIKANTHA MURTHY

Key to Indo-Romanic translation

अ	आ	इ	ई	उ	ऊ	ऋ	
a	ā	i	ī	u	ū	r̥	
ए	ऐ	ओ	औ	अँ	अः		
e	ai	o	au	aiṁ	aḥ		
क्	क	ख्	ख	ग्	ग	घ	ङ
k	ka	kh	kha	g	ga	gha	ṅa
च	छ	ज	झ	ञ			
ca	cha	ja	jha	ña			
ट	ठ	ड	ढ	ण			
ṭa	ṭha	ḍa	ḍha	ṇa			
त	थ	द	ध	न			
ta	tha	da	dha	na			
प	फ	ब	भ	म			
pa	pha	ba	bha	ma			
य	र	ल	व	श			
ya	ra	la	va	śa			
ष	स	ह	क्ष	त्र	ज्ञ		
ṣa	sa	ha	kṣa	tra	jña		

*Dedicated to
my elder colleagues*

DR. Shyamamma. L.A.M.S.

and

DR. M. A. T. Narayan. L.A.M.S.

Dedicated to
my elder colleagues

Dr. Shrinivasan, I.A.S.
and
Dr. M. A. T. Natarajan, I.A.S.

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BHĀVA PRAKĀŚAH

Madhyakhaṇḍa—Section-II

Prathama bhāga—Part-I

Chapter-1

प्रथमो ज्वराधिकारः

Jvara adhikāra—Fever—diagnosis and treatment

Jvarotpatti—Origin of fever

यतः समस्तरोगाणां ज्वरो राजेति विश्रुतः ।

अतो ज्वराधिकारोऽत्र प्रथमं लिख्यते मया ॥ १ ॥

Since Jvara (fever) is widely known as 'king of all diseases', this chapter on fevers is described first, by me.

दक्षापमानसंकुद्धरुद्रनिःश्वाससम्भवः ।

ज्वरोऽष्टधा पृथग्द्वन्द्वसङ्घातागन्तुजः स्मृतः ॥ २ ॥

Jvara is born from the anger of Rudra (Lord Śiva) caused by humiliation done to him by Dakṣa; it is of eight kinds, viz. from each of the dosas seperately, by the combinaiton of any two doṣās, by the combination of all the three doṣās and by āgantū (exogeneous) causes.

Notes—

The eight kinds of fever may be enumerated as follows—

1. Ekadoṣaja—vātaja, pittaja and kaphaja	3
2. Dvañdvaja	
(Samsargaja)—vātapittaja, vātakaphaja, pittakaphaja	3
3. Tridoṣaja	} —vāta, + pitta, + kapha
Sanghātaja	
Sannipātaja	
4. Āgantūja	1
Total =	8

Nidāna-Samprāpti—causes and pathogenesis

मिथ्याऽऽहारविहाराभ्यां दोषा ह्यामाशयाश्रयाः ।

बहिर्निरस्य कोष्ठाग्निं ज्वरदाः स्यु रसानुगाः ॥ ३ ॥

Doṣās getting increased by indulgence in improper/unsuitable/unhealthy foods and activities, become localised in the āmāśaya (stomach), push the koṣṭhāgni (digestive fire) to the exterior (dhātus/tissues) vitiate the rasa (the first dhatu) and produce Jvara (fever).

Notes—

Important points to note in this verse are; all improper foods and activities as the cause, localisation of increased doṣās in the stomach and gastro-intestinal tract, poor digestive activity, increase of temperature felt in the skin and improper formation of Rasadhatu.

Pūrvarūpa—Premonitory symptoms

श्रमोऽरतिर्विवर्णत्वं वैरस्यं नयनप्लवः ।

इच्छाद्वेषौ मुहुश्चापि शीतवातातपादिषु ॥ ४ ॥

जृम्भाङ्गमर्दो गुरुता रोमहर्षोऽरुचिस्तमः ।

अग्रहर्षश्च शीतं च भवत्युत्पत्स्यति ज्वरे ॥ ५ ॥

सामान्यतो विशेषात्तु जृम्भाऽत्यर्थं समीरणात् ।

पित्तान्नयनयोर्दाहः कफन्नान्नाभिनन्दनम् ॥ ६ ॥

Feeling of fatigue, uneasiness, discolouration, bad taste in the mouth, eyes full of tears, like and dislike alternately for cold breeze, sunlight etc. more of yawnings, bodyache, feeling of heaviness, horripilations, loss of taste/appetite, stupor, lack of happiness and feeling of cold—these are the premonitory symptoms in general; too much of yawning in fever due to samīraṇa (vāta), burning sensation in the eyes in fever due to pitta and lack of desire for food in fever due to kapha are special features.

रूपैरन्यतराभ्यां तु संसृष्टैर्द्वन्द्वजं विदुः ॥ ७ ॥

सर्वलिङ्गसमावायः सर्वदोषप्रकोपजे ॥ ८ ॥

Presence of symptoms of two doṣās will be seen in fevers due to increase of two doṣās and the presence of symptoms of all the doṣās will be seen in fever caused by increase of all the three doṣās together.

Sāmānya lakṣaṇa—Common symptoms

स्वेदावरोधः सन्तापः सर्वाङ्गग्रहणं तथा ।

युगपद्यत्र रोगे तु स ज्वरो व्यपदिश्यते ॥ ९ ॥

That disease in which obstruction (absence) of sweating, feeling of intense heat, aches and pains all over the body—these three manifesting simultaneously is called Jvara (fever).

रुणद्धि चाप्यपां धातून् यस्मात्तस्माज्ज्वरातुरः ।

भवत्यत्युष्णगात्रश्च स्विद्यते न च सर्वशः ॥ १० ॥

Since the (channels of) ap-dhātu (fluid tissues) are blocked, the patient of fever becomes very hot in his body all over and does not perspire.

Jvara sāmānya cikitsā—general treatment of fevers

अंशाशं यत्र दोषाणां विवेक्तुं नैव शक्नुयात् ।

साधारणीं क्रियां तत्र विदध्यात्तु चिकित्सकः ।

सामान्यतो ज्वरी पूर्वं निर्वाते निलये वसेत् ।

निर्वातमायुषो वृद्धिमारोग्यं कुरुते यतः ॥ ११ ॥

When it is not possible to determine the mode of increase of the doṣās (in fevers), then the physician should adopt general/simple treatment.

Generally the patient of fever should be made to reside in a room devoid of (strong) breeze. Absence of (strong) breeze promotes both longevity and health.

व्यजनस्यानिलस्तृष्णास्वेदमूर्च्छाश्रमापहः ।

तालवृन्तभवो वातस्त्रिदोषशमनो मतः ॥ १२ ॥

वंशव्यजनजः सोष्णो रक्तपित्तप्रकोपणः ।

चामरो वस्त्रसम्भूतो मायूरो वेत्रजस्तथा ॥

एते दोषजितो वाताः स्निग्धा हृद्याः सुपूजिताः ॥ १३ ॥

Air from the fan relieves thirst, sweating, fainting and fatigue. Air from the fan of tāla leaves mitigates all the three doṣās, air from the fan made of bamboo is heat producing, aggravates both rakta (blood) and pitta; air from cāmara (yak's hair), thick cloth, peacocks's feathers and cane mitigate the doṣās, is coolant, pleasing, comforting and so desirable.

नवज्वरी भवेद् यत्नाद् गुरुष्णावसनावृतः ।

यथर्तुपक्वपानीयं पिबेत्किञ्चिन्निवारयन् ॥ १४ ॥

विनाऽपि भैषजैर्व्याधिः पथ्यादेव निवर्तते ।

न तु पथ्यविहीनस्य भेषजानां शतैरपि ॥ १५ ॥

Patient of fever of recent onset should wear thick warm cloth invariably; only boiled water suitable to the season should be consumed in little quantity but not avoid it totally.

Diseases get cured even without any medicines by following pathya (suitable regimen of diet and activities) but diseases of the person does not get cured even by hundred medicines when he does not follow pathya.

Suśruta says

परिषेकान्प्रदेहांश्च स्नेहान् संशोधनानि च ।

दिवास्वप्नं व्यवायञ्च व्यायामं शिशिरं जलम् ॥ १६ ॥

क्रोधप्रवातभोज्यांश्च वर्जयेत्तरुणज्वरी ॥ १७ ॥

The patient of fever of recent onset should not resort to pariṣeka (medicinal bath), applying poultices, oleation, purifications (emesis and purgation), day sleep, copulation, physical exercises, drinking cold water, anger, exposure to strong breeze and (heavy) meals.

शोषं छर्दि मदं मूर्च्छां भ्रमं तृष्णामरोचकम् ।
प्राप्नोत्युपद्रवानेतान्परिषेकादिसेवनात् ॥ १८ ॥

By resorting to bath etc. (enumerated above) emaciation, vomiting, toxicity, fainting, giddiness, thirst, loss of taste/appetite and other complications/secondary disorders, will arise.

Hārīta says

व्यायामाज्वरसंवृद्धिर्व्यायात्स्तम्भमूर्च्छनम् ।
मृतिश्च स्नेहपानाद्यैर्मूर्च्छाच्छर्दिर्मदोऽरुचिः ॥ १९ ॥
गुर्वन्नभोजनात्स्वप्नाद्विष्टम्भो दोषकोपनम् ।
अग्निसादः खरत्वञ्च स्रोतसां च प्रवर्त्तनम् ॥ २० ॥

Indulgence in exercise causes great increase of fever, copulation causes rigidity of the body, fainting and death; drinking fats (oleation therapy) leads to fainting, vomitings, toxicity, loss of taste/appetite, heavy foods and day-sleep cause indigestion, increase of doṣās, poor digestive activity, roughness of the channels and elimination of materials.

सज्वरो ज्वरमुक्तो वा विदाहीनि गुरूणि च ।
असात्स्यान्नानि पानानि विरुद्धाध्यशनानि च ॥ २१ ॥
व्यायाममतिचेष्टां वाऽभ्यङ्गं स्नानं च वर्जयेत् ।
तेन ज्वरः शमं याति शान्तश्च न पुनर्भवेत् ॥ २२ ॥

The patient of fever or the person relieved of fever recently should avoid foods, which cause burning sensation during digestion, which are hard to digest, unaccustomed foods and drinks, incompatible foods, eating large amounts very frequently, overindulgence in exercise and other activities, oil-massage and bath. By following this regimen, fever subsides and does not appear again.

Lañghana—fasting

आमाशयस्थो हत्वाऽग्निं सामो मार्गान् पिधाययन् ।
विदधाति ज्वरं दोषस्तस्माल्लङ्घनमाचरेत् ॥ २३ ॥

The doṣās aggravated and getting localised in the āmāśaya (stomach) destroy the gastric fire (digestive power), then associating with āma (undigested materials) obstruct the passages (of rasa dhātu-the circulating tissue) and produce jvara (fever); hence lañghana (fasting) should be done (in fever).

Caraka and Vāgbhata say—

ज्वरादौ लङ्घनं प्रोक्तं ज्वरमध्ये तु पाचनम्।
ज्वरान्ते भेषजं दद्याज्वरमुक्ते विरेचनम्॥ २४॥
त्रिविधं त्रिविधे दोषे तत्समीक्ष्य प्रयोजयेत्।
दोषेऽल्पे लङ्घनं पथ्यं मध्ये लङ्घनपाचनम्॥
प्रभूते शोधनं तच्च मूलादुन्मूलयेन्मलान्॥ २५॥

Lañghana (fasting) is necessary at the beginning of fevers (early stages), pācana (digestive drugs therapy) during the middle, medicines (anti-febrile) at the end and purgation (therapy) after relief from fever when all the three doṣās are aggravated; these three therapies should be appropriately planned and administered. If the aggravation of doṣās is mild, lañghana (fasting) is ideal (enough), if it is moderate both lañghana and pācana are needed and if aggravation is great śodhana (purification) is ideal; by these methods the doṣās should be expelled out from their seats.

Cakradatta says—

तरुणं तु ज्वरं पूर्वं लङ्घनेन क्षयं नयेत्।
आमदोषमलिङ्गाद्वा लङ्घयेत्तं यथाविधि॥ २६॥

The patient of fever of recent onset whether having symptoms of āma or not should be made to undergo lañghana (fasting) as prescribed.

Others say—

वातः पचति सप्ताहात्पित्तं तु दशभिर्दिनैः।
श्लेष्मा द्वादशभिर्घस्त्रैः पच्यते वदतां वर॥ २७॥
लङ्घनं लङ्घनीयस्तु कुर्याद्दोषानुरूपतः।
त्रिरात्रमेकरात्रं वाऽहोरात्रमथवा ज्वरे॥ २८॥
निर्वातसेवनात्स्वेदाल्लङ्घनादुष्णवारिणः ।
पानादामज्वरे क्षीणे पश्चादौषधमाचरेत्॥ २९॥

Vāta undergoes ripening in seven days, pitta in ten and śleṣma (kapha) in twelve days, lañghana (fasting) for those suitable for it should be as required for the doṣās for either three days, one day or half day (day or night).

After the doṣās become decreased by resorting to avoidance of breeze, inducing perspiration, fasting and drinking warm water the nascent fever should be treated with drugs.

Ātreya says—

ज्वरादौ लङ्घनं प्रोक्तं ज्वरमध्ये तु पाचनम्।
ज्वरान्ते भेषजं दद्याज्वरमुक्ते विरेचनम्॥ ३०॥

Lañghana (fasting) is ideal at the commencement of fever, pācana (diges-

tive therapy) at the middle, drug therapy (antifebrile) at the end and purgation therapy after relief from fever is advisable.

दोषशेषस्य पाकार्थमग्नेः सन्धुक्षणाय च ।
 लङ्घितश्चाप्यदोषश्चेद्यवागूपानमाचरेत् ॥ ३१ ॥
 शालिषष्टिकमुद्गानां यूषं वा शस्तमाचरेत् ।
 पञ्चकोलेन संसिद्धां यवागूं मध्यलङ्घने ॥ ३२ ॥
 अत्यर्थं लङ्घितं दृष्ट्वा तस्य संतर्पणं हितम् ।
 द्राक्षादाडिमखर्जूरप्रियालैः सपरूषकैः ॥ ३३ ॥
 तर्पणार्हस्य कर्तव्यं तर्पणं ज्वरशान्तये ॥ ३४ ॥

To digest the residual doṣās remaining even after fasting, and to increase the digestive fire, the patient should be made to drink yavāgū (gruel) or yūṣa (soup) of śāli, ṣaṣṭika or mudga, it being boiled with pañcakola in case of madhya lañghana (moderate fasting); if the patient is seen to have been atilañghita (greatly weak by fasting) giving tarpaṇa (nourishing food) to those who are suitable for it is ideal, tarpaṇa being made from drākṣā, dāḍima, kharjūra, priyāla and parūṣaka; this relieves fever.

Lañghana phala—benefits of fasting

लङ्घनेन क्षयं नीते दोषे सन्धुक्षितेऽनले ।
 विज्वरत्वं लघुत्वं च क्षुच्चैवास्योपजायते ॥ ३५ ॥

By fasting, the doṣās get decreased, the digestive fire becomes keen, fever gets relieved, body becomes light, and the patient develops hunger.

Suśruta says—

अनवस्थितदोषाग्नेर्लङ्घनं दोषपाचनम् ।
 ज्वरघ्नं दीपनं काङ्क्षारुचिलाघवकारकम् ॥ ३६ ॥

Fasting cooks the unsteady/circulating doṣās and augments digestive fire, destroys fever, produces hunger, desire for food and feeling of lightness of the body.

Samyak lañghana lakṣaṇa—signs of correct fasting

वातमूत्रपुरीषाणां विसर्गे गात्रलाघवे ।
 हृदयोद्गारकण्ठास्यशुद्धौ तन्द्राक्लमे गते ॥ ३७ ॥
 स्वेदे जाते रुचौ चापि क्षुत्पिपासासहोदये ।
 कृतं लङ्घनमादेश्यं निर्व्यथे चान्तरात्मनि ॥ ३८ ॥

Elimination of flatus, urine and faeces, feeling of lightness of the body, purity of the heart (stomach), belching, throat and mouth, absence of stupor and exhaustion, appearance of sweating, good taste in the mouth, hunger and thirst and absence of discomfort in the mind are signs of proper fasting.

Hina lañghana lakṣaṇa—signs of inadequate fasting

कफोत्क्लेशः सहल्लासः घ्ठीवनं च मुहुर्मुहुः ।

कण्ठास्यहृदयाशुद्धिस्तन्द्रा स्याद्धीनलङ्घने ॥ ३९ ॥

Elimination of kapha from the mouth accompanied with nausea, frequent expectoration, impurity of the throat, mouth and chest and stupor are the symptoms of inadequate fasting.

Ati lañghana lakṣaṇa—signs of excess of fasting

पर्वभेदोऽङ्गमर्दश्च कासः शोषो मुखस्य च ।

क्षुत्प्रणाशोऽरुचिस्तृष्णा दौर्बल्यं श्रोत्रनेत्रयोः ॥ ४० ॥

मनसः संभ्रमोऽभीक्ष्णमूर्ध्ववातस्तमो हृदि ।

देहाग्निबलहानिश्चलङ्घनेऽतिकृते भवेत् ॥ ४१ ॥

Pain in the joints, body-aches, cough, dryness of the mouth, loss of hunger and taste/appetite, thirst, debility of the ears and eyes, restlessness of the mind, frequent belching, unconsciousness, loss of strength of the body and digestive fire—all these occur due to excess of fasting.

बलाविरोधिना चैनं लङ्घनेनोपपादयेत् ।

बलाधिष्ठानमारोग्यं यदर्थोऽयं क्रियाक्रमः ॥ ४२ ॥

The patient (of fever) should be advised to do fasting without endangering strength of the body, since health depends on strength and the aim of treatment is (restoration of) health.

Lañghana niṣedha—contraindications for fasting

तद्धिमारुततृष्णाक्षुत् मुखशोषभ्रमान्वितः ।

न कार्यं गुर्विणीबालवृद्धदुर्बलभीरुभिः ।

न क्षयाध्वश्रमक्रोधकामशोषचिरज्वरी ॥ ४३ ॥

Suśruta says—Fasting should not be advised to persons suffering from fever of vāta origin, with thirst, hunger, dryness of the mouth, and giddiness, the pregnant woman, children, the aged, debilitated, fretful, who are emaciated by loss of tissues, too much of walking, fatigue, anger, lust, consumption and fever of long duration.

Lañghanam avaśyam—indications

अवश्यमेव कुर्वीत ज्वरी सामे समीरणे ।

लङ्घनं ह्यामपाकार्थं न तदूर्ध्वं यथा कफे ॥ ४४ ॥

Fasting is necessary for patients of fever having sāma samīraṇa (vāta) till the āma gets cooked but not afterwards as in the case of kapha.

Āma-nirukti—definition of āma

आहारस्य रसः सारो यो न पक्कोऽग्निलाघवात् ।

आमसंज्ञाञ्च लभते बहुव्याधिसमाश्रयः ॥ ४५ ॥

आममन्नरसं केचित् केचित्तु मलसञ्चयम् ।
 प्रथमां दोषदुष्टिं वा केचिदामं प्रचक्षते ॥ ४६ ॥
 अविपक्रमसंसक्तं दुर्गन्धं बहुपिच्छिलम् ।
 सादनं सर्वगात्राणामाम इत्यभिशाब्दितः ॥ ४७ ॥
 तेनामेन समायुक्ता दोषा दूष्याश्च तादृशाः ।
 तदुद्भवा आमयाश्च सामा इति बुधैः स्मृताः ॥ ४८ ॥

The essence of food which is not well cooked because of poor strength of the digestive fire, derives the name 'Āma' and is the cause for many diseases.

Some say āma is the essence of food (undigested), some others say, āma is increase of mala and yet others say that it is the first vitiation (aggravation/increase) of doṣās.

Some others define 'āma' as undigested, non-homogeneous, bad smelling and very slimy material which causes troubles to all the parts of the body.

Doṣās and dūśyas (dhātus and malās) mixed with this āma resemble it (in properties); so these and the diseases produced by them are called as sāma (associated with āma) by the wise.

Vāta-sāma and nirāma—symptoms of āma admixture with vāta

वायुः सामो विबन्धाग्नि सादतन्द्राऽन्त्रकूजनः ।
 वेदनाशोथनिस्तोदैः क्रमतोऽङ्गानि पीडयेत् ॥ ४९ ॥
 विचरेद् युगपच्चापि गृह्णाति कुपितो भृशम् ।
 स्नेहाद्यैर्वृद्धिमायाति मेघे सूर्योदये निशि ॥ ५० ॥
 निरामो विशदो रूक्षो निर्गन्धोऽत्यल्पवेदनः ।
 विपरीतगुणैः शान्तिं स्निग्धैर्याति विशेषतः ॥ ५१ ॥

Sāma vāta produces constipation, weakness of digestive fire, stupor, intestinal gurgling, pain, swelling and pricking, moves all over the body giving rise to catching pain, gets aggravated by oleation etc; on cloudy days, at the time of sunrise and nights.

Nirāma vāta (unassociated with āma) is dry, has no smell, produces very little pain, gets mitigated by the use of substances of opposite qualities and especially by fatty materials.

Pitta—sāma and nirāma

पित्तं सामं भवेदम्लं दुर्गन्धं हरितं गुरु ।
 अम्लिकाकण्ठहृद्वाह करं श्यावं तथा स्थिरम् ॥ ५२ ॥
 निरामं पित्तमाताम्रमत्युष्णं कटुकं सरम् ।
 दुर्गन्धि रुचिकृद् वह्नि बलवर्धनमीरितम् ॥ ५३ ॥

Sāma pitta becomes sour, foul smelling, green coloured and heavy, produces sour eructations, burning sensation in the throat and chest.

Nirāma pitta is coppery red, very warm, bitter, laxative, has bad smell, is responsible for taste and digestive power, enhances strength of the body.

Kapha—sāma and nirāma

आविलस्तन्तुलः स्त्यानः कण्ठदेशे च तिष्ठति ।

सामो बलासो दुर्गन्ध स्तृक्षुधोरुपघातकृत् ॥ ५४ ॥

श्लेष्मा निरामो निर्गन्धः फेनवांश्छेदवानपि ।

भवेत् स पिण्डितः पाण्डु आस्यवैरस्यनाशककृत् ॥ ५५ ॥

Sāma kapha is turbid, thready, thick, stays in the throat, has bad smell, hinders thirst and hunger.

Nirāma kapha has no smell, is frothy, comes out in small bits, white in colour and removes bad smell in the mouth.

आलस्यतन्द्राहृदयाविशुद्धि दोषाप्रवृत्त्याविलमूत्रताभिः ।

गुरुदरत्वारुचिसुप्तताभिरामान्वितं व्याधिमुदाहरन्ति ॥ ५६ ॥

Vyādhi (disease) which produces lassitude, stupor, impurity in the chest, non-elimination of doṣās, turbidity of urine, heaviness of the abdomen, loss of taste/appetite and loss of (decrease) of tactile sensation—is described as Sāma vyādhi (disease produced by āma and having signs of āma).

Āma cikitsā—treatment of āma

आमं जयेल्लङ्घनकोष्णपेया लघ्वन्नसूपौदनतित्तयूषैः ।

विरूक्षणस्वेदनपाचनैश्च संशोधनैरूर्ध्वमधस्तथैव ॥ ५७ ॥

Āma should be won over by fasting, drinking warm water, light food along with meat soup and soup (of grains) boiled with bitters; therapies such as dessication, sudation, digestives and purifications both upward and downward (emesis and purgation).

Jalapāna—water drinking

तृषितो मोहमायाति मोहात् प्राणान् विमुञ्चति ।

अतः सर्वास्ववस्थासु न क्वचिद् वारि वर्जयेत् ॥ ५८ ॥

तृष्णा गरीयसी घोरा सद्यः प्राणविनाशिनी ।

तस्माद्देयं तृषाऽऽर्त्ताय पानीयं प्राणधारणम् ॥ ५९ ॥

Suśruta says—by severe thirst, the patient (of fevers) gets into delusion and by delusion he gets killed, so water drinking should not be withheld at any stage.

Hārīta says—severe thirst is dangerous and it kills the person immediately; hence water should be given to a thirsty patient since it is the supporter of life.

नवज्वरे प्रतिश्याये पार्श्वशूले गलग्रहे ।

सद्यः शुद्धौ तथाऽऽध्माने व्याधौ वातकफोद्धवे ॥ ६० ॥

अरुचिग्रहणीगुल्म-श्वासकासेषु विद्रधौ ।
हिक्कायां स्नेहपाने च शीतं वारि विवर्जयेत् ॥ ६१ ॥

Suśruta says-drinking cold (unboiled) water should be avoided in fevers of recent onset, nasal catarrh (running in the nose), pain in the flanks and throat, by him who has undergone purificatory therapies just now, who has flatulence, diseases of vāta and kapha origin, anorexia, duodenal disease, abdominal tumor, dyspnoea, cough, abscess, hiccup and during oleation therapy. By drinking cold water fever gets increased.

तृष्णायां प्राप्तमुष्णाम्बु पिबेद्वातकफज्वरे ।
तत् कफं विलयं नीत्वा तृष्णामाशु निवर्त्तयेत् ॥ ६२ ॥

When there is thirst in fevers of vāta and kapha origin the person should drink warm water, it relieves thirst quickly by dissolving kapha, kindles digestive fire, softens the channels and cleanses them by elimination of vāta, pitta, kapha, sveda (sweet) śakrit (faeces) and mūtra (urine).

Uṣṇodaka guṇa-properties of boiled water

क्वाथ्यमानं तु निर्वेगं निष्फेनं निर्मलं तथा ।
अर्द्धावशिष्टं यत् तोयं तदुष्णोकमुच्यते ॥ ६३ ॥
ज्वरकासकफश्वास-पित्तवाताममेदसाम् ।
नाशनं पाचनञ्चैव पथ्यमुष्णोदकं सदा ॥ ६४ ॥

The water which does not spill out during boiling, has no froth and is clean, reduced to half its quantity by boiling, is called Uṣṇodaka (half boiled, warm water); it cures fever, cough, dyspnoea, (aggravated) kapha, pitta, vāta, āma and fat, is a digestive and always healthy.

त्रिपादशेषं सलिलं ग्रीष्मे शरदि शस्यते ।
हिमेऽर्द्धशेषं शिशिरे तथा वर्षावसन्तयोः ॥ ६५ ॥

Water boiled and reduced to three-fourth the quantity is best suited for summer and autumn; reduced to half is best for dewy and winter, so also for rainy and spring seasons.

निदाघे त्वर्द्धपादोनं पादहीनन्तु शारदम् ।
शिशिरे च वसन्ते च हिमे चार्द्धावशेषितम् ॥ ६६ ॥
अष्टमांशावशेषन्तु वारि वर्षासु शस्यते ।
इति केचिद् बुधाः प्राहुर्जेज्जटागमदर्शनात् ॥ ६७ ॥

Others say, in summer it should be reduced by half of a quarter, by a quarter during autumn, by half during winter, spring and dewy; reducing it to one-eighth the quantity is ideal for rainy season say the wise, since it is so in the texts of Jejjāta.

पक्षयोस्त्रिषु वेदेषु बाणेष्वङ्गेषु सप्तसु ।
एषु भागावशेषं स्यादम्बु वर्षाऽऽदिषु क्रमात् ॥ ६८ ॥

Some others says two, three, four, five, six, and seven, parts of water remaining after boiling is ideal for drink in the seasons commencing with varṣa respectively in their succeeding order.

तत्पादहीनं पित्तघ्नमर्द्धहीनन्तु वातनुत् ।
त्रिपादहीनं श्लेमघ्नं संग्राह्यग्रिप्रदं लघु ॥ ६९ ॥

Water boiled and reduced to quarter mitigates pitta, reduced by half it mitigates vāta, reduced by three quarters it mitigates śleṣma (kapha), withholds eliminations, enhances digestive fire and is easily digestable.

Ārogyāmbu

पादशेषं तु यत्तोयमारोग्याम्बु तदुच्यते ।
आरोग्याम्बु सदा पथ्यं कासश्वासकफापहम् ॥ ७० ॥
सद्योज्वरहरं ग्राहि दीपनं पाचनं लघु ।
आनाहपाण्डुशूलाशौ गुल्मशोथोदरापहम् ॥ ७१ ॥

Water boiled and reduced to a quarter is called as Ārogyāmbu (health promoting water) it is best suited always, mitigates cough, dyspnoea, kapha, cures fever of recent onset, easily digestable, cures flatulence, anaemia, colic, piles, abdominal tumors, dropsy and enlargement of the abdomen.

हेमन्ते शिशिरे चाम्बु सारसं वा तडागजम् ।
वसन्तग्रीष्मयोः कौप्यं वाप्यं वा नैर्झरं हितम् ॥ ७२ ॥

In hemaṇta (winter-Nov. to Jan.) and śiśira (cold/dewy-Jan. to Mar.) water either of natural lake or a big tank, is best suited; in vasaṇta (spring-March-May) and grīṣma (summer-May to July) water of a deep well or a artificial well is ideal.

नादेयं वारि नादेयं वसन्तग्रीष्मयोर्बुधः ।
विषवत्पत्रपुष्पादि दुष्टनिर्झरयोगतः ॥ ७३ ॥
औद्भिदं चान्तरिक्षं वा कौप्यं वा प्रावृषि स्मृतम् ।
शस्तं शरदि नादेयं नीरमंशूदकं परम् ॥ ७४ ॥

In vasaṇta (spring) and grīṣma (summer) river water should not be consumed since it will be like poison, having been contaminated by leaves, flowers and other harmful wastes. During prāvṛt (early rainy) water of natural springs, rain water or deep well water is ideal. In śarad (autumn-Sept.-Nov.) river water made as amsūdaka is very ideal.

Amsūdaka

दिवा रविकरैर्जुष्टं निशि शीतकरांशुभिः ।
ज्ञेयमंशूदकं नाम स्निग्धं दोषत्रयापहम् ॥ ७५ ॥

अनभिष्यन्दि निर्दोषञ्चान्तरिक्षजलोपमम् ।

बल्यं रसायनं मेध्यं शीतं लघु सुधासमम् ॥ ७६ ॥

Water which is kept exposed to the rays of the sun during day and rays of the moon during night is called Amśūdaka; it is unctous, mitigates all the three doṣās, does not increase moistness inside, not aggravates the doṣās, resembles rain water in properties, bestows strength, rejuvenation, improves intelligence, easily digestable and equal to nectar in effect.

शरद्यगस्तेरुदयादखिलं सलिलं हितम् ॥ ७७ ॥

कार्तिके मार्गशीर्षे च जलमात्रं प्रशस्यते ॥ ७८ ॥

Vṛddha suśruta says—In śarad (autumn-Sept. Nov.) all kinds of water are fit for use because of the rise of the the Agastya (star conopus). In kārtika (Sept.-Oct.) and mṛgasīrṣa (Oct.-Nov.) any water is suitable.

Śṛtaśīta jala—Water boiled and cooled

दाहातिसारपित्तास्त्र-मूर्च्छामद्यविषार्तिषु ।

मूत्रकृच्छ्रे पाण्डुरोगे तृष्णाच्छर्दिश्रमेषु च ।

मद्यपानसमुद्भूते रोगे पित्तोत्थिते तथा ।

सन्निपातसमुत्थेषु शृतशीतं प्रशस्यते ॥ ७९ ॥

Śṛtaśīta jala-water boiled and cooled-is ideally suited to persons suffering from burning sensation, diarrhoea, bleeding disease, fainting, alcoholism, poisoning, dysuria, anaemia, thirst, vomiting, fatigue, diseases due to excess of drinking wine, of pitta aggravation and aggravation of all three doṣās together.

शृताम्बु तत्त्रिदोषघ्नं तदन्तर्बाष्पशीतलम् ।

अरूक्षमनभिष्यन्दि कृमितृड्ज्वरहल्लघु ।

धारापातेन विष्टम्भि दुर्जरं पवनाहतम् ॥ ८० ॥

Suśruta says—that boiled water which becomes cold even when the vessel is covered with a lid (cool by its own accord) mitigates all the three doṣās, not dry (not cause dryness), not produce more moisture inside, mitigates worms, thirst and fever and is easily digestable; boiled water made cool by pouring it in a stream is constipating and that cooled by air (fanning) are difficult for digestion.

Uṣṇodaka pāna—drinking hot water

भिनत्ति श्लेष्मसङ्घातं मारुतं चापकर्षति ।

अजीर्णं जरयत्याशु पीतमुष्णोदकं निशि ॥ ८१ ॥

Hot water consumed at nights, breaks the masses of śleṣma (kapha), expels the flatus, and digests the undigested food matter quickly.

दिवा शृतं पयो रात्रौ गुरुतामधिगच्छति ।

रात्रौ शृतं दिवा पीतं गुरुत्वमधिगच्छति ॥ ८२ ॥

तत्तु पर्युषितं वह्निगुणोत्सृष्टं त्रिदोषकृत्।
 गुर्वम्लपाकं विष्टम्भि सर्वरोगेषु निन्दितम् ॥ ८३ ॥
 शृतशीतं पुनस्तप्तं तोयं विषसमं भवेत्।
 निर्य्यूहोऽपि तथा शीतः पुनस्तप्तो विषोपमः ॥ ८४ ॥

Water boiled during day becomes hard for digestion at the night; so also that boiled during night and consumed in the day becomes hard for digestion.

Boiled water which has become stale (after a lapse of one day) is devoid of all the qualities or effects of fire, aggravates all three doṣās, is hard for digestion, sour after digestion, delays digestion and unfit for use in all diseases. Boiled and cooled water made warm (boiled for the second time) is similar to poison. Similarly so, decoctions which have become cold and warmed/boiled again.

अष्टमेनांशशेषेण चतुर्थेनार्द्धकेन वा।
 अथवा कथनेनैव सिद्धमुष्णोदकं वदेत् ॥ ८५ ॥

Boiling the water and reducing it to one-eighth, one-fourth or half of the original quantity or merely by boiling it—is called hot (warm) water.

श्लेष्मानिलाममेदोघ्नं दीपनं बस्तिशोधनम्।
 श्वासकासज्वरहरं पीतमुष्णोदकं निशि ॥ ८६ ॥
 उष्णं तदग्निजननं लघ्वच्छं बस्तिशोधनम् ॥ ८७ ॥
 पार्श्वरुक्पीनसाध्मानहिक्काऽनिलकफापहम्।
 शस्तं तृट्श्वासशूलेषु सद्यःशुद्धौ नवज्वरे ॥ ८८ ॥

Drinking hot water at night mitigates kapha, vāta, āma (undigested food), and medas (fat), kindles digestive power, purifies the urinary bladder, cures dyspnoea, cough and fever.

Warm water kindles digestive fire, easily digestable, cleanses the bladder, cures pain in the flanks, rhinitis, flatulence, hiccup, mitigates vāta and kapha, is beneficial in thirst, dyspnoea, abdominal pain, after purificatory therapies and during fever of recent onset.

Śīta jala-cold/unboiled water

मूर्च्छापित्तोष्णादाहेषु विषे रक्ते मदात्यये।
 भ्रमश्रमपरीतेषु तमके श्वयथौ तथा ॥ ८९ ॥
 धूमोद्गारे विदग्धेऽन्त्रे शोषे च मुखकण्ठयोः।
 ऊर्ध्वगे रक्तपित्ते च शीतलाम्बु प्रशस्यते ॥ ९० ॥

Śīta ambu-cold uncooked water—is best suited in diseases such as fainting, aggravation of pitta, increase of heat, feeling of burning sensation, poisoning, diseases of blood, alcoholism, fatigue, giddiness, tamaka (loss of consciousness) dropsy, smoky belching, improper digestion of food, dryness of mouth and throat and bleeding disease of upward routes.

Jala pāka kala—time for digestion of water

आमं जलं पाकमुपैति यामं पक्वं पुनः शीतलमर्द्धयामम् ।

पक्वं कदुष्णाञ्च ततोऽर्द्धकालात् त्रयः सुपीतस्य जलस्य पाके ॥ ९१ ॥

Uncooked water gets digested in one yāma (3 hours), boiled and cooled water in half yama (1½ hours) boiled and slightly warm water in half of that (¾ hours)—these are three periods of time for digestion of water.

Jala samskāra—processing of water

पित्तमद्यविषार्त्तेषु तिक्तकैः शृतशीतलम् ॥ ९२ ॥

मुस्तपर्पटकोदीच्यच्छत्राऽऽख्योशीरचन्दनैः ।

शृतं शीतं जलं दद्यात्तृड्दाहज्वरशान्तये ॥ ९३ ॥

In diseases caused by increase of pitta, wine drinking and poison, water boiled with drugs of bitter taste and then used cold is ideal.

Suśruta mentions a recipe containing drugs of bitter taste as mustā, parpaṭa, udīcya, chatrākhyā (dhānyaka) uśīra and caṇḍana, should be boiled in water and that water made cool and given to relieve thirst, burning sensation and fever.

Divāsvāpa—sleeping during day

दिवास्वापं न कुर्वीत यतोऽसौ स्यात्कफावहः ।

ग्रीष्मवर्ज्येषु कालेषु दिवास्वापो निषिध्यते ॥ ९४ ॥

Sleeping during day time should not be done since it leads to increase/aggravation of kapha, it is forbidden at all other seasons except summer.

उचितो हि दिवास्वापो नित्यं येषां शरीरिणाम् ।

वातादयः प्रकुप्यन्ति तेषामस्वपतां दिवा ॥ ९५ ॥

Day sleep is beneficial to those in whom vāta and other doṣās undergo increase daily, if not indulged in sleep.

व्यायामप्रमदाऽध्ववाहनरतान् क्लान्तानतीसारिणः—

शूलश्वासवमीतृषापरिगतान् हिक्कामरुत्पीडितान् ॥

क्षीणान्क्षीणकफाञ्छिशून्मदहतान्वृद्धांस्तथाऽजीर्णिनो—

रात्रौ जागरितान्नरान्निरशान्कामं दिवा स्वापयेत् ॥ ९६ ॥

Persons who indulge daily in exercise, women (copulation), long distance walk or riding and become exhausted, who are suffering from diarrhoea, colic, dyspnoea, vomiting, thirst, hiccup and diseases of vāta, those who are emaciated, who have decrease of kapha, infants and children, alcoholics, old persons, those who suffer from indigestion, who have kept awake at night and who have fasted, should be allowed to sleep during day as much as they desire.

Jvarapāka kāla—time for ripening of fevers

वातिकः सप्तरात्रेण दशरात्रेण पैत्तिकः ।

श्लैष्मिको द्वादशाहेन ज्वरः पाकमुपैति हि ॥ ९७ ॥

Vātika jvara (fever due to aggravation of vāta) becomes ripe in seven days, that due to pitta in ten days and that due to kapha in twelve days.

Jvara avasthā—stages of fevers

आसप्तरात्रात्तरुणं

ज्वरमाहुर्मनीषिणः ।

द्वादशाहमभिव्याप्य मध्यं जीर्णं ततः परम् ॥ ९८ ॥

Fever, till the first seven days is said to be in taruṇa avasthā (young, primary or first stage); next upto twelve days it is in madhya avasthā (middle/intermediary stage) and then onwards it is in jirṇa avasthā (old, chronic stage) so say the wise.

Auśadha dāna—giving medicinal therapy

वातिके सप्तरात्रेण दशरात्रेण पैत्तिके ।

श्लैष्मिके द्वादशाहेन ज्वरे युञ्जीत भेषजम् ॥ ९९ ॥

In fever of vāta origin, medicines should be administered after seven days, in fever of pitta origin after ten days and in fever of kapha origin after a lapse of twelve days.

Auśadha sevanakāla—time of consuming medicines

ज्ञेयं पञ्चविधः कालो भेषज्यग्रहणे नृणाम् ॥ १०० ॥

तत्रानुक्ते प्रभातं स्यात्कषायेषु विशेषतः ।

मुख्यभेषज्यसम्बन्धो निषिद्धस्तरुणज्वरे ॥ १०१ ॥

Time of consuming medicines (in fevers) is said to be five; if no specific time is mentioned, then morning is ideal for decoctions, this chief recipe (decoction) is prohibited during taruṇa jvara (first stage of fever).

तोयपेयाऽऽदिसंस्कारैर्निर्दोषं तत्र भेषजम् ॥ १०२ ॥

दोषा वृद्धाः कषायेण स्तम्भितास्तरुणज्वरे ।

स्तभ्यन्ते न विपच्यन्ते कुर्वन्ति विषमज्वरम् ॥ १०३ ॥

During this period, (first stage) drinking warm water, peyā (thin gruel) etc. are the treatments to mitigate the doṣās.

Aggravated doṣās prevented from moving out by decoctions used during the taruṇa jvara (first stage of fever) do not undergo ripening/digestion but stagnate inside and produce viṣama jvara (intermittant fevers).

Others say

न च्यवन्ते न पच्यन्ते कषायैः स्तम्भिता मलाः ।

तिर्यग्विमार्गगा वाते घोरं कुर्युर्नवज्वरम् ॥ १०४ ॥

Malas (doṣās) get stagnated inside by the effect of decoctions, neither get expelled out nor get cooked but moving in wrong directions/channels of vāta, produce dreadful new fevers.

Vamana niṣedha—emesis not advisable

अनवस्थितदोषाणां वमनं तरुणवरे।

हृद्रोगं श्वासमानाहं मोहं च कुरुते भृशम् ॥ १०५ ॥

When there is no great aggravation of doṣās in fevers of recent onset, administering emetics (to produce vomiting) will give rise to heart diseases (pain in the region of the heart) dyspnoea, flatulence, and severe delusion.

सद्योभुक्तस्य वा जाते ज्वरे सन्तर्पणोत्थिते।

वमनं वमनार्हस्य शस्तमित्याह वाग्भटः ॥ १०६ ॥

In fever of recent onset, due to excess of nutrition, (if vomiting is found to be necessary), it can be administered to the persons suitable to it, immediately after his meals—opines Vāgbhaṭa.

Pācana or śamana auśadha

पाययेदातुरं सामं पाचनं सप्तमे दिने।

शमनेनाथ वा दृष्ट्वा निरामं तमुपाचरेत् ॥ १०७ ॥

On the seventh day, the patient of fever who is having symptoms of āma should be given drugs which are pācana (digestive) or śamana (palliatives) till the symptoms of nirāma (absence of āma) develops.

कृशं चैवाल्पदोषञ्च शमनीयैरुपाचरेत् ॥ १०८ ॥

Patients who are emaciated and who have mild aggravation of doṣās should be treated by śamana (palliatives) drugs.

Pācana (kaṣāya) recipe of Suśruta

नागरं देवकाष्ठञ्च ध्यामकं बृहतीद्वयम्।

दद्यात्पाचनकं पूर्वं ज्वरितेभ्यो ज्वरापहम् ॥ १०९ ॥

Nāgara, devakāṣṭha, dhyāmaka, bṛhatīdvayam (bṛhatī and kaṇṭakārī)—made into a decoction should be administered to patients of fever first of all, to digest (the āma); this cures fever.

Śamana (kaṣāya) recipe of Suśruta

अथ संशमनीयानि कषायाणि निबोध मे।

सर्वज्वरेषु देयानि यानि वैद्येन जानता ॥ ११० ॥

वृश्चीरो बिल्ववर्षाभूः पयः सोदकमेव च।

पचेत्क्षीरावशेषं तत्पेयं सर्वज्वरापहम् ॥ १११ ॥

Next I will describe the śamanīya (palliative) decoctions to be given in all fevers as known by the learned physicians.

Vṛścīra, bilva, varṣābhū, paya (milk) mixed with water are boiled till the portion of milk only remains, this should be consumed in all types of fevers for a cure.

Others say—

उदकाद् द्विगुणं क्षीरं शिंशपोशीरमेव च ।
तत्क्षीरशेषं कथितं पेयं सर्वज्वरापहम् ॥ ११२ ॥

One part of water is mixed with two parts of milk, to this are added śimśīpa and uśīra—boiled till milk only remains, this recipe cures all kinds of fevers.

Guḍūcyādi quātha

गुडूचीधान्यकारिष्टं पद्मकं रक्तचन्दनम् ।
एषां क्वाथः सुप्रसिद्धः सर्वज्वरहरः स्मृतः ॥
दीपनो दाहहृल्लासतृष्णाच्छर्द्यरुचीहीरित् ॥ ११३ ॥

Guḍūcī, dhānyaka, ariṣṭa, padmaka and raktacañdana—all made into a decoction in the usual way and consumed. This decoction is reputed to cure all kinds of fevers, kindle digestive fire, relieve burning sensation, nausea, thirst, vomiting and loss of taste/appetite.

Śodhana cikitsā (especially purgations)

छर्दिमूर्च्छामदश्वासभ्रमतृड्विषमज्वरान् ।
संशोधनस्य पानेन प्राप्नोति तरुणज्वरी ॥ ११४ ॥
रोगे शोधनसाध्ये तु यं विद्याद् दोषदुर्बलम् ।
तं समीक्ष्य भिषक्कुर्याद् दोषप्रच्यावनं मृदु ॥ ११५ ॥

By administering samśodhana (purificatory therapy) to a patient of fever of recent onset, he will develop diseases such as vomiting, fainting, toxicity, dyspnoea, giddiness, thirst and intermittant fever. (Hence during early stage of fever purificatory drugs—purgatives and emetics—should not be given.)

But in diseases which require śodhana (purificatory therapy) and in persons who have debility due to (aggravation of) doṣās, the physician can administer mild purificatory drugs to eliminate the doṣās.

Śodhana sādhyā roga—diseases curable by purificatory therapy

सद्योज्वरे विषेऽजीर्णे मन्देऽग्रावदरे तथा ।
स्तन्यरोगे च हृद्रोगे कासश्वासेषु वामयेत् ॥ ११६ ॥
जीर्णज्वरगरच्छर्दिगुल्मप्लीहोदरेषु च ।
शूले शोथे मूत्रघाते कृमिरोगे विरेचयेत् ॥ ११७ ॥

Patients of fever of sudden/recent origin, poison, indigestion, weak digestive fire, enlargement of the abdomen, disorders of breastmilk, heart disease, cough, and dyspnoea, should be given emesis (vomiting) therapy.

Patients of fever of long duration, homicidal poison, vomiting, abdominal tumors, enlargement of spleen and of the abdomen, pain (colic), dropsy, dysuria and parasites (intestinal) should be given purgative therapy.

चले दोषे मृदौ कोष्ठे नेक्षेत्तत्र बलं नृणाम् ।
 अव्यापद् दुर्बलस्यापि शोधनं हि तदा भवेत् ॥ ११८ ॥
 पक्रोऽप्यनिर्हतो दोषो देहे तिष्ठमहात्ययम् ।
 विषमं वा ज्वरं कुर्याद् बलव्यापदमेव वा ॥ ११९ ॥

When the doṣās are moving out (of their own accord) the bowels are soft, then the strength of the patient need not be considered because purificatory therapy even in a weak patient is not going to produce any complications (during that stage).

Doṣās which have become fully ripe, if not eliminated out, produce profound diseases remaining inside the body, give rise to irregular/intermittant fivers or great loss of strength.

Āragvadhādi quātha

आरग्वधग्रन्थिकमुस्ततिकाहरीतकीभिः क्थितः कषायः ।
 सामे सशूले कफवातयुक्ते ज्वरे हितो दीपनपाचनश्च ॥ १२० ॥

Decoction of āragvadhā, grāṇthika, mustā, tiktā and harītakī is ideal in fever of kapha vāta origin, having symptoms of āma, śūla (pain in the abdomen), it kindles digestive fire, and acts also as digestive.

Pathyādi quātha

पथ्याऽऽरग्वधतिकात्रिवृदामलकैः शृतं तोयम् ।
 पाचनसारकमुक्तं मुनिभिर्जीर्णज्वरे सामे ॥ १२१ ॥

Decoction of pathyā, āragvadhā, tiktā, trivṛt and āmalaka is said to be digestive and laxative and ideal in chronic fevers having symptoms of āma—so say the sages.

The above two recipes are known as Ārogya pañcaka.

अनन्ता वालकं मुस्तं नागरं कटुरोहिणी ।
 पिष्ट्वा सुखाम्बुना कल्कं पाययेदक्षसम्मितम् ॥ १२२ ॥
 कल्कः स्वल्पेन कालेन हन्यात्सर्वज्वरामयान् ।
 विदध्यात्कोष्ठसंशुद्धिं दीपयेच्च हुताशनम् ॥ १२३ ॥

Anaṇtā (sārivā), vālaka, mustā, nāgara, and kaṭurohiṇī, macerated in warm water and made into a paste. Consumed in the dose of one akṣa (10 gms.) it cures all kinds of fevers in very short time, purifies the alimentary tract and kindles the digestive fire.

पीताम्बुर्लङ्घनक्षीणो जीर्णो भुक्तः पिपासितः ।
 न पिबेदौषधं जन्तुः संशोधनमथेतरत् ॥ १२४ ॥

The patient who has consumed water (decoction), who has become weak by fasting, who has got his food digested already, who is feeling thirst, should not drink śodhana (purificatory) recipes, he should be given the other one (in other words, śamana recipes).

Sudarśana cūrṇa

त्रिफला रजनीयुग्मं कण्टकारीयुगं शटी ।
 त्रिकटु ग्रन्थिकं मूर्वा गुडूची धन्वयासकः ॥ १२५ ॥
 कटुका पर्पटो मुस्तं त्रायमाणा च वालकम् ।
 निम्बः पुष्करमूलञ्च मधुयष्टी च वत्सकः ॥ १२६ ॥
 यवानीन्द्रयवो भार्गी शिग्रुबीजं सुराष्ट्रजा ।
 वचात्वक्पद्मकोशीरचन्दनातिविषाबलाः ॥ १२७ ॥
 शालिपर्णी पृश्निपर्णी विडङ्गं तगरं तथा ।
 चित्रकं देवकाष्ठञ्च चव्यं पत्रंपटोलजम् ॥ १२८ ॥
 जीवकर्षभकौ चैव लवङ्गं वंशलोचनम् ।
 पुण्डरीकञ्च काकोली पत्रकं जातिपत्रकम् ॥ १२९ ॥
 तालीसपत्रमेतानि समभागानि चूर्णयेत् ।
 अब्दांशं सर्वचूर्णस्य किरातं प्रक्षिपेत्सुधीः ॥ १३० ॥
 एतत्सुदर्शनं नाम चूर्णं दोषत्रयापहम् ।
 ज्वरांश्च निखिलान् हन्ति नात्र कार्या विचारणा ॥ १३१ ॥
 दोषजागन्तुकांश्चापि धातुस्थान्विषमज्वरान् ।
 सन्निपातोद्भवांश्चापि मानसानपि नाशयेत् ॥ १३२ ॥
 शीतादीनपि दाहादीन्मेहं तन्द्रां भ्रमं तृषाम् ।
 कासं श्वासञ्च पाण्डुञ्च हृद्रोगं कामलामपि ॥ १३३ ॥
 त्रिकपृष्ठकटीजानुपार्श्वशूलं निवारयेत् ।
 शीताम्बुना पिबेदेतत्सर्वज्वरनिवृत्तये ॥ १३४ ॥
 सुदर्शनं यथा चक्रं दानवानां विनाशनम् ।
 तथा ज्वराणां सर्वेषां चूर्णमेतत्प्रणाशनम् ॥ १३५ ॥

Triphalā, the two rajanī, two kaṇṭakārī, śathī, trikaṭu, graṇṭhika, mūrva, guḍūcī, dhañvayāsaka, kaṭukā, parpaṭī, mustā, trāyamāṇā, vālakam, nimba, puṣkaramūla, madhuyaṣṭi, vatsaka, yavānī, iñdrayava, bhārṅgī, śigrubīja, surāṣṭraja, vacā, tvak, padmaka, uśīra, cañdana, ativiṣā, balā, śālīparṇī, pṛṣniparṇī, viḍaṅga, tagara, citraka, devakāṣṭha, cavya, paṭolapatra, jīvaka, ṛṣabhaka, lavaṅga, vamśalocana, puṇḍarīka, kākoli, patraka, jātipatraka, and tālisapatra—each equal in quantity and kiratatikṭa—half the total quantity of all the above drugs are all converted into a fine powder. This known as Sudarśana cūrṇa mitigates all the three doṣās, cures all kinds of fevers without any doubt, whether dosaja (born from doṣās), āgañtu (born from external causes), that present in the dhātus, viṣamajvara (intermittant fevers) sannipāta jvara (arising from all three doṣās) mānasa (psychological) śītādi (preceded by rigors) dāhādi (preceded by burning sensation) etc., stupor, giddiness, thirst, cough, dyspnoea, anaemia, heart

disease, jaundice, pain in the shoulders, back, waist, knee and flanks. This should be consumed with boiled and cooled water for cure of fever. Just as Sudarśana cakra is the destroyer of dānavās, similarly this cūrṇa is the destroyer of all types of fevers.

Nimbādi cūrṇa

निम्बपत्रवराव्योषयवानीलवणत्रयम् ।
 क्षारो दिग्वहिरामेषुत्रिनेत्रान् क्रमतोऽशकान् ॥ १३६ ॥
 सर्वमेकीकृतं चूर्णं प्रत्यूषे भक्षयेन्नरः ।
 ऐकाहिकं द्वाहिकञ्च तथा त्रिदिवसज्वरम् ॥ १३७ ॥
 चातुर्थिकं महाघोरं सततं सन्ततं दिवा ।
 धातुस्थं च त्रिदोषोत्थं ज्वरं हन्ति न संशयम् ॥ १३८ ॥

Nimba patra, varā (triphalā) vyoṣa, yavānī, lavaṇa traya and kṣāra (yavakṣāra) taken in the following proportions—nimbapatra dikbhāga (10 parts), varā (vahni bhāga-3 parts) vyoṣa (ramabhāga-3 parts) yavānī (iṣu bhāga—5 parts), lavaṇatraya (trinetrabhāga-3 parts) all are mixed and made into a nice powder. Consumed in the morning before sunrise, this cures fever, appearing daily, once in two days, once in three days, once in four days, which is dreadful, satata, sañtata, dhātugata and tridoṣaja (sannipātajvara) without any doubt.

Śaṭyādi quātha

शटी निशाद्वयं शुण्ठी दारु पुष्करमूलकम् ।
 एला गुडूची कटुका पर्पटश्च यवासकः ।
 शृङ्गी किराततिक्तञ्च दशमूली तथैव च ॥ १३९ ॥
 क्वाथमेषां पिबेत्कोष्णं सिन्धुचूर्णयुतं नरः ।
 ज्वरान्सर्वान्द्रुतं हन्ति नात्र कार्या विचारणा ॥ १४० ॥

Śaṭī, the two niśā, śuṇṭhī, dāru, puṣkaramūla, elā, guḍūcī, kaṭukā, parpaṭa, yavāsaka, śṛṅgī, kiratatikta and daśamūla—are made into decoction and consumed added with powder of saindhava. This cures all types of fevers and it need not be doubted.

Haritakyādi guṭi

हरीतकीत्रिवृद्वृद्धदारकाणां पृथग्भवेत् ।
 पलद्वयं कणा शुण्ठी गुडूची गोक्षुरो वरी ॥ १४१ ॥
 सहदेवी विडङ्गञ्च प्रत्येकं पलसम्मितम् ।
 मधुना वटिकां कृत्वा खादज्वरमपोहति ॥ १४२ ॥
 कासं श्वासं मलस्तम्भं वह्निमान्द्यं नियच्छति ॥ १४३ ॥

Haritaki, trivṛt and vṛddha dāraka each two pala (40x2-80gms.) kaṇā, śuṇṭhī, guḍūcī, gokṣura, varī, sahadevī and viḍaṅga each one pala (40 gms.) are

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powdered nicely and rolled into pills with the help of madhu (honey). Consumed daily, it cures fever, cough, dyspnoea, constipation and dyspepsia.

Notes—

In the commentary Bhāvamiśra says that the above two are Anubhūta yogās (formulae which are tried and found to be effective); such formulae are not be found in other texts.

Lākṣādi taila-1

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लाक्षा दशाक्षात्वरुणा षडक्षा सचन्दनं लोहितचन्दनञ्च ।
 त्वक्पत्रकं वारि मुरा समुस्ता प्रत्येकमेतानि पलोन्मितानि ॥ १४४ ॥
 किराततिक्तात्रिवृतासतिक्ताऽमृताकणापर्पटकण्टकार्यः ।
 विडङ्गविश्वाऽऽमलकानि वासारसानिशावीरणसिन्दुवाराः ॥ १४५ ॥
 एतानि देयानि पृथक्पलार्द्धमानानि सर्वाणि च भेषजानि ।
 कल्कानमीषां विदधीत गव्यदुग्धेन वै सार्द्धतुलामितेन ॥ १४६ ॥
 तैलं तिलानां तु तुलाऽनुमानं तेनैव कल्केन शनैः पचेच्च ।
 हन्याज्वरांस्तैलमिदं समस्तान् कुर्याद् बलं वीर्यमतीव पुष्टिम् ॥ १४७ ॥
 विमर्दनादाशु परिश्रमं भ्रमं शमं नयेत्सञ्जनयेद् द्युतिं तनोः ।
 तथा व्यथामस्थिसमुद्भवामपि प्रहृत्य निद्रां समुपार्जयेत्सुखम् ॥ १४८ ॥

Lākṣā-ten akṣa (100 gms.) in quantity, aruṇa (mañjiṣṭha) six akṣa (60gms.) caṇḍana, rakta caṇḍana, tvak patra, varī (ūśīra) murā and mustā each one pala (40 gms.) kirāta tiktā, trivṛt, tiktā (kaṭuka) amṛtā, kaṇā, parpata, kaṇṭakārī, viḍaṅga, viśvā, āmalakā, vāsa rasa (rāsnā) niśā, vīraṇa and siṇḍuvārā each half pala (20gms) are made into decoction. To this, are added half a tula (2 litres) of cow's milk, one tula (4 litres) of tila taila (sesame oil) and usual quantity of kalka (paste) of the above mentioned drugs only and medicated oil cooked slowly. This oil by anointing on the body cures all kinds of fevers, bestows strength, vigour, nourishment, relieves fatigues, giddiness, pain in the bones, bestows lustre and good sleep.

Lakṣādi taila-2

लाक्षारससमं तैलं तैलान्मस्तु चतुर्गुणम् ।
 अश्वगन्धानिशादारुकौन्तीकुष्ठाब्दचन्दनैः ॥ १४९ ॥
 समूर्वारोहिणीरास्त्राशताह्वामधुकैः समैः ।
 सिद्धं लाक्षाऽऽदिकं नाम तैलमभ्यञ्जनादिना ॥ १५० ॥
 सर्वज्वर क्षयोन्मादश्वासापस्मारवातनुत् ।
 यक्षराक्षसभूतघ्नं गर्भिणीनां च शस्यते ॥ १५१ ॥

Equal quantities of juice of lākṣā and tila, mastu (whey) four times of oil and paste of aśvagaṇḍha, niśa, dāru, kauṇṭeyī, kuṣṭha, abda, caṇḍana, mūrvā,

rohiṇī, rāsnā, śatāhvā and madhuka equal parts are cooked into a medicated oil. This known as Lākṣādi taila, by anointing and massage on the body cures all types of fevers, consumptions, insanity, dyspnoea, epilepsy, disease caused by evil spirits and planets, and beneficial specially to pregnant women.

Mahā lākṣādi taila

लाक्षा हरिद्रा मञ्जिष्ठा फेनिलं मधुकं बला ।
 लामज्जकं चन्दनं च चम्पकं नीलमुत्पलम् ॥ १५२ ॥
 प्रत्येकमेषां षण्मुष्टीः पक्त्वा तोये चतुर्गुणे ।
 चतुर्भागावशेषे तु गर्भे चैतत्समावपेत् ॥ १५३ ॥
 रेणुका पद्मकञ्चैव वाजिगन्धा तथैव च ।
 वेतसं चोरकं कुष्ठं देवदारुं नखं त्वचम् ॥ १५४ ॥
 शतपुष्पा पुण्डरीकं मांसी मधुकमेव च ।
 एभिरक्षमितैः कल्कैः कषायेणैव पेषितैः ॥ १५५ ॥
 मस्तुशुक्तारनालानामाढकांशं समावपेत् ।
 क्षीराढकसमायुक्तं तैलप्रस्थं विपाचयेत् ॥ १५६ ॥
 अभ्यङ्गात्तैलमेतद्धि शीघ्रं दाहमपोहति ।
 व्यपोहति तथा वातपित्तश्लेष्मभवज्वरम् ॥ १५७ ॥
 सप्रलापं सतृष्णञ्च तालुशोषभ्रमान्वितम् ।
 ग्रहोपसृष्टा ये बाला रक्षसा दूषिताश्च ये ।
 तेषां कष्टं प्रशमयेत्तैलं लाक्षाऽदिकं महत् ॥ १५८ ॥

Lākṣā, haridrā, mañjiṣṭha, phenila (badarī) madhuka, balā, lāmajjaka, caṇḍana, campaka, nīlotpala—each six muṣṭi/pala (240gms.) are boiled in four times their quantity of water (2400 ml.) and decoction reduced to a quarter. To this are added a kalka (paste) of reṇuka, padmaka, vājigañdhā, vetasa, coraka, kuṣṭha, devadāru, nakha, tvacā, śatapuspā, puṇḍarīka, māmsī and madhuka each one akṣa (10gms.) macerated with the above decoction itself, next mastu (whey), śukta, and āranāla (fermented rice-wash) and kṣīra (cow's milk) one āḍhaka (2 litres) each and taila (sesame oil) one prastha (640 ml) are all mixed and medicted oil cooked. This Mahā lākṣādi taila is the oil for anointing (massaging) relieves burning sensation quickly; also fevers produced by vāta, pitta and kapha accompanied with delirium, thirst, dryness of the palate and giddiness, it cures diseases of children due to possession by evil spirits.

Rasa auśadhas—Mercurial recipes in nascent fevers

Udakamañjarī Rasa

सूतो गन्धष्टङ्कणः शोषणश्च सर्वैस्तुल्या शर्करा मत्स्यपित्तैः ।
 भूयो भूयो मदेयेत्तत् त्रिरात्रं वल्लो देयः शृङ्गवेरद्वेण ॥ १५९ ॥

तापे शीतं व्यञ्जनैस्तक्रभक्तं वृन्ताकाढ्यं पथ्यमेतत्प्रदिष्टम्।

अह्वायोग्रं हन्ति सद्यो ज्वरन्तु पित्ताधिक्ये मूर्ध्नि तोयं च दद्यात् ॥ १६० ॥

Equal quantities of sūta (purified mercury), gaṇḍha (purified sulphur) tañkaṇa and śoṣaṇa (marica) added with śarkarā (sugar) equal to the total (4 parts) and macerated with matsya pitta (bile of fish) many times for three days and then made into pills. Administered in dose of one valla (3 guṇja-375mgs.) along with juice of śrīṅgavera (green ginger). If the heat (body temperature and exhaustion) is great, then the patient should be given cold comforts, foods and vegetables of cold potency, rice with buttermilk and more of vṛntāka (brinjal)—these are beneficial. Within one day of use, this medicine cures fever; when there is great increase of pitta in the patient, water should be sprinkled on the head (cold water pad or ice cap may be kept).

Notes—

Commentary states, this formulae known as Udakamañjari rasa is described in Rasaratnapradīpa under nava jvara.

Jvaradhūmaketu Rasa

भवेत् समं सूतसमुद्रफेनहिङ्गुलगन्धं परिमर्द्य यामम्।

नवज्वरे वल्लयुगं त्रिघस्रमाद्रांभसाऽयं ज्वरधूमकेतुः ॥ १६१ ॥

Sūta (mercury) samudra phena, hiṅgula (cinnabar) gaṇḍha (sulphur) all equal quantites are macerated for one yama (3 hours) with the juice or ārdraḥ. This known as Jvara dhūmaketu rasa, administered in dose of two valla (6 gunjas-750mgs.) cures fever of recent origin.

Notes—

Commentator says this formula is from Rsendra cintamani.

Mahājvarāṅkuśa Rasa

शुद्धसूतो विषं गन्धः प्रत्येकं शाणसम्मितः।

धूर्तबीजं त्रिशाणं स्यात्सर्वेभ्यो द्विगुणा भवेत् ॥ १६२ ॥

हेमाह्वा कारयेदेषां सूक्ष्मं चूर्णं प्रयत्नतः।

देयं जम्बीरमज्जाभिश्चूर्णं गुञ्जाद्वयोन्मितम् ॥ १६३ ॥

आर्द्रकस्य रसेनापि ज्वरं हन्ति त्रिदोषजम्।

ऐकाहिकं द्वाहिकं च त्र्याहिकं च चतुर्थकम् ॥ १६४ ॥

विषमञ्च ज्वरं हन्यान्नवं जीर्णञ्च सर्वथा।

महाज्वराङ्कुशो नाम्ना रसोऽयं सर्वसम्मतः ॥ १६५ ॥

Purified sūta (mercury) viṣa (vatsanābha aconite) gaṇḍha (sulphur) each one śāṇa, (750mgs.) dhūrta bīja (seeds of dhattūra) 3 śāṇa (2.25gms.), hemāhva (svarṇakṣīri) equal to the total of all (12 śāṇa-9gms.) are made into nice powder and macerated with marrow of jambīra and made into pills. Administered in

dose of two guṇja (250 mgs.) with the juice of ārdraka, it cures fevers like tridoṣaja, ekahika, (daily) dvayāhika (alternate day), tryahika (of three days), cāturthaka (of four days) viṣama (intermittant fevers) recent or chronic, this known as Mahājvarāṅkuśa rasa is accepted by all physicians.

Notes—

Commentary names Śārāṅgadhara samhita as the source of this formulae.

Jvaraghnī vaṭaka—1.

एको भागो रसाच्छुद्धाच्छैलेयः पिप्पली शिवा ।
 आकारकरभो गन्धः कटुतैलेन शोधितः ॥ १६६ ॥
 फलानि चेन्द्रवारुण्याश्चतुर्भागमिता अमी ।
 एकत्र मर्दयेच्चूर्णमिन्द्रवारुणिकारसैः ॥ १६७ ॥
 माषोन्मितां वटीं कृत्वा दद्यात्सद्योज्वरे बुधः ।
 छिन्नारसानुपानेन ज्वरघ्नी वटिका मता ॥ १६८ ॥

One part of purified rasa (mercury) śaileya, pippalī, śiva (harītakī) akārakarabha, gaṇdhaka purified in kaṭu taila (mustard oil) and fruits of iṇdravāruṇī—these together forming four parts—are powdered nicely and macerated in the juice of iṇdravāruṇī and made into pills of one māṣa (500 mgs.) and is administered with chinnārāsa (juice of guḍuḥ) as vehicle in fevers of recent onset. This is known as Jvaraghnī vaṭaka.

Notes—

Commentary says this formulae also is from Śārāṅgadhara samhita.

Navajvaraharivati—1.

रसं गन्धञ्च दरदं जैपालं क्रमवर्द्धितम् ।
 दन्तीरसेन संपिष्य वटी गुञ्जामिता भवेत् ॥ १६९ ॥
 प्रभाते सितया सार्द्धमशिता शीतवारिणा ।
 एकेन दिवसेनैषा नवज्वरहरी भवेत् ॥ १७० ॥

Rasa (purified mercury) gaṇdha (purified sulphur) darada (purified cinabar) jaipāla—each successive one increased by one part, macerated with the juice of daṇtī and rolled into pills of one guṇjā (125 mgs.). It is consumed with sugar in the morning followed by drinking cold water. It cures fever of recent onset within a day.

Navajvaraharī vaṭi—2.

रसो गन्धो विषं शुण्ठीपिप्पलीमरिचानि च ।
 पथ्या बिभीतकं धात्री दन्तीबीजं च शोधितम् ॥ १७१ ॥
 चूर्णमेषां समांशानां द्रोणपुष्पीरसैः पुटेत् ।
 वटीं माषनिभां कुर्याद्भक्षयेन्नूतने ज्वरे ॥ १७२ ॥

Rasa, gaṇḍha, viṣa, śuṇṭhi, pippalī, marica, pathyā, vibhītakī dhātrī, daṇṭī-bīja—are all purified and then macerated in the fresh juice of droṇapūspi and rolled into pills resembling māṣa (black-gram) in size. This should be consumed in fevers of recent onset.

Sarvajvarahara Rasa

एकभागो रसो भागद्वयं शुद्धञ्च गन्धकम् ।
 गरलस्य त्रयो भागाश्चतुर्भागा हिमावती ॥ १७३ ॥
 जैपालकः पञ्चभागो निम्बूद्रवविमर्दितः ।
 कृमिघ्नप्रमिता वट्यः कार्याः सर्वज्वरच्छिदः ॥ १७४ ॥
 शृङ्गवेरेण दातव्या वटिकैका दिने दिने ।
 जीर्णज्वरे तथाऽजीर्णे सामे वा विषमे तथा ॥ १७५ ॥
 ज्वरं सर्वं निहन्त्यसौ दावो वनमिवानलः ॥ १७६ ॥

One part of purified rasa (mercury), two parts of purified gaṇḍhaka (sulphur) three parts of garala (viṣa-vatsanābha) four parts of himāvatī (svarṇakṣīrī) five parts of jayapāla—all are macerated together in the juice of nimbu (lemon) and rolled into pills resembling kṛmighna (viḍaṅga) in size. Administered with the juice of śrīṅgavera (green ginger), one pill a day it cures chronic fevers, recent fever associated with symptoms of āma, intermittant fevers and all types of fevers, just as fire destroys the forest.

Rasa auśadhas in sāmānya jvaras (common fevers)

Mahājvarāṅkuśa Rasa

शुद्धं सूतं विषं गन्धं धूर्तबीजं त्रिभिः समम् ।
 चतुर्णां द्विगुणं व्योषं चूर्णं गुञ्जाद्वयोन्मितम् ॥ १७७ ॥
 आर्द्रकस्य रसैः किंवा जम्बीरस्य रसैर्युतम् ।
 महाज्वराङ्कुशो नाम्ना सर्वज्वरविनाशनः ॥ १७८ ॥
 ऐकाहिकं द्वाहिकञ्च त्र्याहिकञ्च चतुर्थकम् ।
 विषमं वा त्रिदोषं वा ज्वरं हन्ति न संशयः ॥ १७९ ॥

Purified sūta, viṣa (vatsanābha) and gaṇḍha—each one part, dhūrtabīja equal to their total (3 parts), vyoṣa (trikaṭu) double the total of all the four (12 parts) macerated in the juice of ārdraḥka (green ginger) or jambīra (lemon) and made into pills of two guṇjā (250 mgs.) each. Administered along with juice of ginger or lemon, cures all fevers viz., of daily, alternate days, of three days, four days, intermittant and tridoṣaja without doubt.

Śvāsakuthāra Rasa

सूतं गन्धं विषं चैव टङ्कणं च मनःशिला ।
 एतानि टङ्कमात्राणि मरिचं त्वष्टटङ्ककम् ॥ १८० ॥

कटुत्रयं टङ्कषट्कं खल्ले क्षिप्त्वा विचूर्णयेत्।

रसः श्वासकुठारोऽयं सर्वज्वरहरः परः ॥ १८१ ॥

Sūta, gañdha, viṣa, tañkaṇa and manassila, each one tañka (750mg.) marica eight tañka (6gms.), kaṭutraya (5gms.) all are macerated well in a khalva (pestle and mortar). This recipe known as Śvāsakuṭhāra Rasa cures all types of fevers.

Notes—

This formulae is said to be from Rasaratnākara.

Jvarāñkuśa Rasa

दारुमुखां शिखिग्रीवां रसकञ्च पृथक् पृथक्।

टङ्कत्रयानुमानेन गृहीत्वा कनकद्रवैः ॥ १८२ ॥

मर्दयेत् त्रिदिनं कार्या वटी चणकमात्रया।

मरिचैरेकविंशत्या सप्तभिस्तुलसीदलैः ॥ १८३ ॥

खादेद्वटीद्वयं पथ्यं दुग्धभक्तं सशर्करम्।

तरुणं विषमं जीर्णं हन्यात्सर्वज्वरं ध्रुवम् ॥ १८४ ॥

Dārumukha (dārumūṣam—a kind of poison) śikhigrīva (tuttha) and rasaka (kharpara) each three tañka (2gms.) are macerated together in the juice of kanaka for three days and then rolled into pills of the size of a caṇaka; two pills to be consumed daily along with twentyone marica and seven leaves of tulasi. Boiled rice with milk and sugar is the ideal food. This medicine cures fevers of recent onset, intermittent, chronic and all other kinds of fevers.

Hutāśana Rasa

नागरं कर्षमात्रञ्च टङ्कणं कर्षकद्वयम्।

मरिचं सार्द्धकर्षं स्यात्तावद्गधवराटकम् ॥ १८५ ॥

विषं कर्षचतुर्थांशं सर्वमेकत्र चूर्णयेत्।

रसो हुताशनो नाम्ना खाद्यो गुञ्जामितो ज्वरे ॥ १८६ ॥

Nāgara one karṣa (10gms.), tañkaṇa two karṣa (20 gms.) marica one and half karṣa (15gms.), varāṭika bhasma (ash of cowrie shell half karṣa-15gms.) viṣa (vatsanābha) one-fourth karṣa (2.5gms.) are mixed well and made into a fine powder. This recipe known as Hutāśana Rasa should be consumed in doses of one guñjā (125mg.) in all fevers.

Jirṇajvaraghnī vaṭi

शुद्धजैपालटङ्कं तु कट्वीं टङ्कद्वयोन्मिताम्।

गैरिकं टङ्कमेकञ्च कन्यानीरेण मर्दयेत् ॥ १८७ ॥

कलायसदृशी कार्या वटिका ताञ्च भक्षयेत्।

शीतलेन जलेनैव वटी जीर्णज्वरापहा ॥ १८८ ॥

Purified jayapala one tañka (750mg.), kaṭvī (katuka) two tañka (1500mg.), gairika—one tanka (750mg.) are all macerated in the juice of kañyā (kumārī) and made into pills of the size of kalāya (round pea). This consumed along with cold water only, cures chronic fevers.

Ravisuñdara jvaraṅkuśa Rasa

द्विभागतालेन हतं च ताम्रं रसं च गन्धं च समीनमायुम्।

विषं समं च द्विगुणञ्च ताम्रं त्रिःसप्तवारेण दिवाकरांशौ ॥ १८९ ॥

विमर्द्य चारिष्टरसेन चूर्णं गुञ्जैकदत्तं सितया समेतम्।

ज्वराङ्कुशोऽयं रविसुन्दराख्यो ज्वरान्निहन्त्यष्टविधान्समस्तान् ॥ १९० ॥

Two parts of tāmra bhasma prepared by adding double the quantity of tālaka, one part each of purified rasa (mercury), gandhaka, mīnamāyu (bile of fish) and purified viṣa (vatsanābha) are all macerated for twentyone days, keeping the paste and mortar in sunlight using the juice of leaves of ariṣṭa (nimba). This powder is administered in dose of one guñjā (125mgs.) along with sugar known as Ravisuñdara jvaraṅkuśa Rasa it cures all the eight kinds of fevers.

Kajjali

शुद्धं सूतं तथा गन्धं खल्वे तावद्विमर्दयेत्।

सूतं न दृश्यते यावत्किन्तु तत्कज्जलं भवेत् ॥ १९१ ॥

एषा कज्जलिका ख्याता वृंहणी वीर्यवर्द्धिनी।

नानाऽनुपानयोगेन सर्वव्याधिविनाशिनी ॥ १९२ ॥

Purified sūta and gaṇdhaka are macerated in a pestle and mortar till such time when sūta (mercury) is not visible and the mass becomes black like kājal. This is known as kājjalī; it stoutens the body, increases vitality (semen) and with suitable vehicles cures many diseases.

Rasa parpaṭī

जपापत्ररसेनाथ वर्द्धमानरसेन च।

भृङ्गराजरसेनापि काकमाच्या रसेन च ॥ १९३ ॥

रसं संशोधयेत्तेन तत्समं शोधयेद्वलिम्।

भृङ्गराजरसैः पिष्ट्वा शोषयेदर्करश्मिभिः ॥ १९४ ॥

सप्तधा वा त्रिधा वाऽपि पश्चाच्चूर्णन्तु कारयेत्।

चूर्णयित्वा समं तेन रसेन सह मर्दयेत् ॥ १९५ ॥

नष्टसूतं यदा चूर्णं भवेत्कज्जलसन्निभम्।

निर्धूमबदराङ्गारे द्रवीकुर्यात्प्रयत्नतः ॥ १९६ ॥

तत्र तं महिषीविष्टास्थापिते कदलीदले।

निक्षिपेत्तदुपर्यन्यत् पत्रं दत्वा प्रपीडयेत् ॥ १९७ ॥

शीतलञ्च ततः पत्रात् समुद्धृत्य विचूर्णयेत् ।
 एवं सिद्धा भवेद्भ्याधिघातिनी रसपर्पटी ॥ १९८ ॥
 ज्वराधिव्याधिभिर्व्यासं विश्वं दृष्ट्वा पुरा हरः ।
 चकार कृपया युक्तः सुधावद्रसपर्पटीम् ॥ १९९ ॥
 रक्तिकासम्मितां तावद् भृष्टजीरकसंयुताम् ।
 गुञ्जाऽर्द्धभृष्टहिङ्गवाढ्यां भक्षयेद्रसपर्पटीम् ॥ २०० ॥
 रोगानुरूपभैषज्यैरपि तां भक्षयेद् बुधः ।
 पिबेत्तदनु पानीयं शीतलं चुलुकत्रयम् ॥ २०१ ॥
 प्रत्यहं वर्धयेत्तस्या एकैकां रक्तिकां भिषक् ।
 नाधिकां दशगुञ्जातो भक्षयेत्तां कदाचन ॥ २०२ ॥
 एकादशदिनारम्भात्तां ततो वाऽपकर्षयेत् ।
 एवमेतां समश्रीयान्नरो विंशतिवासरान् ॥ २०३ ॥
 शिवं गुरुस्तथा विप्रान्पूजित्वा प्रणम्य च ।
 श्रद्धया भक्षयेदेतां क्षीरमांसरसाशनः ॥ २०४ ॥
 ज्वरञ्च ग्रहणीं वाऽपि तथाऽतीसारमेव च ।
 कामलां पाण्डुरागञ्च शूलं प्लीहं जलोदरम् ॥ २०५ ॥
 एवमादीन् गदान् हत्वा हृष्टः पुष्टश्च वीर्यवान् ।
 जीवेद्द्वर्षशतं साग्रं वलीपलितवर्जितः ॥ २०६ ॥

Rasa (mercury) is purified (by *ḍolā yañtra* method) using juice of either leaves of *japā*, *vardhīmāna* (*eraṇḍa*), *bhṛṅgarāja* or *kākamācī*. Similarly *bali* (*gaṇḍhaka*) is also purified, and macerated with the juice of *bhṛṅgarāja* and dried in the sun, repeating this process seven or three times. It is then mixed with purified *rasa* (mercury) macerated again till mercury disappears and *kajjali* gets formed. This *kajjali* is melted over burning coal of *badara* wood and poured over a plantain leaf placed on a pad of buffalo's dung, and covered immediately with another plantain leaf and pressed hard. By this the *kajjali* attains the shape of *parpaṭi* (flakes). After it cools it is removed and powdered nicely. This known as *Rasa parpaṭi*, cures all diseases.

Hara (Lord Śiva) seeing the (people of) the world suffering from diseases like fever etc., created the nector like *Rasaparpaṭi* out of compassion. Consumed in dose of one *rakti*/*guṇja* (125mgs.) along with fried *jīraka* and half *guṇja* (62mg.) of fried *hiṅgu* and with other drugs appropriate to the diseases and followed by drinking cold water three mouthful in quantity. Its (of *rasaparpaṭi*) dose should be increased by one *rakti* (125mgs.) every day to a maximum of ten *guṇjā* (1250 mgs.), not more than this quantity should be consumed any time. From the eleventh day, the dose should be reduced by one *guṇjā* daily. Thus twenty days regimen should be adhered to, the patient worshipping Śiva, preceptors, *brahmanās*

and bowing to them reverentially daily, consume the medicine and resort to milk and meat soup as diet. This cures fever, deudenal disease, diarrhoea, jaundice, anaemia, colic, diseases of the spleen, ascitis etc., bestows happiness, stoutness, vigour, long life of hundred years, free of wrinkles of the skin and grey hairs.

Annakāla—time of giving meals to a patient of fever

क्षुत्सम्भवति पक्वेषु रसदोषमलेषु च।

काले वा यदि वाऽकाले सोऽन्नकाल उदाहृतः ॥ २०७ ॥

आमे पाकं गते नृणां यदा भोजनलालसा।

भवेत्काले ह्यकाले वा सोऽन्नकाल उदाहृतः ॥ २०८ ॥

Kṣut (hunger), develops when the rasa dhātu, doṣās and malās become pakva (properly cooked, processed by digestive fire) and become free of āma (undigested materials), that is the time to give meals to the patients whether it is the usual time of meals or not.

When the āma (undigested materials) gets properly digested and when the person develops desire for food, that is the proper time for food whether it is timely or untimely.

सर्वज्वरेषु सप्ताहं मात्रावल्लघु भोजयेत्।

वेगापायेऽन्यथा तद्धिज्वरवेगाभिवर्द्धनम् ॥ २०९ ॥

In all types of fevers for first seven days the patient should be given small quantity of light (easily digestible) food, other wise heavy (undigestible and more quantity of food) given within seven days will only cause increase of severity of fever.

आहारनिर्हारविहारयोगाः सदैव सद्भिर्विजने विधेयाः ॥ २१० ॥

Ingestion of food, elimination of excrements and enjoyment of sex should be indulged always in solitude by the wise.

ज्वरे प्रमेहो भवति स्वल्पैरपि विचेष्टितैः।

निषण्णं भोजयेत्तस्मान्मूत्रोच्चारौ च कारयेत् ॥ २११ ॥

In fevers, there will be severe delusion, (debility of mind) even by slight physical activity. So the patient of fever should be made to eat and void urine and faeces sitting on the bed itself.

Kavalagraha—gargling

यथादोषोचितैर्द्रव्यैः कर्त्तव्यः कवलग्रहः।

अरोचकास्यवैरस्यमलपूर्तिप्रसेकहत् ॥ २१२ ॥

भृष्टजीरकचूर्णेन सिन्धुजन्मयुतेन च।

जिह्वादन्तान्मुखस्यान्तर्घृष्ट्वा कवलमाचरेत् ॥ २१३ ॥

मुखे मलं विगन्धत्वं विरसत्वं च नश्यति।

मनः प्रसन्नं भवति भोजनेऽतिरुचिर्भवेत् ॥ २१४ ॥

It is advisable to gargle the mouth with liquids suitable to the doṣās, this cures loss of taste, bad taste, dirtiness, bad smell and excess salivation etc. in the mouth. Powder of jīraka and saiṇdhava fried and mixed should be used for massaging the tongue, teeth, and interior of the mouth before doing gargling. This removes dirtiness, bad smell and bad taste, gives pleasantness to the mind and great desire for food.

ज्वरितो हितमशनीयाद्यद्यस्यारुचिर्भवेत् ।

अन्नकाले ह्यभुञ्जानः क्षीयते म्रियतेऽपि च ॥ २१५ ॥

The patient of fever should take only such foods which are hita (suitable and good to him) though these may create dislike (or distaste). He who does not take food at the time of meals becomes either debilitated or even dies.

Hitāhāra—suitable foods

रक्तशाल्यादयः शस्ताः पुराणाः षष्टिकैः सह ।

यवाग्वोदनलाजार्थं ज्वरितानां ज्वरापहाः ॥ २१६ ॥

मुद्गान् मसूरांश्चणकान् कुलत्थान्समकुष्ठकान् ।

यूषार्थं यूषसात्म्यानां ज्वरितानां प्रदापयेत् ॥ २१७ ॥

पटोलपत्रं वार्त्ताकं कुलकं कारवेल्लकम् ।

कर्कोटकं पर्पटकं गोजिह्वां बालमूलकम् ॥ २१८ ॥

पत्रं गुडूच्याः शाकार्थं ज्वरितानां ज्वरापहम् ।

लावान् कपिञ्जलानेणान् हरिणान्मृषताञ्छशान् ॥ २१९ ॥

कुरङ्गान्कालपुच्छांश्च तथैव मृगमातृकान् ।

मांसार्थं मांससात्म्यानां ज्वरितानां प्रदापयेत् ॥ २२० ॥

सारसक्रौञ्चशिखिनिस्तथा तित्तिरकुक्कुटान् ।

गुरूष्णात्वान्न शंसन्ति केचिदेवं व्यवस्थिताः ॥ २२१ ॥

ज्वरितानां प्रकोपं तु यदा याति समीरणः ।

तदैतेऽपि हि शस्यन्ते मात्राकालोपपादिताः ॥ २२२ ॥

Raktaśāli, ṣaṣṭika śāli etc. which are purāṇa (more than a year old) are best to prepare yavāgu (gruel), lāja (puffed paddy) and odana (boiled rice) for a patient of fever; mudga, masūra, caṇaka, kulattha, makuṣṭaka for preparing yūṣa (soup) for those habituated to soup; paṭola patra, vārtaka, kulaka, kāravella, karkoṭaka, parpaṭaka, gojihvā, bāla mūlaka, guḍucīpatra are suitable vegetables; meat of lāva, kapiñjala, eṇa, hariṇa, pṛśata, śaśa, kuraṅga, kālapucchaka, mṛgamātrika are suitable for those who are habituated to meat.

Some physicians forbid the use of meat of sārasa, krauñca, śikhi, tittira and kukkuṭa since these are hard to digest and hot in potency. But when samīraṇa (vāta) is found aggravated in patients of fever, then even these are suitable, if used in proper quantity and time.

निम्बुकं दाडिमं धात्रीफलमम्लं प्रकाङ्क्षते ।

प्रदद्यादम्लसात्म्याय काञ्जिकं वा पुरातनम् ॥ २२३ ॥

Those who greatly desire sour taste and habituated to it, may be given juice of nimbuka, dādima, dhātrīphala or old (fermented) kāñjika (gruel).

Annasādhana prakriya—Method of preparing different kinds of menu—
Maṇḍa—scum of gruel

तण्डुलानां सुसिद्धानां चतुर्दशगुणे जले ।

रसः सिक्थैर्विरहितो मण्ड इत्यभिधीयते ॥ २२४ ॥

शुण्ठीसैन्धवसंयुक्तो दीपनः पाचनश्च सः ।

अन्नस्य सम्यक्सिद्धत्वं ज्ञेया मण्डस्य सिद्धता ॥ २२५ ॥

पेयायूषयवागूनां विलेपीभक्तयोरपि ।

मण्डो ग्राही लघुः शीतो दीपनो धातुसाम्यकृत् ॥

ज्वरघ्नस्तर्पणो बल्यः पित्तश्लेष्मश्रमापहः ॥ २२६ ॥

One part of rice, well cleaned, is boiled in fourteen parts of water, the essence, (thin watery fluid) without rice grains is called maṇḍa, Added with sunṭhī and saiṇdhava it kindles digestive fire and is digestive.

Maṇḍa becomes ready when the rice becomes well cooked and then it is separated out (by decantation or filtration). Maṇḍa is easy for digestion than either peyā, yūṣa, yavāgū, vilepī or odana. It is constipating, cold in potency, kindles digestive fire, restores normalcy of the dhātus, is anti febrile, satiating, strengthening, mitigates pitta, kapha and fatigue.

Peyā (thin gruel)

चतुर्दशगुणे नीरे रक्तशाल्यादिभिः कृता ।

द्रवाधिका स्वल्पसिक्था पेया प्रोक्ता भिषग्वरैः ॥ २२७ ॥

साऽतिलघ्वी ग्राहिणी च धातुपुष्टिविधायिनी ।

तृड्ज्वरानिलदौर्बल्यकुक्षिरोगविनाशिनी ॥ २२८ ॥

स्वेदाग्रिजननी ज्ञेया वातवर्चोऽनुलोमनी ।

शुण्ठीसैन्धवसंयुक्ता दीपनी पाचनी च सा ॥ २२९ ॥

आमशूलहरी रुच्या स्याद्विबन्धविनाशिनी ॥ २३० ॥

Raktaśāli (red rice) etc. are boiled in fourteen times their quantity of water and taken out when there is more of fluid and less of boiled rice. This is called as peyā, is very light, constipating, nourishes the dhātus (tissues), cures thirst, fever, debility of digestive fire, diseases of the abdomen, produces perspiration, easy movement of flatus and faeces; added with powder of sunṭhī and saiṇdhva, it kindles digestive fire, is degestive, cures abdominal pain due to indigestion, helps taste and relieves constipation.

Pramāthī (thin gruel)

प्रमथ्या प्रोच्यते द्रव्यपलात्कल्कीकृताच्छ्रुतात् ।
तोयेऽष्टगुणिते तस्याः पानमाहुः पलद्वयम् ॥
गुणैः प्रमथ्या पेयावत्ततो लघ्वी विशेषतः ॥ १३१ ॥

One pala (40gms.) of grains (or any other cereal) made as a paste is boiled in eight times its quantity of water and (water reduced to a quarter). It is to be consumed in doses of two pala (80gms.) per time. Its properties are similar to peyā and is still more laghu (easily digestible).

Yūṣa (soup)

अष्टादशगुणे नीरे शिम्बीधान्यशृतो रसः ।
विरलान्नो घनः किञ्चित्पेयातो यूष उच्यते ॥
उक्तः स एव निर्यूहो रुचिकृच्च विशेषतः ॥ २३२ ॥
कल्कद्रव्यपलं शुण्ठी पिप्पली चार्द्धकार्षिकी ।
वारिप्रस्थेन विपचेत्तद्भवो यूष उच्यते ॥ २३३ ॥
यूषो बल्यो लघु पाके रुच्यः कण्ठ्यः कफापहः ॥ २३४ ॥

Eighteen parts of water in which śimbi dhānya (pulses) have been boiled, made slightly thick in consistence and with less of boiled pulses, is called yūṣa, also known as niryūha; it improves taste especially.

One pala (40 gms.) of paste of pulses, half karṣa (5gms.) each of śuṇṭhī and pippalī boiled with one prastha (640ml.) of water. This becomes a yūṣa (soup). Soup is strengthening, easily digestible, helps taste, is good for the throat and mitigates kapha.

Mudga yūṣa

मुद्गानां द्विपलं तोये शृतमर्द्धाढिकोन्मिते ।
पादस्थं मर्दितं पूतं दाडिमस्य पलेन तत् ॥ २३५ ॥
युक्तं सैन्धवविश्वाहृधान्यकैः पादिकांशिकैः ।
कणाजीरकयोश्चूर्णाच्छाणैकेनावचूर्णितम् ॥
संस्कृतो मुद्गयूषोऽयं पित्तश्लेष्महरो मतः ॥ २३६ ॥

Two pala (80gms.) of mudga boiled in half ādhaka (1280ml.) of water and reduced to a quarter (320ml.); it is added with one pala (40ml.) of juice of dāḍima, powder of saiṇdhava, viśvā and dhāñyaka together forming quarter part (80gms.) and powder of kaṇā and jīraka each one śāṇa (750mg.) and then processed well. This is mudga yūṣa is said to mitigate pitta and śleṣma (kapha)

मुद्गानामुत्तमो यूषः दीपनः शीतलो लघुः ।
व्रणोदूर्ध्वजत्रुरुगदाहकफपित्तज्वरास्त्रजित् ॥ २३७ ॥

Mudga yūṣa is a good dīpana (increasing hunger), cold is potency, easily

digestable, cures ulcers, pain (diseases) of organs above the shoulders, burning sensation, fever caused by aggravation of kapha, pitta and rakta.

मुद्गामलकयूषस्तु भेदी पित्तानिलापहः ।

तृड्दाहशमनः शीतो मूर्च्छाश्रममदापहः ॥ २३८ ॥

Yūṣa of mudga and āmalaka is a purgative, mitigates pitta and anila (vāta) thirst, burning sensation, is cold in potency, relieves fainting, fatigue and intoxication.

मसूरयूषः संग्राही बृंहि स्वादुः प्रमेहनुत् ॥ २३९ ॥

Yūṣa of masūra is constipating, nourishing, sweet and cures diabetes.

Yavāgū (thick gruel)

यवागू षड्गुणे तोये संसिद्धा घनसिक्थका ।

पृथग्द्रवैस्तु विरलैः संयुक्ता ज्वरिणे हिता ॥ २४० ॥

यवागूदीपनी लघ्वी तृष्णाघ्नी बस्तिशोधिनी ।

श्रमग्लानिहरी पथ्या ज्वरे चैवातिसारके ॥ २४१ ॥

Yavāgu is prepared by boiling rice etc. in six times their quantity of water, till the grains become soft and remain solid with more of liquid portion also. It is suitable for patients of fever, it is dīpana (carminative), easily digestable, relieves thirst, purifies urinary bladder, mitigates fatigue and exhaustion, ideal for fever and also diarrhoea.

Vilepī (loose porridge)

चतुर्गुणाम्बुसंसिद्धा विलेपीघनसिक्थका ।

पृथग्द्रवेण रहिता ख्याता शिथिलभक्तिका ॥ २४२ ॥

विलेपी दीपनी बल्या हृद्या संग्राहिणी लघुः ।

व्रणाक्षिरोगिणां पथ्या तर्पणी तृड्ज्वरापहा ॥ २४३ ॥

Vilepī is prepared by boiling rice etc. in four times their quantity of water till the grains become soft solid with no liquid portion remaining seperately. This also known as śīthila bhaktika (loose porridge) Vilepī is carminative, strengthening, good for heart, constipating, easily digestable, ideal for patients of ulcers and eye diseases, is satiating, cures thirst and fever.

Bhakta (thick porridge/boiled rice)

जले चतुर्दशगुणे तण्डुलानां चतुष्पलम् ।

विपचेत्त्रावयेन्मण्डं तद्भक्तं मधुरं लघु ॥ २४४ ॥

अन्नं पञ्चगुणे तोये यवागूं षड्गुणे पचेत् ।

भक्तं वह्निकरं पथ्यं तर्पणं मूत्रलं लघु ॥ २४५ ॥

Four pala (160gms.) or rice, is boiled well in fourteen times its quantity of

water, the thin supernatant fluid is drained out. The soft mass of boiled rice is known as Bhakta; it is sweet in taste and easily digestible.

Cakradatta says—Anna (bhakta) is prepared with five parts of water, and yavāgu in six parts; bhakta (anna) kindles digestive fire, is healthy, satiating, diuretic and easily digestible.

सुधौतं प्रसृतं चोष्णं विशदं गुणवत्तरम् ।
अधौतमसृतं शीतं वृष्यं गुरु कफप्रदम् ॥ २४६ ॥
अत्युष्णबलहृद्भक्तं शीतं शुष्कञ्च दुर्जरम् ।
अतिक्लिन्नं ग्लानिकरं दुर्जरं तण्डुलान्वितम् ॥ २४७ ॥

Bhakta prepared from rice, well washed in water, then removed of liquid portion during boiling, not sticky and warm is best in quality than that prepared from unwashed rice; fluid not removed, pasty/sticking and cold is hard for digestion and increases kapha.

Very hot one causes decrease of strength, very cold and dry ones are hard for digestion, that which has more fluid causes exhaustion and that having rice uncooked or half cooked is difficult for digestion.

भृष्टतण्डुलजं रुच्यं सुगन्धि कफहल्लघु ।
वातास्थापितमन्दाग्निविरिक्तानां प्रशस्यते ॥ २४८ ॥

Bhakta prepared from fried rice is tasty, helps taste, has fragrant smell, mitigates kapha, easily digestible, it is ideal for those suffering from vāta diseases. who have been given decoction enema therapy, who have poor digestive fire and who have undergone purgation therapy.

Māmsa rasa and Rasodana

मांसलं सक्थिजं मांसं तथाऽनस्थि च तैत्तिरम् ।
चतुष्पलोन्मितं सूक्ष्मं कल्पितं क्षालितं जले ॥ २४९ ॥
पिपलीपिप्पलीमूलशुण्ठीजीरकधान्यकैः ।
द्विशाणैः संयुते तोये क्वाथ्यमर्द्धाढकोन्मिते ॥ २५० ॥
पादस्थितं जलं तत्र दाडिमात् कुट्टियताद्धरेत् ।
तं रसं मर्दितं हिङ्गुभृष्टसैन्धवजीरकैः ॥
युक्तं प्रधूपितं पथ्यं शुद्धानां शुद्धिकाङ्क्षिणाम् ॥ २५१ ॥

Meat from the legs of animals and of tittiri bird devoid of bones, four pala (160gms.) in quantity is cut into minute bits and washed well in water. This is put into a pot containing half ādhaka (1280ml.) of water and boiled adding powder of pippalī, pippalīmūla, śuṇṭhi, jīraka dhānyaka and dāḍima each two śāṇa (1.5gms.) during boiling, and reduced to a quarter part. This fluid (māmsa rasa-meat soup) is exposed to the fumes of fried hiṅgu, saiṇdhava and jīraka. This is

ideal for persons who have undergone purificatory therapies and or who desire to undergo.

रसोदनौ गुरुवृष्यो बल्यो वातज्वरापहः ॥ २५२ ॥

Rasodana (consuming rice porridge along with meat juice) is hard for digestion, bestows strength and cures fever caused by aggravation of vāta.

Peyā (thin gruel/kañjī/gañjī)

साध्यं चतुष्पलं द्रव्यं चतुःषष्टिपलेऽम्बुनि ।

तत्क्राथेनार्द्धशिष्टेन मण्डपेयाऽऽदि साधयेत् ॥ २५३ ॥

Four pala (160gms.) of solid (grains or drugs) are boiled in sixty four pala (2560ml.) of water and reduced to half the quantity of water. This should be used for preparing maṇḍa (very thin fluid drink), peyā (slightly thicker drink) and others.

वृद्धवैद्याः पलं द्रव्यं ग्राहयन्त्याढकेऽम्भसि ।

भेषजस्यातिबाहुल्यात् कदाचिदरुचिर्भवेत् ॥ २५४ ॥

यैरन्नैरौषधैर्यैश्च कृता मण्डादयो बुधैः ।

विचार्य तद्गुणानेतांस्तद्गुणानेव निर्दिशेत् ॥ २५५ ॥

Elder physicians prefer one pala (40gms.) of solids (grains, drugs etc.) and one āḍhaka (2560 ml.) of water for preparing maṇḍa, peyā etc. for use either as food or as medicine since more of drugs sometimes brings about bad taste in the mouth; the effect of the drink (peyā, maṇḍa etc.) should be determined only after considering the properties of drugs etc.

Peyā prayoga—use of thin gruel

अन्नकाले हिता पेया यथास्वं पाचनैः कृता ।

दीपनी पाचनी लघ्वी ज्वरार्तानां ज्वरापहा ॥ २५६ ॥

Peyā is ideal to be used during the times of meals since they are prepared from drugs stimulating digestion, they are appetising, digestive, easily digestible and cure fever in persons suffering from it.

पञ्चमूल्याः कषायन्तु पाचनं वातिके ज्वरे ।

सक्षौद्रं पैत्तिके मुस्तकटुकेन्द्रयवैः कृतम् ॥ २५७ ॥

पिप्पल्यादिकषायं तु पाचनं कफजे ज्वरे ।

लघुना पञ्चमूलेन पिप्पल्या सह धान्यया ॥ २५८ ॥

महत्या पञ्चमूल्याऽथ व्याघ्रीदुःस्पर्शगोक्षुरैः ।

सिद्धानि भिषगन्नानि प्रयुञ्जीत यथाक्रमम् ॥

वातपित्ते श्लेष्मपित्ते कफवाते त्रिदोषजे ॥ २५९ ॥

Peyā prepared with decoction of pañcamūla is digestive in fever of vāta origin; that of mustaka, kaṭuka, iṇḍrayava mixed with honey in fever of pitta ori-

gin; that of pippalyādi decoction in fever of kapha origin. Prepared with decoction of laghu pañcamūla along with pippalī and dhānyaka, decoction of maha pañcamūla and decoction of vyāghrī, duṣṣparśa and gokṣura—these should be administered in fevers arising from vātapitta, kaphapitta and sannipāta doṣās respectively.

पेयां वा रक्ताशालीनां बस्तिपार्श्वशिरोरुजि ।

श्वदंष्ट्राकण्टकारीभ्यां सिद्धां ज्वरहरीं पिबेत् ॥ २६० ॥

If the patient of fever is suffering from pain in the bladder, flanks, and head then peyā prepared with decoction of raktaśālī, śvadamṣṭra and kaṇṭakārī should be consumed, this cures fever also.

विबद्धवर्चाः सयवां पिप्पल्यामलकैः शृताम् ।

सर्पिष्मतीं पिबेत्पेयां ज्वरी दोषानुलोमिनीम् ॥ २६१ ॥

If he has constipation he should drink peyā prepared with yava, pippalī and āmalaka added with ghee. This is laxative and mitigates the doṣās also.

कासी श्वासी च हिक्की च पञ्चमूलीशृतां पिबेत् ॥ २६२ ॥

पेया भेषजसंयोगाल्लघुत्वाच्चाग्निदीपनी ।

वातमूत्रपुरीषाणां दोषाणां चानुलोमिका ॥ २६३ ॥

स्वेदनाय च सोष्णत्वाद्द्रवत्वात्तृट्क्षयाय च ।

आहारभावात्प्राणाय सरत्वाल्लाघवाय च ॥

ज्वरघ्नी हेतुसाम्यत्वात्तस्मात्तां पूर्वमाचरेत् ॥ २६४ ॥

Peyā being a combination of drugs and easily digestible, kindles digestive fire, help the movement downwards (normal) and of flatus, urine and faeces and the doṣās, it should be consumed warm first in fever to produce perspiration by its warmth, to relieve thirst by its fluidity, to sustain life (strength) by being a kind of food, to bestow feeling of lightness to the body by elimination of wastes by its laxative property and cure fever because of its quality of making the doṣās normal and so it should be used first.

Pañcamuṣṭika yūṣa

यवकोलकुलत्थानां मुद्गमूलकशुण्ठयोः ।

एकैकमुष्टिमादाय पचेदष्टगुणे जले ॥ २६५ ॥

पञ्चमुष्टिक इत्येष वातपित्तकफापहः ।

शूले प्रशस्यते गुल्मे कासे श्वासे क्षये ज्वरे ॥ २६६ ॥

One muṣṭi (pala-40gms.) each of yava, kola, kulattha, mudga and mūlaka, śuṇṭhaka are boiled in eight times their quantity of water (and reduced to a quarter). This known as Pañcamuṣṭika yūṣa mitigates vāta, pitta and kapha, it is best for pain in the abdomen, abdominal tumors, cough dyspnoea, consumption and fever.

Yavāgū prayoga—use of thick gruel

रुद्धमूत्रपुरीषस्य गुदे वर्त्ति निधापयेत् ॥ २६७ ॥

पिप्पलीपिप्पलीमूलयवानीचव्यसाधिताम् ।

पाययेत्तु यवागूं वा मारुताद्यनुलोमिनीम् ॥ २६८ ॥

If the patient of fever has obstruction to urine and faeces, a suppository should be introduced into the rectum or a yavagū prepared with pippalī, pippalīmūla, yavānī, and cavya should be given to drink to make māruta (flatus) etc. to move downwards.

मदात्यये मद्यनित्ये ग्रीष्मे पित्तकफोत्थिते ।

ऊर्ध्वगे रक्तपित्ते च यवागूर्न हिता ज्वरे ॥ २६९ ॥

Yavāgū is not suitable in fevers, in diseases like alcoholic intoxication, who are addicted to alcohol, in summer, if fever has arisen from pitta and kapha aggravation, if there is bleeding from upper passages.

Tarpaṇa prayoga—use of nutritious drink

दाहच्छर्द्यर्दितं क्षामं निरन्नं तृष्णयाऽन्वितम् ।

घर्मार्त्तं मद्यपं चापि तोयालोडितसक्तुकम् ॥ २७० ॥

शर्करामधुसंयुक्तं पाययेत्लाजतर्पणम् ।

ज्वरापहैः फलरसैर्युक्तमन्नं हितं क्वचित् ॥ २७१ ॥

Patients of fever who are suffering from burning sensation, vomiting, facial paralysis, who are emaciated, who are not taking food, who are suffering from thirst and heat, and who are addicted to wine, should be administered lāja tarpaṇa added with sugar and honey; for some boiled rice along with fruit juices is also good to relieve fever.

Tarpaṇa

द्राक्षादाडिमखर्जूरमृदिताम्बु सशर्करम् ।

लाजचूर्णं समध्वाज्यं सन्तर्पणमुदाहृतम् ॥ २७२ ॥

Water in which drākṣā, dāḍima, kharjūra are squeezed, then added with śarkarā (sugar), powdered lāja (puffed rice) honey and ghee is defined as saṅtarpaṇa (tarpaṇa) by Dhanvantari.

लाजानां सक्तवः क्षौद्रसितायुक्ता विशेषतः ।

छर्द्यतीसारतृड्दाहविषमूर्च्छाज्वरापहाः ॥ २७३ ॥

In Guṇādhikara it is said—flour of lāja added with honey and sugar and consumed, especially cures vomiting, diarrhoea, thirst, burning sensation, effects of poison, fainting and fever.

तत्र तर्पणमेवादौ प्रदेयं लाजसक्तुभिः ।

ज्वरापहैः फलरसैर्युक्तं समधुशर्करम् ॥ २७४ ॥

द्राक्षादाडिमखर्जूरप्रियालैः सपरूषकैः ।
तर्पणार्हस्य दातव्यं तर्पणं ज्वरनाशनम् ॥ २७५ ॥

In the beginning (of fevers) only tarpaṇa prepared with lāja saktu mixed with fruit juices, honey and sugar should be given to relieve fever.

Drākṣā, dāḍima, kharjūra, priyāla and parūṣaka are fruits suitable for tarpaṇa to the fit person.

Rasodana prayoga—use of food with meat soup

श्रमोपवासानिलजे हितो नित्यं रसौदनः ॥ २७६ ॥

In fever due to exertion, fasting and aggravation of anila (vāta) it is beneficial to partake rasaudana (boiled rice and soup of meat) every day.

मुद्गयूषौदनश्चैव हितः कफसमुत्थिते ।
स एव सितया युक्तः शीतः पित्तज्वरे हितः ॥ २७७ ॥

In fever born from aggravation of kapha, mudga yūsaudana (boiled rice and soup of mudga) is ideal, the same (mudga yūṣa) added with sugar and used cold is ideal in fever born from pitta.

Kṣīropayoga—use of milk

कृशोऽल्पदोषो यः क्षीणकफो जीर्णज्वरान्वितः ।
विबद्धासृष्टदोषश्च रूक्षपित्तानिलज्वरी ॥
पिपासाऽऽर्तः सदाहश्च पयसा स सुखी भवेत् ॥ २७८ ॥

Persons who are emaciated, who have slight aggravation of doṣās, in whom kapha is decreased, fever is long standing, the doṣās are obstructed and not moving out, in fevers of vāta pitta origin having dryness, suffering from thirst and burning sensation, become comfortable by the use of milk.

अजादुग्धं गुडोपेतं पातव्यं ज्वरशान्तये ।
तदेव तु पयः पीतं तरुणे हन्ति मानवम् ॥ २७९ ॥
जीर्णज्वरे कफे क्षीर्णे क्षीरं स्यादमृतोपमम् ।
तदेव तरुणे पीतं विषवद्भन्ति मानवम् ॥ २८० ॥

Goat's milk added with guḍa (jaggery) should be drunk for the cure of fever; the same drunk at the commencement of fevers kills the person.

Milk is like nector in chronic fevers when kapha has decreased, the same consumed at the onset kills the person like poison.

न द्विरद्यान्न पूर्वाह्ने नाभिष्यन्दि कदाचन ।
न तीक्ष्णं न गुरुप्रायं भुञ्जीत तरुणज्वरी ॥ २८१ ॥

During the early stages of fever patients should not take meals twice a day, not in forenoon, never consume abhiṣyañdi (foods which cause more moisture

inside the body, blocking the channels, pores etc.) possessing penetrating properties and which are hard for digestion.

न जातु तर्पयेत्प्राज्ञः सहसा ज्वरकर्षितम् ।
तेन संशमितोऽप्यस्य पुनरेव भवेज्ज्वरः ॥ २८२ ॥

The patient who has become debilitated by fever should not be given nourishments immediately, even though the fever has subsided it is likely to recur again.

Jvara mukti—symptoms of relief from fever

दाहः स्वेदो भ्रमस्तृष्णा कम्पो विड्भिदसंज्ञता ।
कूजनं चातिवैगन्ध्यमाकृतिर्ज्वरमोक्षणे ॥ २८३ ॥
त्रिदोषजे ज्वरे ह्येतदन्तर्वेगे च धातुगे ।
लक्षणं मोक्षकाले स्यादन्यस्मिन्स्वेददर्शनम् ॥ २८४ ॥

Feeling of burning sensation, perspiration, thirst, tremors, loose bowels, moaning and bad smell appearing—are the symptoms just prior to relief from fever. These symptoms are seen specially in fevers of tridoṣa origin, añtarvega and dhātugata kinds, whereas in other kinds of fevers appearance of perspiration only occurs.

Jvara mukti lakṣaṇa—symptoms of person relieved of fever

देहो लघुर्व्यपगतक्लममोहतापः पाको मुखे करणसौष्ठवमव्यथत्वम् ।
स्वेदः क्षवः प्रकृतियोगिमनोऽन्नलिप्सा कण्डूश्च मूर्ध्नि विगतज्वरलक्षणानि ॥ २८५ ॥

Feeling of lightness of the body, disappearance of exhaustion, delusion, warmth, ulceration of the mouth, clarity in the work of sense organs, absence of discomfort, perspiration, sneezing, normalcy, desire for food, itching sensation on the head—are the symptoms of the person relieved of fever.

Suśruta also says

स्वेदो लघुत्वं शिरसः कण्डूः पाको मुखस्य च ।
क्षवथुश्चात्रकाङ्क्षा च ज्वरमुक्तस्य लक्षणम् ॥ २८६ ॥

Perspiration, feeling of lightness of the body, itching on the head, ulcers of the mouth, sneezing and desire for food are the symptoms of person free from fever.

Varjya—actions to be avoided

व्यायामञ्च व्यवायञ्च स्नानं चङ्क्रमणानि च ।
ज्वरमुक्तो न सेवेत यावन्न बलवान्भवेत् ॥ २८७ ॥

Person relieved of fever should be not indulge in physical exercise, copulation, bath and walking till he obtains his strength.

Others says

व्यायामञ्च व्यवायञ्च प्रवातं शिशिरं जलम् ।
 ज्वरमुक्तो न सेवेत यावन्न बलवान्भवेत् ॥ २८८ ॥
 जन्तोर्ज्वरविमुक्तस्य स्नानं कुर्यात्पुनर्ज्वरम् ।
 तस्माज्ज्वरविमुक्तोऽपि स्नानं विषमिव त्यजेत् ॥ २८९ ॥
 बलवर्णाग्निवपुषां यावन्न प्रकृतिर्भवेत् ।
 तावज्ज्वरेण मुक्तोऽपि वर्जनीयानि वर्जयेत् ॥ २९० ॥

Exercise, copulation, heavy breeze and cold water should be avoided by the person till he obtains his original strength; person relieved of fever should not take bath, since it (bath) may give rise to fever again, it should be avoided just as poison.

Things/activities which have been prohibited should not be indulged into till the strength, colour/complexion, power of digestion etc. of the person becomes normal though he is free from fever.

Vāta jvara
fever of vāta origin

वातलाहारचेष्टाभ्यां वायुरामाशयाश्रयः ।
 बहिर्निरस्य कोष्ठाग्निं ज्वरकृत्स्याद् रसानुगः ॥ २९१ ॥

By indulgence in foods and activities, which aggravate vāta, vāyu (vāta) localised in the āmāśaya (stomach) getting aggravated, pushes out the digestive fire (to the tissues) and circulating along with rasa dhātu gives rise to fever.

वेपथुर्विषमो वेगः कण्ठौष्ठमुखशोषणम् ।
 निद्रानाशः क्षवस्तम्भो गात्राणां रौक्ष्यमेव च ॥ २९२ ॥
 शिरोहृद्गात्ररुग्वक्त्रवैरस्यं बद्धविट्कता ।
 शूलाध्माने जृम्भणञ्च भवन्त्यनिलजे ज्वरे ॥ २९३ ॥
 भवन्ति विविधा वातवेदनाः स्यादसुप्तता ।
 पिण्डिकोद्वेष्टनं कर्णस्वनो वक्त्रकषायता ॥
 गात्रसादो हनुस्तम्भो विश्लेषः सन्धिजानुनोः ॥ २९४ ॥
 शुष्ककासो वमिलोमदन्तहर्षः श्रमभ्रमौ ।
 अरुणं मूत्रनेत्रादि तृट्प्रलापोष्णागात्रताः ॥ २९५ ॥

Shivering of the body (chills, rigors), onset at irregular time, dryness of throat, lips and mouth, loss of sleep, absence of sneezing, dryness of the skin all over, pain of the head, heart (chest) and body, bad taste in the mouth, constipation, pain in the abdomen, flatulence and more of yawning—are the features of fever caused by vāta aggravation.

Caraka also says

Appearance of different kinds of pains, loss of sleep, twisting pain in the calves, noise in the ears, astringent taste in the mouth debility of the body parts, stiffness of the lower jaw, looseness of knee joint, dry cough, vomiting, horripilations, tingling of the teeth, fatigue, giddiness, light red colour of urine, eyes etc. thirst, delirium and increased heat of the body.

Cikitsa—treatment

ज्वरितं षडहेऽतीते लघ्वन्नं प्रतिभोजितम् ।
पाचनं शमनीयञ्च कषायं पाययेद्विषक् ॥ २९६ ॥

After the lapse of six days, the patient of vāta jvara should be given laghu anna (vilepī and other light foods) followed by decoctions which are digestive and palliative (to the doṣās).

Suśruta also says

वातिके सप्तरात्रेण दशरात्रेण पैत्तिके ।
श्लैष्मिके द्वादशाहेन ज्वरे युञ्जीत भेषजम् ॥ २९७ ॥

In fevers of vāta again medicines should be administered after seven days (of onset), in fever of pitta origin after ten days and in fever of kapha origin after twelve days.

दोषाणामेव सा शक्तिर्लङ्घने या सहिष्णुता ।
न हि दोषक्षये कश्चित्सहते लङ्घनं महत् ॥ २९८ ॥
कफपित्ते द्रवे धातू सहेते लङ्घनं बहु ।
आमक्षयादूर्ध्वमपि वायुर्न सहते क्षणम् ॥ २९९ ॥

The capacity of the person to withstand the effects of lañghana (fasting) is chiefly from the doṣās only, when the doṣās undergo decrease, no person will be able to bear severe lañghana (fasting).

Kapha and pitta are drava dhātu (doṣās which are liquid in nature) and so can tolerate severe lañghana (fasting) but vāyu (vāta) cannot tolerate even for a second after the āma (undigested material present in the alimentary tract) gets digested and decreased.

Bheṣaja—medicinal formulae

श्रीफलः सर्वतोभद्रा कामदूती च शोणकः ।
तर्कारी गोक्षुरः क्षुद्रा बृहती कलशी स्थिरा ॥ ३०० ॥
रास्ना कणा कणामूलं कुष्ठं शुण्ठी किरातकः ।
मुस्ता बलाऽमृता वालं द्राक्षायासशताह्विकाः ॥ ३०१ ॥
एषां क्वाथो निहन्त्येव प्रभञ्जनकृतं ज्वरम् ।
सोपद्रवञ्च योगोऽयं सर्वयोगवरः स्मृतः ॥ ३०२ ॥

Śrīphala (bilva), sarvatobhadra (kāśmarya) kamadūti (pāṭalā) sonāka (syonāka) tarkārī (agnimañtha), gokṣura, kṣudrā (kaṇṭakārī) bṛhatī, kalaśī (prṣṇiparnī), sthirā (śālīparṇī), rāsnā, kaṇā, kaṇamūla, kuṣṭha, śuṇṭhī kirāta, mustā, balā, amṛtā, vāla, drākṣa, yāsa and śatāhvikā—each equal in quantity made into decoction and consumed cures vātajvara and its complications. This formula (Daśamūlādi quātha) is said to be best among all others.

त्रिशतीतकारीश्रीफलटुण्डुकपाटलामूलैः ।

पाचनमुचितं मारुतजनितज्वरहारि वारिणा कथितैः ॥ ३०३ ॥

Triśati (kāśmarya), tarkārī (agnimañtha), śrīphala (bilva), tuṇṭuka (syonāka) and paṭolamūla made into a decoction with water and used cures fever caused by aggravated vāta.

किराताब्दामृतोदीच्यबृहतीद्वयगोक्षुरैः ।

त्रिपर्णीकलशीबिल्वैः क्वाथो वातज्वरापहः ॥ ३०४ ॥

Decoction of kirāta, abda, amṛta, udīcyā, the two bṛhatī, gokṣura, triparṇī (śālīparṇī) kālāśī (prṣṇiparnī) and bilva cures vāta jvara.

गुडूचीपिप्पलीमूलनागरैः पाचनं शृतम् ।

वातज्वरे तथा पेयं कालिङ्गं सप्तमेऽहनि ॥ ३०५ ॥

Decoction of guḍucī, pippalīmūla and nāgara is digestive in cases of vāta jvara, on the seventh day decoction of kaliṅga (iṇḍrayava) should be consumed.

विश्वाऽमृताग्रन्थिकसिद्धतोयं मरुज्वरः स्यात्पिबतः कुतोऽयम् ॥

क्वाथोऽथ कुस्तुम्बुरुदेवदारुक्षुद्रौषधैः पाचनमत्र चारु ॥ ३०६ ॥

How does fever of vāta origin affect the person who drinks the decoction of viśva, amṛta, and grañthika (pippalīmūla)? Decoction of kustumburu, devadāru, kṣudrā, and auṣadhi (śuṇṭhī) is a best digestive in that disease.

पञ्चमूलीबलारास्नाकुलत्थैः सह पौष्करैः ।

क्वाथो हन्याच्छिरःकम्पं पर्वभेदं मरुज्वरम् ॥ ३०७ ॥

Pañcamūla, balā, rāsnā, kulattha and pauṣkara (puṣkaramūla) made into decoction and consumed relieves shaking of the head (chills), pain in the joints and fever of vāta origin.

कणारसोनामृतवल्लिविश्वा-निदिग्धिकासिन्धुकभूमिनिम्बैः ।

समुस्तकैराचरितः कषायो हिताशिनां हन्ति गदानिमांस्तु ॥ ३०८ ॥

ज्वरं मरुदुष्टिसमुद्भवं तथा बलासजं चानलमन्दताञ्च ।

कण्ठावरोधं हृदयावरोधं स्वेदञ्च रोमाञ्चहिमत्वमोहान् ॥ ३०९ ॥

Decoction of kaṇā, rasona, amṛtavalli, viśvā, nidigdhikā, siṇdhuka, bhūminimba and mustaka consumed by person who takes only healthy foods, cures the

following diseases; fever caused by aggravation of vāta and kapha, weakness of digestive fire, obstruction in the throat and heart (chest), perspiration, horripilations, feeling of cold and mental delusion.

Kalpataru Rasa

शुद्धं शङ्करशुक्रमक्षतुलितं मारारिनारीरज—
 स्तद्वत्तावदुमापतिस्फुटगलालङ्कारवस्तु स्मृतम् ।
 तावत्येव मनःशिला च विमला तावत्तथा टङ्कणं
 शुण्ठी द्व्यक्षपिता कणा च मरिचं दिक्पालसंख्याक्षकम् ॥ ३१० ॥
 विषादिवस्तूनि शिलोपरिष्ठाद् विचूर्णयेद्वाससि शोधयेच्च ।
 ततस्तु खल्वे रसगन्धकौ च चूर्णञ्च तद्यामयुगं विमर्द्यम् ॥ ३११ ॥
 कल्पतरुनामधेयो यथार्थनामा रसः श्रेष्ठः ।
 समीरणश्लेष्मगदान्हरते मात्राऽस्य स्मृता गुञ्जैका ॥ ३१२ ॥
 आर्द्रकेण सममेष भक्षितो हन्ति वातकफसम्भवं ज्वरम् ।
 श्वासकासमुखसेकशीतता-वह्निमान्द्यविसुचीश्च नाशयेत् ॥ ३१३ ॥
 नस्येनाश्वेव हरति शिरोर्ति कफवातजाम् ।
 मोहं महान्तमपि च प्रलापं क्षवथुग्रहम् ॥ ३१४ ॥

One akṣa (10gms) of purified śankara śukra (rasa-mercury), same quantity of marari nārī raja (gaṇdhaka-sulphur), umāpatigala alaṅkāra vastu (viṣa-vatsanābha), manaśśila, vimalā and ṭaṅkaṇa, two akṣa (20 gms.) of śuṇṭhī, eight akṣa (80gms.) each of kaṇā and marica are collected, Manassilā and other minerals are powdered on stone and filtered through cloth; next rasa and gaṇdhaka are macerated together in a stone pestle and mortar and made into kajjalī, then the powder of other drugs is also added and macerated for two yāma (6 hours) continuously. This formula known as Kalpataru Rasa is true to its name in effect, its dose is one guṇjā (125mg.) consumed along with the juice of ārdraka, it cures fever arising from vāta and kapha, dyspnoea, cough, excess salivation, feeling of cold and weakness of digestive fire and viśūcī (gastro-enteritis); by using it as snuff; it immediately relieves headache, of kaphavāta origin, even profound delusion, delirium and obstruction of sneezing.

Tripura bhairava Rasa

विषमहौषधमागधिकोषणद्युमणिरक्तकमार्द्रकमर्दितम् ।
 क्रमविवर्द्धितमुद्दलितज्वरस्त्रिपुरभैरव एष रसो वरः ॥ ३१५ ॥

Viṣa (vatsanābha) mahauṣadha, māgadhikā, ūṣaṇa, dyumaṇi (tāmra) bhasma and raktaka (hiṅgula)—each succeeding one increased by one part respectively (viz. viṣa one part, mahauṣadha (śuṇṭhī) 2 parts, māgadhikā (pippalī) 3 parts, ūṣaṇa (marica) 4 parts, tāmra-bhasma 5 parts and hiṅgula 6 parts) are

macerated in the juice of ādraka and rolled into pills. This known as Tripura bhairava Rasa is a best remedy for fevers.

Svedana—sudation, fomentations

वातश्लेष्मज्वरे स्वेदं जङ्घापाश्चास्थिशूलिनि ।
पीनसश्वासबाधिर्ये कारयेत्तद्विधानवित् ॥ ३१६ ॥
स्रोतसां मार्दवं कृत्वा नीत्वा पावकमाशयम् ।
हत्वा वातकफस्तम्भं स्वेदो ज्वरमपोहति ॥ ३१७ ॥

In vātaśleṣmajvara (fever arising from vāta and kapha) sudation therapy is beneficial when there is pain in the calves, flanks and bones, rhinitis, dyspnoea and deafness. It creates softness of the tissues channels, brings back the digestive fire into the āmāśya (stomach) removes the obstruction to vāta and kapha and thus relieves fever.

खर्परभृष्टपटस्थितकाञ्जिकसंसिक्तवालुकास्वेदः ।
शमयति वातकफामयशूलाङ्गभङ्गकम्पादीन् ॥ ३१८ ॥
कम्पे शिरोहृदयगात्रव्यथायां जृम्भायां पादसुप्ततायाम् ।
पिण्डकोद्वेष्टनेऽङ्गसादे हनुस्तम्भे च लोमहर्षे ॥ ३१९ ॥

Vālukā (sand) is fried well on an earthen pan, put into a thick cloth and tied into a bundle. The part of the body to be fomented is first anointed and bundle of hot sand is gently placed on the body, sprinkling kanjika (fermented gruel) on it during the act. This kind of fomentation (Vālukāsveda) relieves rigidity/stiffness of the body parts, tremors, pain etc. due to diseases of vāta and kapha, so also tremors, pain of the head, heart (chest) body aches, too much of yawnings, loss of sensation in the feet, twisting pain in the calves debility, lock jaw and horripilations.

Kavala—mouth gargles

मातुलङ्गफलकेशरो धृतः सिन्धुजन्ममरिचान्वितो मुखे ।
हन्ति वातकफरोगमास्यगं शोषमाशु जडतामरोचकम् ॥ ३२० ॥

Kavala (mouth gargle) with juice of fruit of mātuluṅga, mixed with saiṇdhava, and marica cures diseases of the mouth due to disease of vāta and kapha, dryness of the mouth and loss of taste.

शर्करादाडिमाभ्याञ्च द्राक्षादाडिमयोस्तथा ।
कल्कं विधारयेदास्ये शोषवैरस्यनाशनम् ॥ ३२१ ॥
द्राक्षाऽऽमलकयोः कल्कं सघृतं वदने क्षिपेत् ।
तेन घृष्टा मुखस्यान्तः कुर्वीत प्रतिसारणम् ॥ ३२२ ॥
तेन तालुगलान्तःस्थः संशोषश्चैव शाम्यति ।
सुरसं जायते वक्त्रं रुचिर्भवति भोजने ॥ ३२३ ॥

Paste of śarkarā and dāḍima or of drākṣā and dāḍima held in the mouth cures dryness and bad taste; paste of drākṣā and āmalaka added with ghee should be applied to the cavity of the mouth; by this dryness of the mouth disappears, mouth emits good smell and desire for food develops.

Nidranāśa—loss of sleep

नावनं लङ्घनं चिन्ता व्यायामः शोकभीरुषः ।

एभिरेव भवेन्निद्रानाशः श्लेष्मातिसंक्षयात् ॥ ३२४ ॥

Nasal medication, fasting, worry, exercises, grief, fear, anger and decrease of kapha—are the causes of loss of sleep.

भृष्टन्तु विजयाचूर्णं मधुना निशि भक्षयेत् ।

निद्रानाशेऽतिसारे च ग्रहण्यां पावकक्षये ॥ ३२५ ॥

गुडं पिप्पलिमूलस्य चूर्णनालोडितं लिहेत् ।

चिरादपि च संनष्टां निद्रामाप्नोति मानवः ॥ ३२६ ॥

Treatment of loss of sleep are—little quantity of powder of vijayā (bhaṅga) fried in ghee should be consumed at night along with honey. This recipe cures loss of sleep, diarrhoea, duodenal diseases, and weakness of digestive fire; powder of guḍa (jaggery) and pippalimūla mixed and consumed daily produces sleep even in those who have lost it for long periods.

वायसजङ्घामूलं बद्धं वा शिरसि काकमाच्याश्च ।

विधृतं निद्राजनकं त्वङ्मूलं वा शृतं सगुडम् ॥ ३२७ ॥

Roots of vāyasajañghā or of kākamācī tied to the head produces sleep or the decoction of their root bark consumed added with guḍa (jaggery) acts similarly.

मूलन्तु काकमाच्या बद्धं सूत्रेण मस्तके नियतम् ।

विदधाति नष्टनिद्रो निद्रामाश्वेव सिद्धमिदम् ॥ ३२८ ॥

Roots of kākamācī tied to the head with a thread constantly/continuously restores lost sleep quickly, this is sure.

शीलयेन्मन्दनिद्रस्तु क्षीरमद्यरसान् दधि ।

अभ्यङ्गोद्वर्त्तनस्नानमूर्च्छकर्णाक्षितर्पणम् ॥ ३२९ ॥

कान्ताबाहुलताऽऽश्लेषो निर्वृतिः कृतकृत्यता ।

मनोऽनुकूला विषयाः कामं निद्रासुखप्रदाः ॥ ३३० ॥

Persons who get less of sleep should resort to use of milk, wine, meat soup, curd, oil anointing and massaging, bath, oiling the ears, head and eyes. Warm embrace by the arms of the wife, happiness, satisfaction (of achieving one's desire) and factors which bring happiness to the mind—all these bring about good/happy sleep.

रसे शाके च सूपे च सर्पिर्यूषपयःसु च ।

निद्रां सञ्जनयत्याशु पलाण्डुरुपयोजितः ॥ ३३१ ॥

Use of palāṇḍu with meat soup, cooked vegetables, soup of grains, or milk produces sleep quickly.

ऐक्षवं पोतकी माषः सुरा मांसरसः पयः ।

गोधूमतिलमत्स्याश्च निद्रां कुर्वन्ति देहिनाम् ॥ ३३२ ॥

Use of products of sugarcane juice, potakī, māṣa, surā, māmsa rasa, payah godhūma, tila, matsya (fish) produce sleep.

Ādhmāna cikitsā

दारुहैमवतीकुष्ठशताह्वाहिङ्गुसैन्धवैः ।

लिम्पेत्कोष्णैरम्लपिष्टैः शूलाध्मानयुतोदरम् ॥ ३३३ ॥

Application of warm paste of dāru, haimavatī (vacā), kuṣṭha, śatāhva, hiṅgu and saiṇdhava made with any sour liquid relieves abdominal pain and flatulence.

Karṇanāda cikitsā

कटुतैलं कणाहिङ्गुवचालशुनसाधितम् ।

उष्णं विनिहितं हन्ति कर्णयोनिःस्वनं व्यथाम् ॥ ३३४ ॥

Kaṭu taila boiled with kaṇā, hiṅgu, vacā and laśuna filled into the ears warm, cures noise in the ears and also pain.

Śuskakāsa cikitsā

कणा सुगन्धिवचया यवान्या च समन्विता ।

ताम्बूलसहिता हन्ति शुष्ककासं मुखे धृता ॥ ३३५ ॥

Kaṇā, sugaṇdhīvacā, yavānī and tāmbūla vallī chewed together and held in the mouth cures dry cough.

Activities and foods suitable in fever in vāta origin

श्रमोपवासानिलजे हितो नित्यं रसौदनः ।

मुद्गामलकयूषस्तु बद्धविट्काय दीयते ॥ ३३६ ॥

Exertion, fasting, use of boiled rice with meat soup daily, soup of mudga and āmalaka is prescribed for the person who is constipated.

पेयां वा रक्तशालीनां बस्तिपार्श्वशिरोरुजि ।

श्वदंष्ट्राकण्टकारीभ्यां सिद्धां ज्वरहरीं पिबेत् ॥

कासी श्वासी च हिक्की च पञ्चमूलीशृतां पिबेत् ॥ ३३७ ॥

Peyā (thin gruel) prepared from red rice is ideal when there is pain in the bladder, flanks and head; or peyā (prepared from śvadamṣṭrā and kaṇṭakārī and those suffering from cough, dyspnoea and hiccup should drink peyā prepared from (bṛhat) pañcamūla.

JVARĀDHIKĀRA

47

Pittajvara
fever produced by pitta

पित्तलाहारचेष्टायां पित्तमामाशयाश्रयम् ।
बहिर्निरस्य कोष्ठाग्निं ज्वरकृत्याद्रसानुगम् ॥ ३३८ ॥

Indulgence in foods and activities which increase pitta, makes for increase of pitta present in the āmāśaya (stomach), pushes the digestive fire to the exterior (tissues) and circulating with rasadhātu produces fever.

वेगस्तीक्ष्णोऽतिसारश्च निद्राऽल्पत्वं तथा वमिः ।
कण्ठौष्ठमुखनासानां पाकः स्वेदश्च जायते ॥ ३३९ ॥
प्रलापो वक्त्रकटुता मूर्च्छा दाहो मदस्तृषा ।
पीतविण्मूत्र नेत्रत्वं पैत्तिके भ्रम एव च ॥ ३४० ॥

Powerful onset (with very high temperature), diarrhoea, very little of sleep, presence of vomiting, ulceration of the throat, lips, mouth and nostrils; perspiration, delirium, bitter taste in the mouth, fainting, feeling of burning sensation, toxicity, thirst, yellow colour of faeces, urine, and eyes and giddiness are the symptoms of fever of pitta origin.

Cikitsā—treatment

पैत्तिके दशरात्रेण ज्वरे युञ्जीत भेषजम् ॥ १४१ ॥

In pitta jvara administration of medicines should be after the lapse of ten days (from the day of onset).

तिक्तामुस्तायवैः पाठाकट्फलाभ्यां सहोदकम् ।
पक्वं सशर्करं पीतं पाचनं पैत्तिके ज्वरे ॥ ३४२ ॥

Decoction of tiktā, mustā, yava, pāthā, and kaṭphala added with sugar is a good digestive in fever of pitta origin.

पर्पटो वासकस्तिक्ता कैरातो धन्वयासकः ।
प्रियङ्गुश्च कृतः क्वाथ एषां शर्करया युतः ।
पिपासादाहपित्तास्त्रयुक्तं पित्तज्वरं हरेत् ॥ ३४३ ॥

Decoction of parpaṭa, vāsaka, kirātatikta, dhañvayāsa and priyaṅgu added with sugar cures fever accompanied with thirst, burning sensation and bleedings.

द्राक्षा हरीतकी मुस्ता कटुका कृतमालकः ।
पर्पटश्च कृतः क्वाथ एषां पित्तज्वरापहः ॥ ३४४ ॥
मुखशोषप्रलापार्तिदाहमूर्च्छाभ्रमप्रणुत् ।
पिपासारक्तपित्तानां शमनो भेदनो मतः ॥ ३४५ ॥

Decoction of drākṣā, harītakī, mustā, kaṭukā, kṛtamālaka, and parpaṭa

BHĀVAPRAKĀŚA-MADHYAKHANDA

(added with sugar) cures pitta jvara, accompanied with dryness of the mouth, delirium, burning sensation, fainting, giddiness, thirst and bleeding disease, it acts as palliative and purgative.

पटोलयवधान्याकमधुकं मधुसंयुतम् ।
हन्ति पित्तज्वरं दाहं तृष्णाञ्जातिप्रमाथिनीम् ॥ ३४६ ॥

Decoction of paṭola, yava, dhāñyāka and madhuka added with madhu (honey) cures pittajvara, burning sensation, and severe thirst.

गुडूच्यामलकैर्युक्तः केवलो वाऽपि पर्पटः ।
पित्तज्वरं हरेत्तूर्णं दाहशोषभ्रमान्वितम् ॥ ३४७ ॥
एकः पर्पटकः श्रेष्ठः पित्तज्वरविनाशनः ।
किं पुनर्यदि युज्येत चन्दनोशीरवालकैः ॥ ३४८ ॥

Decoction of guḍūcī and āmalaka or of only parpaṭa cure pittajvara quickly associated with burning sensation, emaciation and giddiness.

Parpaṭa alone is best to cure fever of pitta origin, then what to say when it is combined with caṇḍana, uśīra and vālaka (it will be most effective).

ह्रीबेरचन्दनोशीरघनपर्पटसाधितम् ।
दद्यात्सुशीतलं वारि तृट्छर्दिज्वरदाहनुत् ॥ ३४९ ॥

Decoction of hribera, caṇḍana, uśīra, ghana and parpaṭa, administered with cold water, relieves thirst, vomiting, fever and burning sensation.

भूनिम्बातिविषालोध्रमुस्तकेन्द्रयवामृताः ॥ ३५० ॥
वालकं धान्यकं बिल्वं कषायो माक्षिकान्वितः ।
विड्भेदश्वासकासांश्च रक्तपित्तज्वरं हरेत् ॥ ३५१ ॥

Decoction of bhūnimba, ativiṣā, lodhrā, mustaka, iṇḍrayava, amṛtā, vālaka, dhāñyaka and bilva added with honey cures diarrhoea, dyspnoea, cough and bleeding, associated with pitta jvara.

Mahādraksādi quātha

द्राक्षाचन्दनपद्मानि मुस्तातिक्ताऽमृताऽपि च ।
धात्री वालमुशीरं च लोध्रेन्द्रयवपर्पटाः ॥ ३५२ ॥
परूषकं प्रियङ्गुश्च यवासो वासकस्तथा ।
मधुकं कुलकञ्चापि किरातो धान्यकं तथा ॥ ३५३ ॥
एषां क्वाथो निहन्त्येव ज्वरं पित्तसमुत्थितम् ।
तृष्णां दाहं प्रलापञ्च रक्तपित्तं भ्रमं क्लमम् ॥ ३५४ ॥
मूर्च्छां छर्दिं तथा शूलं मुखशोषमरोचकम् ।
कासं श्वासञ्च हल्लासं नाशयेन्नात्र संशयः ॥ ३५५ ॥

Decoction of drākṣā, caṇḍana, padma, mustā, tikta, amṛta, dhātrī, vālaka, uśīra, lodhra, iṇḍrayava, parpaṭa, parūṣaka, priyaṅgu, yavāsa, vāsaka, madhuka, kulaka, kirāta and dhāñyaka—cures fever of pitta origin, thirst, burning sensation, delirium, bleeding disease, giddiness, exhaustion, fainting, vomiting, colic dryness of the mouth, loss of taste, cough, dyspnoea, and oppression on the chest—without any doubt.

ससितो निशि पर्युषितः प्रातर्धान्याकतण्डुलक्वाथः ।

पीतः शमयत्यचिरादन्तर्दाहं ज्वरं पैत्तम् ॥ ३५६ ॥

Dhāñyaka seeds soaked in water at night, next morning it is prepared into a decoction and consumed adding sugar; this relieves internal burning sensation and fever quickly.

अमृताया हिमः प्रातः ससितः पैत्तिकं ज्वरम् ।

वासायाश्च तथा कासरक्तपित्तज्वराञ्जयेत् ॥ ३५७ ॥

Hima (cold infusion) prepared from amṛta consumed in the morning adding sugar cures fever of pitta origin; so also that of vasa cures cough, bleeding disease and fever.

गुडूची भूमिनिम्बश्च वालं वीरणमूलकम् ।

लघुमुस्तं त्रिवृद्धात्री द्राक्षा वासा च पर्पटः ॥ ३५८ ॥

एषां क्वाथो हरत्येव ज्वरं पित्तकृतं द्रुतम् ।

सोपद्रवमपि प्रातर्निपीतो मधुना सह ॥ ३५९ ॥

Decoction of guḍūcī, bhūminimba, vālam, vīraṇamūla, laghu mustā, trivṛt, dhātrī, drākṣā, vāsā and parpaṭa added with honey and consumed in the morning quickly cures pitta jvara though accompanied with complications.

पलाशस्य बदर्या वा निम्बस्य मृदुपल्लवैः ।

अम्लपिष्टैः प्रलेपोऽयं हन्याद्दाहयुतं ज्वरम् ॥ ३६० ॥

Paste of tender leaves of either palāśa, badarī or nimba macerated with any sour juice and applied on the body relieves fever accompanied with burning sensation.

उत्तानसुप्तस्य गभीरताम्रकांस्यादिपात्रे निहिते च नाभौ ।

शीताम्बुधारा बहुला पतन्ती निहन्ति दाहं त्वरितं ज्वरं च ॥ ३६१ ॥

Cold water is made to run in a dhāra (continuous stream) from a big vessel of either copper or bronze over the umbilicus of the patient of fever for a long time (about 1/2 to 2 hours). This relieves burning sensation and fever quickly.

पथ्यां तैलघृतक्षौद्रैर्लिहन्दाहज्वरापहाम् ।

कासासृक्पित्तवीसर्पश्चासान्हन्ति वमीमपि ॥ ३६२ ॥

Powder of pathyā licked with oil, ghee, and honey relieves burning sensa-

tion, fever, cough, bleeding disease, visarpa (erysipelas) dyspnoea, and vomiting also.

काञ्जिकार्द्रपटेनावगुण्ठनं दाहनाशनम् ।

अथ गोतक्रसंस्विन्नशीतलीकृतवाससा ॥ ३६३ ॥

Covering the face with cloth soaked in kãñjika or with cloth soaked in buttermilk of cow and thus cooled-relievs burning sensation.

द्राक्षाऽऽमलककल्केन कवलोऽत्र हितो मतः ।

पक्कदाडिमबीजैर्वा धानाकल्केन च क्वचित् ॥ ३६४ ॥

Gargling the mouth with water mixed with paste of drākṣā and āmalaka or with that of seeds of ripe dāḍima and dhāñyaka is said to be beneficial.

दाहकम्पार्दितं क्षामं निरन्नं तृष्णयान्वितम् ।

शर्करामधुसंयुक्तं पाययेल्लाजतर्पणम् ॥ ३६५ ॥

The patient who is having burning sensation, tremors, emaciation due to want of food, and suffering from thirst should be made comfortable by giving him lājā tarpaṇa (thick paste of puffed paddy) added with sugar and honey.

Upacāra—care of the patient of pitta jvara

मुद्गयूषोदनो देयः सितया पैत्तिके ज्वरे ।

हर्म्ये शुभ्राभ्रसङ्काशे शशाङ्ककरशीतले ।

मलयोद्भवसंसिक्ते सुप्यात्पित्तज्वरी नरः ॥ ३६६ ॥

हारावलीचन्दनशीतलानां सुगन्धपुष्पाम्बरभूषितानाम् ।

नितम्बिनीनां सुपयोधराणामालिङ्गनान्याशु हरन्ति दाहम् ॥ ३६७ ॥

आह्लादञ्चास्य विज्ञाय ताः स्त्रीपरनयेत्पुनः ।

हितञ्च भोजयेदन्नं न प्रीतिसुरतमहत् ॥ ३६८ ॥

वाप्यः कमलहासिन्यो जलयन्त्रगृहाः शुभाः ।

नार्यश्चन्दनदिग्धाङ्गयो दाहदैन्यहरा मताः ॥ ३६९ ॥

Boiled rice mixed with mudga yūṣa added with sugar be given as food daily.

Patients of pitta jvara should sleep in a chamber surrounded by creepers, hanging plants (with flowers), cooled by fountains sprinkling water white like the clouds and moonlight, made fragrant with addition sandal paste. Embrace of beautiful maiden who are wearing necklaces of pearls, garlands of fragrant flowers, who have well shaped breasts and buttocks, relieve burning sensation. Soon after it is relieved the women should be withdrawn and he should not be permitted to have copulation. He should be given healthy/suitable foods and allowed to sleep in the house surrounded by ponds, with flowers of lotus, fountains and with women anointed with sandal paste, which give relief to burning sensation.

Kapha jvara
fever due to kapha

श्लेष्मलाहारचेष्टाभ्यां कफो ह्यामाशयाश्रयः ।

बहिर्निरस्य कोष्ठाग्निं ज्वरकृत्स्याद्रसानुगः ॥ ३७० ॥

Kapha getting aggravated by indulgence in foods and activities which increase it, gets localised in the āmāśaya (stomach), pushes the digestive fire to the exterior (tissues) and circulating with rasadhātu produces fever.

स्तैमित्य स्तिमितो वेग आलस्यं मधुरास्यता ।

शुक्लमूत्रपुरीषत्वं स्तम्भस्तृप्तिरथापि वा ॥ ३७१ ॥

गौरवं शीतमुत्क्लेदो रोमहर्षोऽतिनिद्रिता ।

प्रतिश्यायोऽरुचिः कासः कफजेऽक्ष्णोश्च शुक्लता ॥ ३७२ ॥

Limited activities of the body parts, mild onset, lassitude, sweet taste in the mouth, white colour of the urine and faeces, stiffness of the body, feeling of contentment, feeling of heaviness and cold, more of watery discharges from the mouth and nose, horripilations, too much of sleep, running in the nose, loss of taste, cough and white colour of the eyes—are the symptoms of fever of kapha origin.

Cikitsa—treatment

श्लैष्मिके द्वादशाहेन ज्वरे युञ्जीत भेषजम् ।

पिप्पल्यादिकषायन्तु कफजे परिपाचनम् ॥ ३७३ ॥

In kapha jvara, treatment should be commenced only after twelve days. Pippalyādi kaṣāya is best digestive medicine in kapha jvara.

Pippalyādi gaṇa quātha

पिप्पली पिप्पलीमूलं मरिचं गजपिप्पली ।

नागरं चित्रकं चव्यं रेणुकैलाजमोदिकाः ॥ ३७४ ॥

सर्षपो हिङ्गु भार्गी च पाठेन्द्रयवजीरकाः ।

महानिम्बश्च मूर्वा च विषा तिक्ता विडङ्गकम् ॥ ३७५ ॥

पिप्पल्यादिगणो ह्येष कफमारुतनाशनः ।

गुल्मशूलज्वरहरो दीपनस्त्वामपाचनः ॥ ३७६ ॥

Pippalī, pippalimūla, marica, gajapippalī, nāgara, citraka, cavya, reṇukā, elā, ajamodikā, sarṣapa, hiṅgu, bhārṅgī, pāṭhā, iṇdrayava, jīraka, mahānimba, mūrvā, viṣa, tiktā and viḍaṅga—these together is known as pippalyadi gaṇa, its decoction cures diseases of kapha and vāta, abdominal tumor, pain in the abdomen and fever, is a good digestive and cooks āma (undigested materials).

क्षौद्रोपकुल्यासंयोगः श्वासकासज्वरापहः ।

प्लीहानं हन्ति हिक्काञ्च बालानामपि शस्यते ॥ ३७७ ॥

Kṣaudra (honey) and upakulyā (pippalī) consumed together relieves dyspnoea, cough and fever, enlargement of spleen, and hiccup, it is good even for children.

पिप्पलीं त्रिफलां चापि समभागां ज्वरी लिहन् ।
मधुना सर्पिषा चापि कासी श्वासी सुखी भवेत् ॥ ३७८ ॥

Pippalī and triphalā both equal parts added with honey and ghee and licked, gives comfort to patients of cough and dyspnoea.

कट्फलं पौष्करं शृङ्गी कृष्णा च मधुना सह ।
श्वासकासज्वरहरो लेहोऽयं कफनाशनः ॥ ३७९ ॥

Kaṭphala, pauṣkara (puṣkaramūla), śṛṅgī and kṛṣṇā licked with honey cures dyspnoea, cough and fever and mitigates kapha.

कट्फलं पौष्करं शृङ्गी यवानी कारवी तथा ।
कटुत्रयञ्च सर्वाणि समभागानि चूर्णयेत् ॥ ३८० ॥
आर्द्रकस्वरसैर्लिह्यान्मधुना वा कफज्वरी ।
कासश्वासारुचिच्छर्दिहिक्काश्लेष्मानिलापहः ॥ ३८१ ॥

Kaṭphala, pauṣkara, śṛṅgī, yavānī, kāravī and kaṭu traya each equal in quantity is powdered and licked with juice of ārdraka and honey. This cures fever of kapha origin, cough, dyspnoea, loss of taste, vomiting, hiccup and mitigates kapha and vāta.

सिन्दुवारदलक्वाथं कणाऽऽढ्यं कफजे ज्वरे ।
जङ्घयोश्च बले क्षीणे कर्णे च पिहिते पिबेत् ॥ ३८२ ॥

Decoction of leaves of siṇduvāra added with more of kaṇā should be consumed in fever of kapha origin, when there is loss of strength in the calves and ears have become blocked.

यवानी पिप्पली वासा तथा खाखसवल्कलम् ।
एषां क्वाथं पिबेत्कासे श्वासे च कफजे ज्वरे ॥ ३८३ ॥

Decoction of yavānī, pippalī, vāsā, bark of khakhaśa (fruit) should be consumed in fever of kapha origin having cough and dyspnoea also.

वासाक्षुद्राऽमृताक्वाथः क्षौद्रेण ज्वरकासहत् ॥ ३८४ ॥

Decoction of vāsā, kṣudrā, and amṛtā added with honey cures fever and cough.

मरिचं पिप्पलीमूलं नागरं कारवी कणा ।
चित्रकं कट्फलं कुष्ठं ससुगन्धि वचा शिवा ॥ ३८५ ॥
कण्टकारीजटा शृङ्गी यवानी पिचुमन्दकः ।
एषां क्वाथो हरत्येव ज्वरं सोपद्रवं कफात् ॥ ३८६ ॥

Decoction of marica, pippalimūla, nāgara, kāravī, kaṇā, citraka kaṭphala, kuṣṭha, sugaṇḍhi vacā, śivā, root of kaṇṭakārī, śrṅgī, yavānī, and picumaṇḍaka (added with honey and consumed) cures fever of kapha origin along with its complications.

कफवातव्याधिहरत्वाद्वाताधिकारोक्तकल्पतरुरसो योज्यः ।

सिन्धुत्रिकटुराजीभिरार्द्रकेण कफे हितः ॥ ३८७ ॥

मुद्गयूषौदनो देयो ज्वरे कफसमुत्थिते ॥ ३८८ ॥

(Kalpataru rasa described under vāta jvara may also be used in kaphajvara since it mitigates both kapha and vāta).

Saiṇdhava, trikaṭu, rājika and ādraka used for kavala (mouth gargles) is beneficial in fever of kapha origin. The patient should be given boiled rice along with mudga yūṣa as food in fever of kapha origin.

Vāta-pitta jvara

fever due to vāta and pitta together

वातपित्तकरैर्वातपित्ते ह्यामाश्रयाश्रये ।

बहिर्निरस्य कोष्ठं रसगे ज्वरकारिणी ॥ ३८९ ॥

Vāta-pitta getting aggravated and localised in the āmāsāya, push the digestive fire to the exterior and circulating with rasadhātu give rise to fever.

प्राग्रूपे वातपित्तस्स भवतो वातपैत्तिके ॥ ३९० ॥

तृष्णा मूर्च्छा भ्रमो दाहो निद्रानाशः शिरोरुजा ।

कण्ठास्यशोषो वमथू रोमहर्षोऽरुचिस्तमः ॥

पर्वभेदश्च जृम्भा च वातपित्तज्वराकृतिः ॥ ३९१ ॥

In its premonitory stages symptoms of vāta and pitta will be seen. Thirst, fainting, giddiness, burning sensation, loss of sleep, headache, dryness of the throat and mouth, vomiting, horripilations, loss of taste, delusion, pain in the joints, more of yawning are the symptoms of fever produced by vāta-pitta together.

Cikitsā—treatment

वातपित्तज्वरे देयमौषधं पञ्चमेऽहनि ॥ ३९२ ॥

In this fever, medicine should be given from the fifth day after onset—

किराततिक्तममृतां द्राक्षामामलकं शटीम् ।

निष्काथ्य सगुडं क्वाथं वातपित्तज्वरे पिबेत् ॥ ३९३ ॥

Decoction of kirāta tikta, amṛtā, drākṣā, āmalaka and śaṭī added with guḍa (jaggery), is beneficial.

Pañcabhadra quātha

गुडूची पर्पटो मुस्तं किरातो विश्वभेषजम् ।
वातपित्तज्वरे देयं पञ्चभद्रमिदं शुभम् ॥ ३९४ ॥

Decoction of guḍūcī, parpaṭa, mustā, kirāta and viśvabheṣaja—known as pañcabhadra quātha is highly beneficial in vātapitta jvara.

त्रिफलाशाल्मलीरास्त्राराजवृक्षाटरूषकैः ।
भृतमम्बु हरत्याशु वातपित्तभवं ज्वरम् ॥ ३९५ ॥

Decoction of triphalā, śālmālī, rāsnā, rājavr̥kṣa and āṭarūṣaka quickly cures fever of vātapitta origin.

मधुकं सारिवा द्राक्षा मधूकं चन्दनोत्पलम् ।
काश्मरीफलकं लोधं त्रिफला पद्मकेशरम् ॥
परूषकं मृणालञ्च क्षिपेत्संचूर्ण्य वारिणी ।
निशोषितं सिताक्षौद्रलाजयुक्तन्तु तत्पिबेत् ॥
वातपित्तज्वरं दाहं तृष्णां मूर्च्छांरुचिभ्रमान् ।
शमयेद्रक्तपित्तञ्चजीमूतमिव मारुतः ॥ ३९६ ॥

Madhuka, sāriva, drākṣā, madhūka, caṇḍana, utpala, kāśmarīphala, lodhra, triphalā, padmakesara, parūṣaka, mṛṇāla—all are powdered, and soaked in water at night, this infusion is added with sugar, honey and powder of lāja and consumed. This relieves burning sensation, thirst, fainting, loss of taste, giddiness, bleeding diseases etc. in vata-pitta jvara just like wind removes the clouds.

Notes—

The commentary mentions the quantity of each drug as two pala (80gms.) and that of water as six pala (240ml.).

मुद्गामलकयूषस्तु वातपित्तज्वरे हितः ।
महादाहे प्रदातव्यो यूषश्चणकसम्भवः ॥ ३९७ ॥

Mudgāmalaka yūṣa is beneficial in fever of vātapitta origin; if there is severe burning sensation then caṇaka yūṣa should be administered.

कफपित्तहरा मुद्गाः कारवेल्ल्यादयस्तथा ।
प्रायेण न च ते देया वातपित्तोत्तरे ज्वरे ॥
दत्तास्तु ज्वरविष्टम्भशूलोदावर्तकारिणः ॥ ३९८ ॥

Yūṣa of mudga along with kāravalla etc. should not be given in this fever. If used it will produce fever, stasis of undigested food in the stomach, colic and upward movement vomiting/reverse peristalsis.

Vātaślesma jvara
fever due to vāta and kapha together

वातश्लेष्मकरैर्वातकफावामाशयाश्रयौ ।
बहिर्निरस्य कोष्ठाग्निं रसगौ ज्वरकारिणौ ॥ ३९९ ॥

Vāta and kapha getting aggravated together by foods and activities, accumulate in the āmāśaya (stomach), push the digestive fire to the exterior (tissues) and circulating with the rasadhātu produce fever.

प्राग्रूपे वातकफयोः स्यातां वातकफज्वरो ॥ ४०० ॥
स्तैमित्य पर्वणां भेदो निद्रा गौरवमेव च ।
शिरोग्रहः प्रतिश्यायः कासः स्वेदाप्रवर्त्तनम् ॥
सन्तापो मध्यवेगश्च वातश्लेष्मज्वराकृतिः ॥ ४०१ ॥

In its premonitory stage, symptoms of increase of both vāta and kapha are seen.

Less of activity in the body parts, pain the joints, sleepiness, feeling of heaviness, catching pain in the head, nasal catarrh, cough, absence of sweating, feeling of great heat, moderate onset of fever—are the symptoms of vātaślesma jvara.

Cikitsā—treatment

वातश्लेष्मज्वरे देयमौषधं नवमेऽहनि ॥ ४०२ ॥

In fever of vātaślesma origin, medicines should be given from the ninth day.

Pañcakola quātha

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।
दीपनीयः स्मृतो वर्गो वातश्लेष्मज्वरापहः ॥ ४०३ ॥
कोलमात्रोपयोगित्वात्पञ्चकोलमिदं स्मृतम् ।
तीक्ष्णोष्णं पाचनं श्रेष्ठं दीपनं कफदाहनुत् ॥
गुल्मप्लीहोदरानाहशूलघ्नं पित्तकोपनम् ॥ ४०४ ॥

Pippalī, pippalīmūla, cavya, citraka and nāgara—these together is known as dīpaniya varga—group of carminatives/stomachic. This is known also as Pañcakola; since each one is used in the dose of one kola (5gms.) and all together make up pancakola (5 kola-25gms.).

Its decoction is penetrating, hot in potency, digestive, mitigates kapha and burning sensation cures abdominal tumor, enlargement of spleen and abdomen, flatulence and colic and aggravates pitta.

किरातविश्वाऽमृतवल्लिसिंहिका-व्याघ्रीकणामूलरसोनसिन्दुकैः ।
कृतः कषायो विनिहन्ति सत्वरं ज्वरं समीरात्सकफात्समुत्थितम् ॥ ४०५ ॥

Decoction of kirāta, viśvā, amṛtavallī, simhikā, vyāghrī, kaṇāmula, rasona and siṇduka (siṇduvara) quickly cures fever of vātaślesma origin.

पिप्पल्यादिगणक्राथं पिबेद्वातकफज्वरी।

नातः परं किञ्चिदस्ति ज्वरे भेषजमुत्तमम् ॥ ४०६ ॥

Decoction of drugs of pippalyādigana (described in verse 374-76) should be consumed by the patient of vātakapha jvara, there is no other better medicine for that fever.

Mahā pippalyādi gaṇa quātha

पिप्पली पिप्पलीमूलं चव्यचित्रकनागरम्।

वचा सातिविषाऽजाजी पाठावत्सकरेणुकाः ॥ ४०७ ॥

किराततिक्ततो मूर्वा सर्षपा मरिचानि च।

कदफलं पुष्करं भार्गी विडङ्गं कर्कटाह्वयम् ॥ ४०८ ॥

अर्कमूलं बृहत्सिंही श्रेयसी सदुरालभा।

दीप्यकश्चाजमोदा च शुकनासा सहिङ्गुका ॥ ४०९ ॥

एतानि समभागानि गण एकोऽष्टविंशतिः।

एषां क्राथो निपीतः स्याद्वातश्लेष्मज्वरापहः ॥ ४१० ॥

हन्ति वातं तथा शीतं प्रस्वेदमतिवेषथुम्।

प्रलापञ्जातिनिद्राञ्च रोमहर्षारुची तथा ॥ ४११ ॥

महावातेऽपतन्त्रे च शून्यत्वे सर्वगात्रजे।

पिप्पल्यादिमहाक्राथो ज्वरे सर्वत्र पूजितः ॥ ४१२ ॥

Pippalī, pippalīmūla, cavya, citraka, nāgara, vacā, ativiśā, ajājī, pāṭhā, vatsaka, reṇukā, kirāta tiktaka, mūrvā, sarṣapa, marica, kaṭphala, puṣkara, bhārṅgī, viḍaṅga, karkaṭa, arkamūla, bṛhatsimhī, śreyasī (rāsnā), durālabhā, dīpyaka, ajamodā, śukanāsā and hiṅgu—these twentyeight drugs forming one group taken in equal quantity are made into decoction and used. This cures vātakapha jvara relieves symptoms of vāta, cold, excess of sweating, shivering, delirium, excess of sleep, horripilations, loss of taste; this Mahā pippalyādi quātha is highly valuable in mahāvāta (loss of movement of the body parts), tetanus, loss of sensation and control over the whole body, and all kinds of fevers.

दशमूलीरसः पीतः कणाऽऽढ्यः कफवातजे।

ज्वरेऽविपाके निद्रायां पार्श्वरुक्क्ष्वासकासके ॥ ४१३ ॥

Decoction of drugs of daśamūla added with more powder of kaṇā is beneficial in fever of vātakapha origin, associated with indigestion more of sleep, pain in the flanks, dyspnoea and cough.

पिप्पलीभिः शृतं तोयमनभिष्यन्दि दीपनम्।

वातश्लेष्मज्वरं हन्ति सेवितं प्लीहनाशनम् ॥ ४१४ ॥

Decoction of pippalī does not produce more exudations inside, increases hunger, cures fever of vata kapha origin and also enlargement of spleen.

Suryaśekhara Rasa

सूतकं टङ्कणं भृष्टं गन्धं शुद्धं समं समम् ।
 द्विगुणं सूतकादेयं जैपालं तुषवर्जितम् ॥ ४१५ ॥
 सैन्धवं मरिचं चिञ्चात्वक्क्षारः शर्कराऽपि च ।
 प्रत्येकं सूततुल्यं स्याज्जम्बीरेर्मर्दयेद्दिनम् ॥ ४१६ ॥
 सूर्यशेखरनामाऽयं रसो गुञ्जाद्वयोन्मितः ।
 भक्षितस्तप्ततोयेन वातश्लेष्मज्वरापहः ॥ ४१७ ॥

Sūta, fried ṭaṅkaṇa, and śuddha gaṇḍha, all equal parts, jayapāla removed of its husk, double the quantity of sūta, saiṇdhava, marica, ash of bark of ciṅcā and sugar each equal in quantity to sūta—are all put into stone pestle and mortar and macerated for one day using the juice of jambīra. This known as Suryaśekhara rasa, administered in dose of two guṇjā (250mg.) followed by drinking warm water, cures vātaślesma jvara.

Notes—

The commentary names Rasa Pradīpa as the source of this formula.

स्वेदोद्गमे भृष्टकुलत्थचूर्णनिपातनं शस्तमिति ब्रुवन्ति ।
 जीर्णं शकृद्गोर्लवणस्य भाजनं सञ्चूर्णितं स्वेदहरं सुधूलनात् ॥ ४१८ ॥

When sweating is more, some physicians say that fine powder of fried kulattha sprinkled over the body (as dusting powder) is ideal; or residues adhering to old vessels used for keeping cowdung or salt may also be used as dusting powder to relieve sweating.

मरिचं पिप्पली शुण्ठी पथ्या लोध्रञ्च पौष्करम् ।
 भूनिम्बः कटुका कुष्ठं कर्चूरो लिङ्गिका शटी ॥ ४१९ ॥
 एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ।
 एतदुद्धूलनं श्रेष्ठं स्रोतोवत्स्वेदनिर्गमे ॥ ४२० ॥

Equal quantities of each of marica, pippalī, śuṇṭhī, pathyā, lodhra, puṣkaramūla, bhūnimba, kaṭukā, kuṣṭha, karcūra, liṅgika (śivaliṅgī) and śaṭī (gaṇḍhapalāśī) should be converted into fine powder and used as dusting powder when sweat is flowing in streams.

भूनिम्बः कारवी तिक्ता वचा कट्फलजं रजः ।
 एषामुद्धूलनं श्रेष्ठं सततं स्वेदसंस्त्रवे ॥ ४२१ ॥

Fine powder of bhūnimba, kāravī, tiktā, vacā and kaṭphala is best as dusting powder when there is continuous flow of sweat.

पूर्वोक्तो वालुकास्वेदोऽप्यत्र समुचितः ।
 पीनसश्वासबाधिर्यजङ्घापाश्र्वास्थिशूलिनि ।
 वातश्लेष्मज्वरे देयमौषधं तद्विधानवित् ॥ ४२२ ॥

Vālukā sveda (sudation/fomentation by using sand bag) described earlier, is also beneficial in this disease as has been said—"It is to be done in rhinitis, dyspnoea, deafness, pain in the bones of calves, and flanks and fevers of vata kapha origin along with other medications, by the physicians who know its procedure.

मातुलुङ्गफलकेशरो धृतः सिन्धुजन्ममरिचान्वितो मुखे ।
 हन्ति वातकफरोगमास्यगं शोषमाशु जडतामराचकम् ॥ ४२३ ॥

Gargling the mouth with (juice of) filaments of mātuluṅga fruits added with saiṇdhava and marica cures disorders of the mouth like dryness, inactivity and loss of taste occurring during vātakapha jvara.

महत्या पञ्चमूल्याऽन्नं सम्यक्सिद्धं चिकित्सकः ।
 सप्तमे दिवसे दद्याज्वरे वातबलासजे ॥ ४२४ ॥

In fever of vātakapha origin, food (boiled rice) processed with bṛhat pañcamūla should be given from the seventh day onwards.

Pittakapha jvara—fever produced by pitta and kapha together

पित्तश्लेष्मकरैः पित्तकफावामाशयाश्रयौ ।
 बहिर्निरस्य कोष्ठाग्निं रसगौ ज्वरकारिणौ ॥ ४२५ ॥

Pitta and kapha getting aggravated by foods and activities, accumulate in the āmāśaya (stomach), push the digestive fire to the exterior (tissues) and circulating along with rasa dhātu produce fever.

प्राग्रूपे पित्तकफयोः स्यातां पित्तकफज्वरे ॥ ४२६ ॥
 लिप्ततिक्तास्यता तन्द्रा मोहः कासोऽरुचिस्तृषा ।
 मुहुर्दाहो मुहुः शीतं पित्तश्लेष्मज्वराकृतिः ॥ ४२७ ॥

In its premonitory stage symptoms of increase of both pitta and kapha will appear.

In its next stage, furring of the tongue, bitter taste in the mouth, stupor, fainting, cough, loss of taste, thirst, feeling of cold and heat alternately, manifest as the symptoms.

Cikitsā—treatment

पित्तश्लेष्मज्वरे देयमौषधं दशमेऽहनि ॥ ४२८ ॥

In pittaśleṣma jvara, medicines should be administered from the tenth day.

Guḍūcyādi quātha

गुडूची निम्बधान्याकं चन्दनं कटुरोहिणी ।

गुडूच्यादिरयं क्वाथः पाचनो दीपनः स्मृतः ।

तृष्णादाहरुचिच्छर्दिपित्तश्लेष्मज्वरापहः ॥ ४२९ ॥

Decoction of guḍūcī, nimba, dhāñyaka, cañdana and kaṭurohiṇī—this Guḍūcyādi quātha is digestive, increases hunger, relieves the thirst, burning sensation, loss of taste, vomiting and cures fever of pitta-kapha origin.

Amṛtāṣṭaka quātha

अमृताकटुकाऽरिष्टपटोलघनचन्दनम् ।

नागरेन्द्रयवं चैतदमृताष्टकमीरितम् ॥ ४३० ॥

क्वथितं सकणाचूर्णं पित्तश्लेष्मज्वरापहम् ।

हृल्लासारोचकच्छर्दितृष्णादाहनिवारणम् ॥ ४३१ ॥

Decoction of amṛtā, kaṭukā, ariṣṭa, paṭola, ghana, cañdana, nāgara and iṇdrayava—this known as Amṛtāṣṭaka quātha, consumed after adding powder of kaṇā, cures fever of pittakapha origin, relieves nausea, loss of taste, vomiting, thirst and burning sensation.

कण्टकार्यमृताभागींविश्वेन्द्रयवासकम् ।

भूनिम्बं चन्दनं मुस्तं पटोलं कटुरोहिणीम् ॥ ४३२ ॥

विपाच्य पाययेत्क्वाथं पित्तश्लेष्मज्वरापहम् ।

दाहतृष्णाऽरुचिच्छर्दिकासशूलनिवारणम् ॥ ४३३ ॥

Decoction of kaṇṭakārī, amṛtā, bhārṅgī, viśvā, iṇdrayava, vāsaka, bhūnimba, cañdana, mustā, paṭola and kaṭurohiṇī cures fever of pittakapha origin, burning sensation, thirst, loss of taste, vomiting, cough and pain.

नागरोशीरबिल्वाब्दधान्यमोचरसाम्बुभिः ।

कृतः क्वाथो भवेद् ग्राही पित्तश्लेष्मज्वरापहः ॥ ४३४ ॥

Decoction of nāgara, uśīra, bilva, abda, dhāñya, mocarasa, and ambu (vālaka) is constipating and cures fever of pittakapha origin.

शर्करामक्षमात्राञ्च कटुकीं चोष्णवारिणा ।

पीत्वा ज्वरं जयेजन्तुः पित्तश्लेष्मसमुद्भवम् ॥ ४३५ ॥

Kaṭukī and śarkarā together one akṣa (10gms.) in quantity made into a paste and consumed with water; this makes the person free from fever of pittakapha origin.

सपत्रपुष्पवासाया रसः क्षौद्रसितायुतः ।

पित्तश्लेष्मज्वरं हन्ति साम्लपित्तं सकामलम् ॥ ४३६ ॥

Fresh juice of leaves and flowers of vāsā added with honey and sugar cures

fever of pittakapha origin associated with amlapitta (hyperacidity) and kāmālā (jaundice).

Notes—

Juice of vāsā shall be half pala (20ml.) and honey and sugar shall be one ṭaṅka (2mgs.) each—says the commentary.

कषायः परिपीतस्तु शृङ्गवेरपटोलयोः ।

पित्तश्लेष्मज्वरवमीदाहकण्डूहरो भवेत् ॥ ४३७ ॥

Decoction of śṛṅgavera and paṭola together cures fever of pittakapha origin, vomiting and itching sensation.

पटोलधान्ययोर्युषः पित्तश्लेष्मज्वरापहः ॥ ४३८ ॥

Yūṣa (soup) of paṭola and dhāñyaka also cures fever of pittakapha origin.

Sannipāta Jvara

(Fever arising from all three doṣās)

त्रिदोषजनकैर्वातः पित्तं श्लेष्माऽऽमगेहगाः ।

बहिर्निरस्य कोष्ठाग्निं रसगा ज्वरकारिणिः ॥ ४३९ ॥

Indulgence in foods and activities which cause increase (aggravation) of vāta pitta and kapha which accumulate in the āmāśaya (stomach), push the digestive fire to the exterior (tissues) and circulating along with rasadhātu give rise to jvara (fever).

क्षणे दाहः क्षणे शीतमस्थिसन्धिशिरोरुजा ।

सास्त्रावे कलुषे रक्ते निर्भुग्ने चापि लोचने ॥ ४४० ॥

सस्वनौ सरुजौ कर्णौ कण्ठः शूकैरिवावृतः ।

तन्द्रा मोहः प्रलापश्च कासः श्वासोऽरुचिर्भ्रमः ॥ ४४१ ॥

परिदग्धा खरस्पर्शा जिह्वा स्रस्ताङ्गता परा ।

ष्ठीवनं रक्तपित्तस्य कफेनोन्मिश्रितस्य च ॥

शिरसो लोठनं तृष्णा निद्रानाशो हृदि व्यथा ।

स्वेदमूत्रपुरीषाणां चिराद्दर्शनमल्पशः ॥ ४४२ ॥

कृशत्वं नातिगात्राणां प्रततं कण्ठकूजनम् ।

कोठानां श्यावरक्तानां मण्डलानाञ्च दर्शनम् ॥ ४४३ ॥

मूकत्वं स्रोतसां पाको गुरुत्वमुदरस्य च ।

चिरात्पाकश्च दोषाणां सन्निपातज्वराकृतिः ॥ ४४४ ॥

Feeling of hot sensation and of cold sensation alternately, pain in the bones, joints and head, eyes full of tears, dirty, red sunken and irregular; noise and pain in the ears, feeling the throat as though full of thorns, stupor, fainting, delirium,

cough dyspnoea, loss of taste, giddiness; tongue appears as burnt at its edges and rough to touch, profound debility of the body parts, expectoration of sputum mixed with blood and bile, unsteadiness of the head on the pillow, thirst, loss of sleep, pain/discomfort in the heart/chest, appearance of sweat, urine and faeces after long time or in very little quantity; body not emaciated much, constant moaning (mild sorrowful sound coming out from the throat) appearance of bluish red, rashes and patches on the skin, dumbness (or less talk) non—elimination of wastes from the channels/orifices and formation of ulcers in them, feeling of heaviness of the abdomen, dosas undergoing ripening (digestion by body heat to bring them back to normal) after a long time these are the symptoms of sannipāta jvara.

Its thirteen kinds

एकोल्बणास्त्रयस्तेषु द्व्युल्बणाश्च तथेति षट् ।
 त्र्युल्बणाश्च भवेदेको विज्ञेयः स तु सप्तमः ॥ ४४५ ॥
 प्रवृद्धमध्यहीनैस्तु वातपित्तकफैश्च षट् ।
 सन्निपातज्वरस्यैवं स्युर्विशेषास्त्रयोदश ॥ ४४६ ॥

Sannipāta jvara is of thirteen kinds—viz, one each from predominance of each doṣa, (total-3), six from the predominance of combination of two doṣās; one from the predominance of all the doṣās, six from the (combination of) pravṛddha (great increase), madhya (moderate increase) and hīna (mild increase) of each of vāta, pitta and kapha—all together form the thirteen kinds especially.

Names of each kind

विस्फारकश्चाशुकारी कम्पनो बभ्रसंज्ञकः ।
 शीघ्रकारी तथा भल्लुः सप्तमः कूटपाकलः ॥ ४४७ ॥
 सम्मोहकः पाकलश्च याम्यः क्रकच इत्यपि ।
 ततः कर्कटकः प्रोक्तस्ततो वैदारिकाभिधः ॥ ४४८ ॥

Viṣphāraka, Āśukārī, Kāmpana, Babhra, Śīghrakārī, Bhallu, Kūṭapakala, Sammohaka, Pākala, Yāmya, Krakaca, Karkataka and Vaidarika—these are their names.

1. Viṣphāraka sannipāta jvara

श्वासः कासो भ्रमो मूर्च्छा प्रलापो मोहवेपथू ।
 पार्श्वस्य वेदना जृम्भा कषायत्वं मुखस्य च ॥ ४४९ ॥
 वातोल्बणस्य लिङ्गानि सन्निपातस्य लक्षयेत् ।
 एष विस्फारको नाम्ना सन्निपातः सुदारुणः ॥ ४५० ॥

Dyspnoea, cough, giddiness, fainting, delirium, delusion tremors, (rigors, chills) pain in the flanks, more of yawnings, astringent taste in the mouth

and other symptoms of increase of vāta will be present in Visphāraka sannipāta fever which is difficult to cure.

2. Āśukārī sannipāta jvara

अतिसारो भ्रमो मूर्च्छा मुखपाकस्तथैव च ।
गात्रे च बिन्दवो रक्ता दाहोतीव प्रजायते ॥ ४५१ ॥
पित्तोल्बणस्य लिङ्गानि सन्निपातस्य लक्षयेत् ।
भिषग्भिः सन्निपातोऽयमाशुकारी प्रकीर्तितः ॥ ४५२ ॥

Diarrhoea, giddiness, fainting, ulceration of the mouth, appearance of red coloured dots (eruptions) on the body, feeling of severe burning sensation (heat) and other symptoms of increase of pitta will be present. This is known to physicians as Āśukārī sannipāta jvara.

3. Kampana sannipāta jvara

जड़ता गदगदा वाणी रात्रौ निद्रा भवत्यपि ।
प्रस्तब्धे नयने चैव मुखमाधुर्यमेव च ॥ ४५३ ॥
कफोल्बणस्य लिङ्गानि सन्निपातस्य लक्षयेत् ।
मुनिभिः सन्निपातोऽयमुक्तः कम्पनसंज्ञकः ॥ ४५४ ॥

Inactivity (lassitude), obstructed/interrupted speech in spite of good sleep at night, loss of the movement of the eyes, sweet taste in the mouth and other symptoms of increase of kapha manifest in Kampana sannipāta jvara.

4. Babhra sannipāta jvara

वातपित्ताधिको यस्तु सन्निपातः प्रकुप्यति ।
तस्य ज्वरो मदस्तृष्णा मुखशोषः प्रमीलकः ॥ ४५५ ॥
आध्मानारुचितन्द्राश्च कासश्वासभ्रमश्रमाः ।
मुनिभिर्बभ्रनामाऽयं सन्निपात उदाहृतः ॥ ४५६ ॥

The fever which develops by the combination of vāta and pitta there will be toxicity, thirst, dryness of the mouth, sleepiness, flatulence, loss of taste, stupor, cough, dyspnoea, giddiness and fatigue is described by the sages as Babhra (sannipāta).

5. Śighrakārī sannipāta

वातश्लेष्माधिको यस्य सन्निपातः प्रकुप्यति ।
तस्य शीतज्वरो मूर्च्छा क्षुत्तृष्णा पार्श्वनिग्रहः ॥ ४५७ ॥
शूलमस्विद्यमानस्य तन्द्रा श्वासश्च जायते ।
असाध्यः सन्निपातोऽयं शीघ्रकारीति कथ्यते ॥
न हि जीवत्यहोरात्रमनेनाविष्टविग्रहः ॥ ४५८ ॥

Sannipāta jvara arising from the predominance of vāta and kapha, has

symptoms such as fever proceeded by cold (rigors) fainting, loss of hunger, thirst, pain in the flanks, pain in the abdomen, absence of perspiration, stupor, and dyspnoea; this Śighrakārī sannipāta fever is incurable, the patient suffering from it does not survive even for one day.

6. Bhallu sannipāta

पित्तश्लेष्माधिको यस्य सन्निपातः प्रकुप्यति ।
 अन्तर्दाहो बहिः शीतं तस्य तृष्णा प्रवर्द्धते ॥ ४५९ ॥
 तुद्यते दक्षिणे पार्श्व उरःशीर्षगलग्रहः ।
 घ्नीवति श्लेष्मपित्तञ्च कृच्छ्रात्कोठश्च जायते ॥ ४६० ॥
 विड्भेदश्वासहिक्काश्च वर्द्धन्ते सप्रमीलकाः ।
 ऋषिभिर्भल्लुनामाऽयं सन्निपात उदाहृतः ॥ ४६१ ॥

Sannipata jvara arising from the predominance of pitta and kapha, manifests with feeling of burning sensation inside and cold sensation outside, (on the skin), thirst increases, there is pricking pain in his right flank, chest, head and throat, brings out sputum of kapha and pitta with difficulty, rashes appear on the skin, diarrhoea, dyspnoea, hiccup associated with sleep, get increased. This disease is called by the sages as Bhallu (sannipata jvara).

7. Kūṭapākala sannipāta

सर्वदोषोल्बणो यस्य सन्निपातः प्रकुप्यति ।
 त्रयाणामपि दोषाणां तस्य रूपाणि लक्षयेत् ॥ ४६२ ॥
 व्याधिभ्यो दारुणश्चैव वज्रशस्त्राग्निसन्निभः ।
 केवलोच्छ्वासपरमःस्तब्धाङ्गःस्तब्धलोचनः ॥ ४६३ ॥
 त्रिरात्रात्परमेतस्य जन्तोर्हरति जीवितम् ।
 तदवस्थन्तु तं दृष्ट्वा मूढो व्याहरते जनः ॥ ४६४ ॥
 धर्षितो राक्षसैर्नूनमवेलायां चरन्ति ये ।
 अम्बया ब्रुवते केचिद्यक्षिण्या ब्रह्मराक्षसैः ॥ ४६५ ॥
 पिशाचैर्गुह्यकैश्चैव तथाऽन्यैर्मस्तके हतम् ।
 कुलदेवार्चनाहीनं धर्षितं कुलदैवतैः ॥ ४६६ ॥
 नक्षत्रपीडामपरे गरकमेति चापरे ।
 सन्निपातमिमं प्राहुर्भिषजः कूटपाकलम् ॥ ४६७ ॥

Sannipata jvara which arises from the predominance of all the three doṣās will bring up all the symptoms in severe form, this disease is dreadful than all others, similar to thunderbolt, sharp weapon and fire in effect, the patients have only increased expirations (inspiration greatly reduced).

Body is stiff, eyes steady (without any movement), after the third day it takes away the life of the patient. Observing this foolish people say that his life

has been snatched away by rākṣasās (demons), by ambā (mother goddess) by yakṣīs (nymph), brahmarākṣasa, piśācās, guhyaks, or cursed to die by family deity for neglecting it; some call it as an effect of evil star and some other attribute it to gara (homicidal poisoning). This sannipāta jvara is called by the physicians as Kūṭapākala.

8. Sammohaka sannipāta

प्रवृद्धमध्यहीनैस्तु वातपित्तकफैश्च यः ।
 तेन रोगास्त एवोक्ता यथादोषबलाश्रयाः ॥ ४६८ ॥
 प्रलापायाससम्मोहकम्पमूर्च्छाऽरतिभ्रमाः ।
 एकपक्षमभिघातश्च तत्राप्येते विशेषतः ॥ ४६९ ॥
 एष सम्मोहको नाम्ना सन्निपातः सुदारुणः ॥ ४७० ॥

Sannipāta jvara which arises with great increase of vāta, moderate increase of pitta and mild increase of kapha will have symptoms of respective doṣas according to their strength; in Sammohaka especially there will be delirium, exhaustion, delusion (coma), tremors, fainting, restlessness, giddiness, loss of control of one side (half of the body—hemiplegia) and is difficult to cure.

9. Pākala sannipāta

मध्यप्रवृद्धहीनैस्तु वातपित्तकफैश्च यः ।
 तेन रोगास्त एवोक्ता यथादोषबलाश्रयाः ॥ ४७१ ॥
 मोहप्रलापमूर्च्छाः स्युर्मन्यास्तम्भः शिरोग्रहः ।
 कासः श्वासो भ्रमस्तन्द्रा संज्ञानाशो हृदि व्यथा ॥ ४७२ ॥
 खेभ्यो रक्तं विसृजति सरक्तस्तब्धनेत्रता ।
 तत्राप्येते विशेषाः स्युर्मृत्युरर्वाक् त्रिवासरात् ।
 भिषग्भिः सन्निपातोऽयं कथितः पाकलाभिधः ॥ ४७३ ॥

Sannipāta jvara arising from moderate increase of vāta, great increase of pitta and mild increase of kapha will have symptoms of respective doṣas according to their strength, fever accompanied with delusion, delirium, fainting, stiffness (loss of movement) of the neck, catching pain of the head, cough, dyspnoea, giddiness, stupor, loss of sensation, oppression (pain) in the heart (chest), bleeding from the orifices (mouth, nose, urethra, rectum etc.), eyes red and without movement, and death supervening within three days are the features of sannipata jvara named by the physicians as Pākala.

10. Yāmya sannipāta

हीनप्रवृद्धमध्यैस्तु वातपित्तकफैश्च यः ।
 तेन रोगास्त एवोक्ता यथादोषबलाश्रयाः ॥ ४७४ ॥
 हृदयं दह्यते चास्य यकृत्प्लीहान्त्रफुस्फुसाः ।
 पच्यन्तेऽत्यर्थमूर्द्ध्वाधः पूयशोणितनिर्गमः ॥ ४७५ ॥

शीर्णदन्तश्च मृत्युश्च तत्राप्येतद्विशेषतः ।

भिषग्भिः सन्निपातोऽयं याम्यो नाम्ना प्रकीर्तितः ॥ ४७६ ॥

Sannipāta jvara arising from mild increase of vāta, great increase of pitta and moderate increase of kapha will have symptoms of respective dosās depending on their strength, that fever in which there is burning sensation, in the heart (chest), liver, spleen, intestines and lungs develop ulcers, inside, enlarge upwards and downwards and discharge blood (to the exterior) teeth fall off—are seen especially; this is described by the physicians as Yāmya sannipāta.

11. Krakaca sannipāta

प्रवृद्धहीनमध्यस्तु वातपित्तकफैश्च यः ।

तेन रोगास्त एवोक्ता यथादोषबलाश्रयाः ॥ ४७७ ॥

प्रलापायाससम्मोहाः कम्पमूर्च्छाऽरतिभ्रमाः ।

मन्यास्तम्भेन मृत्युः स्यात्तत्राप्येतद्विशेषतः ॥ ४७८ ॥

भिषग्भिः सन्निपातोऽयं क्रकचः सम्प्रकीर्तितः ॥ ४७९ ॥

Sannipāta jvara arising from great increase of vāta, mild increase of pitta and moderate increase of kapha, will have symptoms or respective dosas depending on their strength, that jvara (fever) in which delirium, tiredness (exhaustion), delusion (coma) tremors, fainting, restlessness, giddiness, stiffness (loss of movement of the neck) followed by death—are especially seen is described by the physicians as Krakaca (sannipāta jvara).

12. Karkata sannipāta

मध्यहीनप्रवृद्धैस्तु वातपित्तकफश्च यः ।

तेन रोगास्त एवोक्ता यथादोषबलाश्रयाः ॥ ४८० ॥

अन्तर्दाहो विशेषोऽत्र न च वक्तुं स शक्यते ।

रक्तमालक्तकेनैव लक्ष्यते मुखमण्डलम् ॥ ४८१ ॥

पित्तेनाकर्षितः श्लेष्मा हृदयान्न प्रसिच्यते ।

इषुणोवाहतं पार्श्वं तुद्यते खन्यते हृदि ॥ ४८२ ॥

प्रमीलकश्चासहिक्का वर्द्धन्ते तु दिने दिने ।

जिह्वा दग्धा खरस्पर्शा गलः शूकैरिवावृतः ॥ ४८३ ॥

विसर्गं नाभिजानाति कूजेच्यापि कपोतवत् ।

अतीव श्लेष्मणा पूर्णः शुष्कवक्त्रौष्ठतालुकः ॥ ४८४ ॥

तन्द्रानिद्राऽतियोगार्त्तो हतवाङ् निहतद्युतिः ।

न रतिं लभते नित्यं विपरीतानि चेच्छति ॥ ४८५ ॥

आयम्यते च बहुशो रक्तं ष्ठीवति चाल्पशः ।

एष कर्कटको नाम्ना सन्निपातः सुदारुणः ॥ ४८६ ॥

Sannipāta jvara which arises from moderate increase of vāta, mild increase of pitta and great increase of kapha will have symptoms of respective dosās according to their strength, the fever in which there will be feeling of burning sensation inside the body especially, which the patient will be unable to say (describe) face appears as though smeared with blood or (solution) lac, kapha attracted by pitta into the hrdaya (chest) does not move out of it, there is pain in the flanks as though pricked by arrows, sleepiness (coma) dyspnoea, hiccup, increasing day after day, tongue appears as though burnt, rough to touch; throat feels as though full of thorns; does not understand the urges of urine etc., produces low cooing sound like the pigeon, body is filled with too much of kapha, mouth lips and palate are dry, suffers from too much of stupor, sleep, loss of speech and complexion, does not find happiness (comfort) in any thing, desires for the opposite (of that thing which is being provided) bends his body every often, spits out small amount of blood. This is known as Karkataka sannipata jvara which is very difficult to cure.

13. Vaidārika sannipāta

हीनमध्यप्रवृद्धैस्तु वातपित्तकफैश्च यः ।
 तेन रोगास्त एवोक्ता यथादोषबलाश्रयाः ॥ ४८७ ॥
 अल्पशूलं कटीतोदो मध्ये दाहो रुजा भ्रमः ।
 भृशं क्लमः शिरोबस्तिमन्याहृदयवाग्रजः ॥ ४८८ ॥
 प्रमीलकः श्वासकासहिक्काजाड्यविसंज्ञताः ।
 प्रथमोत्पन्नमेनन्तु साधयन्ति कदाचन ॥ ४८९ ॥
 एतस्मिन्सन्निवृत्ते तु कर्णमूले सुदारुणा ।
 पिडिका जायते जन्तोयया कृच्छ्रेण जीवति ॥ ४९० ॥
 स वदारिकसंज्ञोऽयं सन्निपातः सुदारुणः ।
 त्रिरात्रात्परमेतस्य व्यर्थमौषधकल्पनम् ॥ ४९१ ॥

Sannipāta jvara arising from mild increase of vāta, moderate increase of pitta and great increase of kapha will have the symptoms of the respective dosās according to their strength, that which especially manifests with mild pain, pricking pain in the waist, burning sensation inside, giddiness, profound debility, pain in the head, urinary bladder, neck, heart/chest and speech (throat), loss of consciousness, dyspnoea, cough, hiccup, inactivity of the body parts, loss of sensation, these symptoms which appear first sometimes get cured. After their cure there develops on eruption at the root of the ear which is very dreadful (trouble some difficult to cure) the patient survives with very great difficulty, giving medicines to him after three days is futile. This is Vaidarika sannipāta jvara.

Other texts say

शीताङ्गस्त्रिमलोद्भवज्वरगणे तन्द्नी प्रलापी ततो—
 रक्तष्ठीवयिता च तत्र गणितः सम्भुग्नेत्रस्तथा ।

साभिन्यासकजिह्वकश्च कथितः प्राक्सन्धिगोऽथान्तको—

रुग्दाहः सहचित्तविभ्रम इह द्वौ कर्णकण्ठग्रहौ ॥ ४९२ ॥

Another set of sannipāta jvaras described in some other texts—

Following are the thirteen kinds of fevers which arise from the aggravation of all the three dosās together, viz.—

1. śītāṅga, 2. taṇḍrī, 3. pralāpī, 4. raktaṣṭhīvī, 5. sambhugnanetra 6. abhinyāsa, 7. jihvaka, 8. prākṣaṇḍhika, 9. aṇṭaka, 10. rugdāha 11. citta vibhrama, 12. karṇagraha (karṇika) and 13. kaṇṭhagraha (kaṇṭhakubjaka).

1. Śītāṅga sannipāta lakṣaṇa

हिमशिरशरीरः सन्निपातज्वरी यः श्वसनकसनहिक्कामोहकम्पप्रलापः ।

क्लमबहुकफवातादाहबभ्यङ्गपीडा स्वरविकृतिभिरार्तः शीतगात्रः स उक्तः ॥ ४९३ ॥

The patient of sannipata jvara whose body is very cold to touch like the Himalayan peaks, accompanied with dyspnoea, cough, hiccup, delusion, tremors (rigors), delirium, exhaustion, too much increase of kapha and vata, feeling of burning sensation, vomiting, body aches, changes in voice etc. is said to be suffering from Śītāṅga sannipata.

2. Taṇḍrika sannipāta

तन्द्राऽतीव ततस्तृषाऽतिसरणं श्वासोऽधिकः कासरुक्—

सन्तप्तार्तितनुर्गले श्वयथुना सार्द्धश्च कण्डूः कफः ।

सुश्यामा रसना क्लमः श्रवणयोर्मान्द्यञ्च दाहस्तथा

यत्र स्यात्स हि तन्द्रिको निगदितो दोषत्रयोत्थो ज्वर ॥ ४९४ ॥

Too much of stupor (sleepiness, coma) thirst, diarrhoea, severe dyspnoea, cough, constant pain all over the body, swelling in the throat with moisture, itching and kapha, tongue black or blue, exhaustion, poor hearing ability and feeling of burning sensation, where all these are manifest it is Tandrika sannipāta jvara.

3. Pralāpaka sannipāta

यत्र ज्वरे निखिलदोषनितान्तरोषजाते प्रलापबहुलाः सहसोत्थिताश्च ।

कम्पव्यथापतनदाहविसंज्ञताः स्युर्नाम्ना प्रलापक इति प्रथितः पृथिव्याम् ॥ ४९५ ॥

Sannipāta jvara in which there is feeling of burning sensation inside, too much of pralāpa (irrelevant talk/delerium) sudden sitting up in bed (and attempt to walk out), tremors, body aches, falling on the ground, loss of consciousness etc. are present is known as Pralāpaka sannipata jvara in the society.

4. Raktaṣṭhīvī sannipāta

निष्ठीवो रुधिरस्य रक्तसदृशं कृष्णं तनौ मण्डलं—

लौहित्यं नयने तृषाऽरुचिवमिश्रासातिसारभ्रमाः ॥

आध्मानञ्च विसंज्ञता च पतनं हिक्काऽङ्गपीडा भृशं—
रक्तष्ठीविनि सन्निपातजनिते लिङ्गं ज्वरे जायते ॥ ४९६ ॥

Spitting out blood, red or black coloured patches appearing on the body, eyes becoming red, thirst, loss of taste, vomiting, dyspnoea, diarrhoea, giddiness, flatulence, loss of consciousness, falling on the ground, hiccup and severe body aches—are the symptoms appearing in Raktaṣṭhivī sannipāta jvara.

5. Bhugnanetra sannipāta

भृशं नयनवक्रता श्वसनकासतन्द्रा भृशंप्रलापमदवेपथुश्रवणहानिमोहास्तथा ॥

पुरो निखिलदोषजे भवति यत्र लिङ्गं ज्वरे पुरातनचिकित्सकैः स इह भुग्नेत्रो मतः ॥ ४९७ ॥

Great irregularity of the eyes, dyspnoea, cough, stupor, severe delirium, toxicity, rigors, loss of hearing and delusion seen predominately are the symptoms of sannipāta jvara described by the ancient physicians as Bhugnanetra sannipāta jvara.

6. Abhinyāsa sannipāta

दोषास्तीव्रतरा भवन्ति बलिनः सर्वेऽपि यत्र ज्वरे ।

मोहोऽतीव विचेष्टता विकलता श्वासो भृशं मूकता ॥

दाहश्चिक्कणमाननञ्च दहनो मन्दो बलस्य क्षयः

सोऽभिन्यास इति प्रकीर्तित इह प्राज्ञैर्भिषग्भिः पुरा ॥ ४९८ ॥

That sannipāta jvara in which all the doṣās are powerful and give rise to profound delirium, loss of activities and shape of body parts, severe dyspnoea, loss of speech, feeling of burning sensation, oiliness stickiness of the face, poor digestive power, loss of strength is called as Abhinyāsa sannipata by the wise ancient physicians.

7. Jihvaka sannipāta

त्रिदोषजनिते ज्वरे भवति यत्र जिह्वाभृशंवृता कठिनकण्टकैस्तदनु निर्भिरं मूकता ।

श्रुतिक्षतिबलक्षतिश्वसनकाससन्तप्तताः—पुरातनभिषग्वरास्तमिह जिह्वकं चक्षते ॥ ४९९ ॥

That sannipāta jvara in which the tongue becomes greatly rounded, hard, studded with thorns, followed by inability to speak, loss of hearing, and strength, constant dyspnoea and cough troubling him is named as Jihvaka sannipata by the physicians of the past.

8. Saṅdhiga sannipāta

व्यथाऽतिशयिता भवेच्छ्वयथुसंयुता सन्धिषु, प्रभूतकफता मुखे विगतनिद्रता कासरुक् ॥

समस्तमिति कीर्तितं भवति लक्ष्म यत्र ज्वरे, त्रिदोषजनिते बुधैः स हि निगद्यते सन्धिगः ॥ ५०० ॥

Severe pain and swelling of the joints, too much of kapha accumulation in the mouth, loss of the sleep, cough associated with pain—all these appearing together are the symptoms of Saṅdhiga sannipāta jvara, as known to the wise.

9. *Añtaka sannipāta*

यस्मिँल्लक्षणमेतदस्ति सकलैर्दोषैरुदीते ज्वरेऽजस्रं मूर्द्धविधूननं सकसनं सर्वाङ्गपीडाऽधिका ॥
हिक्काश्वाससदाहमोहसहिता देहेऽतिसन्तप्तता, वैकल्यञ्चवृथावचांसि मुनिभिः संकीर्तितः सोन्तकः ॥ ५०१ ॥

That sannipāta jvara in which the patient is seen moveing his head sidwards constantly on the pillow, cough, great pain in all over the body, hiccup, dyspnoea, burning sensation, delusion, severe heat inside and outside, distortion of the body parts inside and outside, unnecessary talking are prominent—is said to be suffering from Añtaka sannipāta jvara.

10. *Rukdāha sannipāta*

दाहोऽधिको भवति यत्र तृषा च तीव्रा श्वासप्रलापविरुचिभ्रममोहपीडाः ।

मन्याहनुव्यथनकण्ठरुजः श्रमश्च रुग्दाहसंज्ञ उदितस्त्रिभवो ज्वरोऽयम् ॥ ५०२ ॥

Feeling of profound burning sensation, severe thirst, dyspnoea, delerium, loss of taste, giddiness, delusion, body aches rigidity of the neck and lower jaw, pain in the throat, exertion are the features of Rukdāha sannipāta jvara.

11. *Citta vibhrama sannipāta*

गायति नृत्यति हसति प्रलपति विकृतं निरीक्षते मुह्येत् ।

दाहव्यथाभयात्तो नरस्तु चित्तभ्रमे ज्वरे भवति ॥ ५०३ ॥

In Citta vibhrama sannipāta jvara the patient is found singing, dancing, laughing, talking irrelevant, sees in awkward manner, becomes uncounscious suffers from burning sensation, pain and fear.

12. *Karṇika sannipāta*

दोषत्रयेण जनितः किल कर्णमूले तीव्रा ज्वरे भवति तु श्वयथुव्यथा च ।

कण्ठग्रहो बधिरता श्वसनं प्रलापः प्रस्वेदमोहदहनानि च कर्णिकाख्ये ॥ ५०४ ॥

In sannipata jvara, there arises a swelling of the ear, born from aggravation of dosās, giving rise to catching pain in the throat, deafness, dyspnoea, delerium, severe sweating, delusion and burning sensation. This kind of fever is called as Karṇika sannipāta.

13. *Kanṭha kubjaka sannipāta*

कण्ठःशूकशतावरुद्धवदतिश्वासः प्रलापोऽरुचिर्दाहो

देहरुजा तृषाऽपि च हनुस्तम्भः शिरोऽर्त्तिस्तथा ।

मोहो वेपथुना सहेति सकलं लिङ्गं त्रिदोषज्वरे यत्र

स्यात्स हि कण्ठकुब्ज उदितः प्राच्यैश्चिकित्साबुधैः ॥ ५०५ ॥

The patient feeling as though his throat is filled with hundreds of thorns, accompanied with increased respiration, delerium, loss of taste, feeling of burning sensation, body aches, thirst, head ache, delusion, thirst, tremors, rigors, when

all these symptoms are present together in a sannipāta jvara that has been named as Kaṇṭhakubjaka by the learned physicians of the past.

सन्धिगस्तेषुसाध्यः स्यात्तन्द्रिकश्चित्तविभ्रमः ।
 कर्णिको जिह्वकः कण्ठकुब्जः पञ्चापि कष्टकाः ॥ ५०६ ॥
 रुग्दाहस्त्वतिकष्टेन संसाध्यस्तेषु भाषितः ।
 रक्तष्ठीवी भुग्नेत्रः शीतगात्रः प्रलापकः ।
 अभिन्यासोऽन्तकश्चते षडसाध्याः प्रकीर्तिताः ॥ ५०७ ॥

Out of the above kinds, saṇdhiga is curable (easily); taṇdrika, cittavibhrama, karṇika, jihvaka, and kaṇṭhakubjaka—these five are curable with difficulty, rugdāha is also curable with utmost difficulty, rakta sṭhīvī, bhugnanetra, śītagātra, pralāpaka, abhinyāsa and āntaka—these six are said to be incurable.

Anyā granthokta vidha

कुम्भीपाकः प्रोणुर्नावः प्रलापी ह्यन्तैर्दाहो दण्डपातोऽन्तकश्च ।
 एणीदाहश्चाथ हरिद्रसंज्ञो भेदा एते सन्निपातज्वरस्य ॥ ५०८ ॥
 अजघोषभूतहासौ यन्त्रापीडश्च संन्यासः ।
 संशोषी च विशेषास्तस्यैवोक्तास्त्रयोदशान्यत्र ॥ ५०९ ॥

Another set of 13 kinds described in other texts—

1. Kumbhīpāka, 2. proṇurnāva, 3. pralāpī, 4. āntardāha, 5. daṇḍapāta, 6. āntaka, 7. eṇīdāha, 8. hāridraka, 9. ajaghoṣā, 10. bhūtāhāsa, 11. yañtrapīḍa, 12. saṇyāsa and 13. samśoṣī—are the thirteen kinds of sannipāta jvara.

1. Kumbhīpāka sannipāta lakṣaṇa

घोणाविवरझरद्बहु-शोणासितलोहितं सान्द्रम् ।
 विलुठन्मस्तकमभितः-कुम्भीपाकेन पीडितं विद्यात् ॥ ५१० ॥

The patient who has red or whitish-red, thick copious discharge from his nose, who moves his head to the right and left sides on the pillow constantly, should be understood as suffering from Kumbhīpāka sannipāta jvara.

2. Proṇurnāva sannipāta

उत्क्षिप्य यः स्वमङ्गं क्षिपत्यधस्तान्नितान्तमुच्छ्वसिति ।
 तं प्रोणुर्नावजुष्टं विचित्रकष्टं विजानीयात् ॥ ५११ ॥

The patient who lifts his body (or parts of it) up and drops down frequently, who has more of expirations is to be understood as afflicted with Proṇurnāva sannipāta which is very difficult to treat.

3. Pralāpī sannipāta

स्वेदभ्रमाङ्गभेदाः कम्पोदवथुर्वमिर्व्यथा कण्ठे ।
 गात्रश्च गुर्वतीव प्रलापिजुष्टस्य जायते लिङ्गम् ॥ ५१२ ॥

Perspiration, giddiness, bodyaches, rigors, tremors, feeling of burning sensation in the eyes, vomiting, pain in the throat, and feeling of heaviness of the body are the symptoms of Pralāpī sannipāta.

4. *Añtardāha sannipāta*

अन्तर्दाहः शैत्यं बहिः श्वयथुरतिरति तथा श्वासः ।

अङ्गमपि दग्धकल्पं सोऽन्तर्दाहार्दितः कथितः ॥ ५१३ ॥

Feeling of burning sensation internally and cold sensation externally, swelling (of the body), restlessness, severe dyspnoea, feeling as though the body is touched by fire are the symptoms of patient of *Añtardāha sannipāta jvara*.

5. *Dañḍapāta sannipāta*

नक्तन्दिवा न निद्रा मुपगृह्णाति मूढधीर्नभसः ।

उत्थाय दण्डपाती भ्रमातुरः सर्वतो भ्रमति ॥ ५१४ ॥

The patient who does not sleep either at nights or day time, who tries to catch some object in the sky (space around him where there is none) gets up and suddenly falls on the ground like a log, who is having giddiness, roams about every where is suffering from *Dañḍapāta sannipāta*.

6. *Añtaka sannipāta*

सम्पूर्यते शरीरं ग्रन्थिभिरभितस्तथोदरं मरुता ।

श्वासातुरस्य सततं विचेतनस्यान्तकार्तस्य ॥ ५१५ ॥

The body is full of tumors all over, his abdomen full of *vāta*, patient suffering from dyspnoea constantly and is unconscious—these are the symptoms of *Añtaka sannipāta*.

7. *Enīdāha sannipāta*

परिधावतीव गात्रे रुक्पात्रे भुजगपतगहरिणगणः ।

वेपथुमतः सदाहस्येणीदाहज्वरार्त्तस्य ॥ ५१६ ॥

The patient feeling pain in the body as though herds of snakes, birds and deers are running/moving on him, accompanied with rigors, tremors and burning sensation is said to be suffering from *Enīdāha sannipāta*.

8. *Hāidraka sannipāta*

यस्यातिपीतमङ्गं नयने सुतरां मलस्ततोऽप्यधिकम् ।

दाहोऽतिशीतता बहिरस्य स हारिद्रिको ज्ञेयः ॥ ५१७ ॥

The patient whose body is very yellow, also his eyes, the faces still more yellow, feeling of burning sensation inside and very cold sensation outside, is to be understood as suffering from *Hāidraka sannipāta*.

9. *Ajaghoṣa sannipāta*

छगलकसमानगन्धः स्कन्धरुजावान्निरुद्धगलरन्ध्रः ।

अजघोषसन्निपातादाताम्राक्षः पुमान् भवति ॥ ५१८ ॥

The patient whose body emits smell like that of a goat, pain in the neck shoulders, throat obstructed and eyes are coppery red, is to be understood as suffering from Ajaghosa sannipāta.

10. Bhūtāhāsa sannipāta

शब्दादीनधिगच्छति, न स्वान् विषयान् यदिन्द्रियग्रामैः ।

हसति प्रलपति परुषं, स ज्ञेयो भूतहासार्तः ॥ ५१९ ॥

He who cannot receive sensations from his sense organs, laughs and talks (without provocation or purpose) harshly is suffering from Bhūtāhāsa sannipāta.

11. Yañtrapīḍita sannipāta

येन मुहुर्ज्वरवेगाद् यन्त्रेणैवावपीड्यते गात्रम् ।

रक्तं पित्तञ्च वमेद् यन्त्रापीडः स विज्ञेयः ॥ ५२० ॥

He who by the powerful bouts of fever feels as though his body is being crushed by a roller mill, vomits blood and pitta often, is to be understood as suffering from Yañtra pīḍita sannipāta.

12. Sannyāsa sannipāta

अतिसरति वमति कूजति गात्राण्यभितश्चिरं नरः क्षिपति ।

संन्याससन्निपाते प्रलपत्युग्राक्षिमण्डलो भवति ॥ ५२१ ॥

The patient who has diarrhoea, vomiting, bemoans, roll in the bed constantly, talks irrelevently and his eyes wear a terrifying look—is said to be suffering from Sannyāsa sannipāta.

13. Samśoṣī sannipāta

मेचकवपुरतिमेचक लोचनयुगलो मलोत्सर्गात् ।

संशोषिणि सितपिडिका मण्डलयुक्तो ज्वरे नरो भवति ॥ ५२२ ॥

The patient whose body becomes black and eyes more black due to too much of elimination of waste, emaciation, whitish eruptions and patches developing on the skin along with fever is to be understood as suffering from Samśoṣī sannipāta jvara.

Notes—

In the above verses so far, Bhāvamisra has described 39 varieties of sannipāta jvara in three seperate sets each with thirteen kinds, specific names are mentioned for each kind. Bhāvamisra has not furnished their source either in the text portion or in the commentary—The following table acts as a ready reckoner.

I Set	II Set	III Set
1. Visphāraka	Śītāṅga	Kumbhīpāka
2. Āśukārī	Taṇḍrī	Prṇurnāva
3. Kampana	Pralāpī	Pralāpī

4. Babhra	Raktaṣṭhīvī	Añtardāha
5. Sīghrakārī	Sambhugnanetra	Dañḍapāta
6. Bhallu	Abhinyāsa	Añtaka
7. Kūṭapākala	Jihvaka	Enīdāha
8. Sammohaka	Prākṣaṇdhika	Hāridraka
9. Pākala	Añtaka	Ajaghoṣā
10. Yāmya	Rugdāha	Bhūtāhāsa
11. Krakaca	Citta vibhrama	Yañtrapīḍa
12. Karkaṭa	Karṇagraha (karṇika)	Sañnyāsa
13. Vaidārika	Kaṇṭhagraha (Kanthakubjaka)	Samśoṣī

Sannipāta jvara sādhyasādhyatā—prognosis

नारायण एव भिषग् भेषजमेतेषु जाह्नवीनीरम् ।

नैरुज्यहेतुरेको नित्यं मृत्युञ्जयो ध्येयः ॥ ५२३ ॥

In the treatment of sannipāta jvaras, Lord Narāyaṇa himself is the physician, holy water of jāhnavī (Ganga) is the medicine and daily prayer to Mr̥tyuñjaya (Śiva) is the best method to regain health.

सन्निपातज्वरस्यान्ते कर्णमूले सुदारुणः ।

शोथ सञ्जायते तेन कश्चिदेव प्रमुच्यते ॥ ५२४ ॥

सन्निपातज्वरान्कष्टानसाध्यानपरे जगुः ॥ ५२५ ॥

दोषे प्रवृद्धे नष्टेऽग्रौ सर्वसम्पूर्णलक्षणः ।

सन्निपातज्वरोऽसाध्याः कष्टसाध्यस्ततोऽन्यथा ॥ ५२६ ॥

At the terminal stage of sannipāta jvara, a dreadful swelling develops at the root of the ear, and very few survive from it.

Some say that sannipāta jvara is difficult to cure while some others say it is incurable.

Sannipāta jvara is incurable when all the doṣās are greatly increased, body—fire (digestive fire and body temperature) is lost and when all the symptoms are present; otherwise it is curable with difficulty.

Cikitsā—treatment of Sannipāta jvara

सन्निपातार्णवे मग्नं योऽभ्युद्धरति मानवम् ।

कस्तेन न कृतो धर्मः काञ्च पूजां न सोऽर्हति ॥ ५२७ ॥

मृत्युना सह योद्धव्यं सन्निपातं चिकित्सता ।

यश्च तत्र भवेज्जेता सजेताऽऽमयसंकुले ॥ ५२८ ॥

He (the physician) who saves the patient sinking in the ocean of sannipāta jvara, which other virtuous act should he do (there is no other better virtuous act)? To which worship he is not eligible (he is eligible for all kinds of worship)?

Treating a sannipāta jvara is like fighting with death, he (the physician) who conquers it can surely conquer multitude of diseases.

श्लेष्मनिग्रहमेवादौ कुर्याद्व्याधौ त्रिदोषजे ।

संसर्गे यो गरीयान्त्या दुपक्रम्यःसवै भवेत् ॥ ५२९ ॥

In diseases arising from aggravation of all the three doṣās, kapha should be mitigated first, whereas in diseases arising from any two doṣās, that doṣa which is powerful (greatly increased) should be mitigated first, when kapha gets mitigated, the srotas (tissues pores, channels etc.) get clear (open up) the person feels lightness of the body and the thirst also becomes relieved.

अंशांशं यत्र दोषाणां विवेक्तुं नैव शक्नुयात् ।

क्रियां साधारणीं तत्र विदधीत चिकित्सकः ॥ ५३० ॥

लङ्घनं वालुकास्वेदो नस्यं निष्ठीवनं तथा ।

अवलेहोऽञ्जनं चैव प्राक्प्रयोज्यं त्रिदोषजे ॥ ५३१ ॥

Where it is not possible to determine amśāmśa (separate qualities/aspects of the doṣās) there the physician should adopt the general line of treatment.

Lañghana (fasting), valukāsveda (fomentation by heated sand) nasya (nasal medication) niṣṭhivana (expectoration), use of avaleha (confections) and añjana (collyrium) should be administered first in fevers of tridoṣa origin (sannipāta jvara).

क्रियाभिस्तुल्यरूपाभिः क्रियासांकर्यमिष्यते ।

भिन्नरूपतया तास्तु न हि कुर्वन्ति दूषणम् ॥ ५३२ ॥

Use of many remedial measures of identical forms all at the same time becomes kriyā sāṅkaryā (which is a bad method of treatment) where as use of many measures of different forms does not amount to kriyā sāṅkara.

त्रिरात्रं पञ्चरात्रं वा दशरात्रमथापि वा ।

लङ्घनं सन्निपाक्तेषु कुर्यादारोग्यदर्शनात् ॥ ५३३ ॥

In sannipāta jvara, lañghana (fasting) should be done for three, five or ten days or till the patient becomes healthy.

सप्तमे दिवसे प्राप्ते दशमे द्वादशेऽपि वा ।

पुनर्घोरतरो भूत्वा प्रशमं याति हन्ति वा ॥ ५३४ ॥

When the fever reaches the seventh, tenth, or twelfth day, it gets increased and then either subsides or kills the patient.

पित्तकफानिलवृद्ध्या दशदिवसद्वादशाहसप्ताहात् ।

हन्ति मिञ्चत्यथ वा त्रिदोषजो धातुमलपाकात् ॥ ५३५ ॥

Sannipāta jvara with the predominant increase of pitta, kapha and vāta ei-

ther gets subsided or kills the patient in ten, twelve and seven days respectively, due to dhātu-mala pāka (digestion or loss of tissues and wastes etc.)

Dhātu pāka lakṣaṇa

निद्रानाशो हृदिस्तम्भो विष्टम्भो गौरवारुची ।

अरतिर्बलहानिश्च धातूनां पाकलक्षणम् ॥ ५३६ ॥

Loss of sleep, inactivity of the heart (reduction of heart rate) constipation, feeling of heaviness of the body, loss of taste, restlessness, loss of strength—are the symptoms of dhātupāka.

Others say

सम्बाध्यमानो हृदि नाभिदेशे गात्रेषु वा पाकरुजाऽन्वितेषु ।

पीडां ज्वरात्तोऽङ्गुलिभिश्च गच्छेत् स धातुपाकी कथितो भिषग्भिः ॥ ५३७ ॥

Patient of sannipāta jvara feeling pain on pressing with fingers on the areas of the heart, umbilicus or the place ulceration and pain is present is understood by the physicians as one undergoing dhātupāka.

नाभेरूर्ध्वं हृदोऽधस्तात् पीडिते चेद्वयथा भवेत् ।

धातोः पाकं विजानीयादन्यथा तु मलस्य च ॥ ५३८ ॥

Some others say—the patient who feels pain in the area above the umbilicus and below the heart when pressed, should be understood as undergoing dhātupāka, otherwise it is to be considered as of malapāka (doṣapāka).

Malapāka lakṣaṇa

दोषप्रकृतिवैकृत्यं लघुता ज्वरदेहयोः ।

इन्द्रियाणाञ्च वैमल्यं मलानां पाकलक्षणम् ॥ ५३९ ॥

Abnormal changes in the normal symptoms of the doṣās, reduction in the severity of fever, feeling of lightness of the body, absence of excretions in the sense organs are the symptoms of malapāka (doṣa pāka).

शश्वत्त्विन्द्रियपञ्चकस्य पटुता वह्नेश्च यत्र क्रमा

तृष्णाऽऽदिप्रशमो ज्वरस्य मृदुता तं दोषपाकं वदेत् ।

हन्नाभ्योरतिवेदनाऽतिसरणं तीव्रो ज्वरस्तृणमदः

श्वासाधिक्यमरोचकोऽरतिरिति स्याद्भातुपाकाकृतिः ॥ ५४० ॥

Yet others say—keenness of sense organs to perceive their objects, improvement in the strength of the digestive fire, subsiding of thirst etc. and reduction in the severity of fever (temperature) are the symptoms of doṣa pāka. Severe pain in the region of heart and umbilicus, diarrhoea, severity of fever, thirst, toxicity, increased respiration, loss of taste and restlessness are the symptoms of dhātupāka.

Notes—

Pāka means cooking, digestion, processing by heat by fire or fire-like agency. Human

body contains agni (fire) mainly in the koṣṭha (gastro-intestinal tract) called as koṣṭhāgni, pācākāgni etc. (digestive fire). Its chief function is digestion of food. Another kind of agni (fire like agency) called dhatvagnis are present in each of the dhatus (tissues), which is responsible to cook the poṣaka amśa (nutrient material) supplied to the dhātus, thus helping in the maintenance of the dhātus (tissues metabolic heat).

During the course of diseases, both these agnis (koṣṭhāgni and dhātuvagnis) are helpful to remove the disease and restore health. Accumilation of āma is one of the causes of diseases; agni (fire) cooks/digests the āma (undigested materials); when āma accumulation is mild and confined to the doṣās only then activity of fire itself is adequate. Then doṣapāka (cooking of undigested materials present in the doṣās) takes place with consequent return of the doṣās to their normal condition, the result of which is cure of disease.

On the contrary when āma accumulation is great involving the dhātus (tissues) and their srotas (cell pores, ducts, channels), causing abnormal changes in their structure and function, then agni (fire-like activity) present in the tissues also becomes greatly increased in its activity leading to ulceration, suppuration (pus formation), severe pain, exudations, exacerbation of disease, loss of tissues etc. This condition is called Dhātupāka, and it is of bad prognosis, making the disease either curable with difficulty, incurable or even causing death of the patient. Hence the physician is advised to take all precautions to prevent dhātupāka while treating diseases.

सप्तमी द्विगुणा यावन्नवम्येकादशी तथा।

एषा त्रिदोषमर्यादा मोक्षाय च वधाय च ॥ ५४१ ॥

Seven, double of it (fourteen), nine and eleven days are the maximum periods of time for either subsiding or killing the patient in sannipāta jvaras with predominance of the three doṣās respectively.

Cikitsā—methods of treatments

1. *Lañghana—fasting*

सन्निपातज्वरी पूर्वं सम्यग् लङ्घनमाचरेत्।

शृतं शीतं पिबेदम्भः समये भेषजं भजेत् ॥ ५४२ ॥

सन्निपातेन तृष्यन्तं पार्श्वरुक्तालुशोषिणम्।

यः पाययेज्जलं शीतं स मृत्युर्नरविग्रहः ॥ ५४३ ॥

In the early stages of sannipāta jvara fasting should be advised, water boiled and cooled should be given to him to drink and resort to medicines at the suitable time.

He (physician) who allows cold water to drink by the patient of sannipāta jvara suffering from thirst, pain the flanks and dryness of the palate, is to be considered as mṛtyu (death) in human form.

Sveda—fomentation

वातश्लेष्मकृते स्वेदान्कारयेद्भूक्षनिर्मितान्।

स्निग्धः स्वेदो निषिद्धोऽत्र विना केवलवातजात् ॥ ५४४ ॥

खर्परभृष्टपटस्थितकाञ्जिकसंसिक्तवालुकास्वेदः ।

शमयति वातकफामयमस्तकशूलाङ्गभङ्गादीन् ॥ ५४५ ॥

स्त्रोतसां मार्दवं कृत्वा नीत्वा पावकमाशयम् ।

हत्वा वातकफस्तम्भं स्वेदो ज्वरमपोहति ॥ ५४६ ॥

In fever predominant of vāta and kapha, rūkṣa sveda (dry fomentation) should be done, unctous (oily) fomentations is contradicated here except when the fever is predominant of vāta alone.

Vālukā (sand) fried on a mud pan and made very hot is tied in bundles; fomentation is given on the body with these bundles sprinkling little quantities of sour gruel on them during the act. This mitigates vāta and kapha, headache, bodyaches, softens the channels, brings the agni (digestive fire) into the āmāśaya (stomach) removes the obstruction of vāta and kapha thus fomentation cures fever.

Nasya—nasal drops

सैन्धवं श्वेतमरिचं सर्षपाः कुष्ठमेव च ।

बस्तमूत्रेण सम्पिष्टं नस्यं तन्द्रानिवारणम् ॥ ५४७ ॥

Saiṇdhava, śvetamarica, sarsapa and kuṣṭha macerated in goat's urine and instilled into the nose relieves stupor.

मधूकसारसिन्धूत्वचोषणकणाः समाः ।

श्लक्ष्णं पिष्ट्वाऽम्भसा नस्यं दद्यात्संज्ञाप्रबोधनम् ॥ ५४८ ॥

मातुलुङ्गार्द्रकरसं कोष्णं त्रिलवणान्वितम् ।

अन्यद्वा सिद्धिविहितं नस्यं तीक्ष्णं प्रयोजयेत् ॥ ५४९ ॥

तेन प्रभिद्यते श्लेष्मा प्रभिन्नश्च प्रसिच्यते ।

शिरोहृदयकण्ठास्यपार्श्वरुक् चोपशाम्यति ॥ ५५० ॥

मोहामयेन मुग्धं बोधयितुं यादृशः शक्तः ।

कल्पतरुनामधेयो रसो न तादृक् परं किञ्चित् ॥ ५५१ ॥

Madhūkasāra, siṇdhūttha, vacā, ūṣana, and kaṇā each equal in quality are macerated in water and drops put into the nose, restores consciousness.

Juice of mātuluṅga slightly warm, added with powder of the three salts may be used as nasal drops or any other recipe of strong nasal drops may be used. By this (nasal medication) kapha breaks up and flows down, then the pain of the head, heart (chest) mouth and flanks subsides.

There is no other better medicine than Kalpataru Rasa to bring the person back to consciousness who has been immersed in unconsciousness.

Niṣṭhivana—mouth gargling

जिह्वातालुगलक्लोम मरुत्पित्तेन दूषितम् ।

तदा सञ्चारयेच्छोषं जिह्वाविरसतां तथा ॥ ५५२ ॥

स्फुटनञ्च तदा जिह्वां लेपयेन्मधुपिष्टया ।
 द्राक्षया साज्यया तेन जिह्वा स्यात्सरसा मृदुः ॥ ५५३ ॥
 आर्द्रकस्वरसोपेतं सैन्धवं कटुकत्रयम् ।
 आकण्ठाद्धारयेदास्ये निष्ठीवेच्च पुनः पुनः ॥ ५५४ ॥
 तेनास्यतालुकोष्ठांसमन्यापार्श्वशिरोगलात् ।
 लीनोऽप्याकृष्यते श्लेष्मा लाघवं चास्य जायते ॥ ५५५ ॥
 पर्वभेदो ज्वरो मूर्च्छा निद्राश्वासगलामयाः ।
 मुखाक्षिगौरवं जाड्यमुत्त्वलेश्चोपशाम्यति ॥ ५५६ ॥
 सकृद्विस्त्रिंशत्पुनरुच्युतं दृष्ट्वा दोषबलाबलम् ।
 एतद्धि परमं प्राहुर्भेषजं सन्निपातिनाम् ॥ ५५७ ॥

When the tongue, palate, throat and kloma get vitiated by vāta and pitta there develops dryness, bad taste and cracking (fissures) in the tongue, then it should be coated with a paste of drākṣa made with honey and ghee which makes it soft and moist.

Fresh juice of ārdraka added with saiṇdhava and kaṭutrāya should be held in the mouth up to the throat and then spit out, repeating this many times. By this, the kapha in mouth, palate, abdomen (chest) shoulders, sides, head and throat, though sticking there gets drawn into the mouth and eliminated out. Then there is feeling of lightness, pain in the joints, fever, fainting, sleepiness, dyspnoea, pain in the throat, heaviness of the mouth and eyes, and nausea all will subside. This should be done twice, thrice or four times in a day according to the strength of the doṣās; the wise say this is the best medication for patients of sannipata jvara.

Avaleha—līctuaries

कट्फलं पौष्करं शृङ्गी व्योषं यासश्च कारवी ।
 श्लक्ष्णं चूर्णीकृतं चैतन्मधुना सह लेहयेत् ॥ ५५८ ॥
 एषाऽवलेहिका हन्ति सन्निपातं सुदारुणम् ।
 हिक्कां श्वासं च कासञ्च कण्ठरोगञ्च नाशयेत् ॥
 एतद्योज्यं कफोद्रेके चूर्णमार्द्रकजै रसैः ॥ ५५९ ॥

Kaṭphala, pauṣkara, śrṅgī, vyoṣa, yāsa, kāravī—these (eight) are made into nice powder and licked with honey. This cures powerful sannipāta jvara, hiccup, dyspnoea, cough and diseases of the throat; this should be used with juice of ārdraka when kapha is greatly increased.

अष्टाङ्गं मधुना लिह्यादार्द्रकस्य रसेन वा ।
 सम्मोहं दारुणं हन्यात्तन्द्राकाससमन्वितम् ॥ ५६० ॥

Aṣṭāṅga (cūrṇa as noted above) should be consumed either with honey or

juice of ārdraka; it cures severe delusion (unconsciousness) accompanied with stupor, and cough.

सर्वेषु सन्निपातेषु न क्षौद्रमवचारयेत्।
शोतोपचारि क्षौद्रं स्याच्छीतं चात्र विरुद्ध्यते ॥ ५६१ ॥

In all cases of sannipāta jvara, honey should not be used, because it requires cold comforts after its use which is not suitable in sannipāta jvara (of kapha predominance).

स्विन्नमामलकं पिष्ट्वा द्राक्षया सह मेलयेत्।
विश्वभेषजसंयुक्तं मधुना सह लेहयेत्।
तेनास्य शाम्यति श्वासः कासो मूर्च्छाऽरुचिस्तथा ॥ ५६२ ॥

Āmalaka is cooked in steam and its pulp made as paste added with drākṣā, viśvabhesaja and licked with honey. By this dyspnoea, cough, fainting, loss of taste etc. subside.

Añjana—collyrium

शिरीषबीजं गोमूत्रकृष्णामरिचसैन्धवैः।
अञ्जनं स्यात्प्रबोधाय सरसोनशिलावचैः ॥ ५६३ ॥

Śirīṣa bīja, kṛṣṇa, marica, saiṇdhava, rasona, manaśśilā and vacā (all equal parts) macerated in cow's urine and used as collyrium to the eye is good to awake the patient from unconsciousness.

अयोरजः श्वेतलोध्नं मरिचं चाञ्जनं तथा।
गोमूत्रेण समायुक्तं तद्भानाशनमुत्तमम् ॥ ५६४ ॥

Ayoraja, śvetarodhra, marica and añjana (srotañjana) macerated in cow's urine and applied to eyes is best to relieve stupor.

अञ्जनं सम्यगारब्धं मधुसिन्धुशिलोषणैः।
प्रमोहद्रोहि भवति भाषितं दण्डपाणिना ॥ ५६५ ॥

Madhu (honey), saiṇdhava, manaśśilā and ūṣaṇa (marica) macerated well and used as collyrium acts as an enemy of delusion (unconsciousness) says Daṇḍapāṇi.

Lepa—external applications

सूतं विषञ्च मरिचं तुत्थकं नवसादरम्।
चूर्णितं स्वरसैर्मर्द्यं धूर्तपत्ररसोनयोः ॥ ५६६ ॥
सन्निपातकृते मोहे मूर्ध्नि लिम्पेत्यदोपरि।
अस्थिव्यथास्वनेनैव लेपं कुर्यात्पदोपरि ॥ ५६७ ॥

Sūta (pārada) viṣa (vatsanābha), marica, tuttha, navasādara—all powdered and macerated in the fresh juice of dhūrta patra (dattura leaves) and rasona and

made into thin paste, this paste is applied on the head and soles of the patient of sannipāta jvara who is unconscious. In case of severe pain in the bones also this can be applied on the soles.

Quāthas—decoctions

Daśamūla quātha

बिल्वः श्योनाकगाम्भारीपाटलागणिकारिकाः ।
 पित्तघ्नं वातकफहृत्पञ्चमूलमिदं महत् ॥ ५६८ ॥
 शालिपर्णी पृश्निपर्णी बृहती कण्टकारिका ।
 गोक्षुरुर्वातपित्तघ्नं कनीयः पञ्चमूलकम् ॥ ५६९ ॥
 उभयं दशमूलं तत्पिप्पलीचूर्णसंयुतम् ।
 सन्निपातज्वरं हन्ति हृत्कण्ठग्रहनाशनम् ॥ ५७० ॥
 तन्द्रावातकफातङ्गश्वासपार्श्वार्त्तिकसनुत् ॥ ५७१ ॥

Bilva, śyonāka, gambhārī, paṭola, and gaṇikārikā—these five together form Mahat pañcamūla; this mitigates pitta, vāta and kapha. Śāliparnī, pṛṣṇiparnī, bṛhatī, kaṇṭakārī, and gokṣura—these five together form Kaniya (hṛsya/laghu) pañcamūla, this mitigates vāta and pitta. Both these together form Daśamūla; quātha (decoction) of daśamūla added with powder of pippalī, cures sannipāta jvara relieves pain of the heart (chest), throat, stupor, disorders of vāta and kapha, dyspnoea, pain in the flanks and cough.

महान्ति यानि मूलानि काष्ठगर्भारि यानि च ।

तेषान्तु वल्कल ग्राह्यं ह्रस्वमूलानि कृत्स्नशः ॥ ५७२ ॥

Where the root of trees are very big and with hard pith inside, there the bark of such roots only should be collected for use, whereas if the roots are small and tender, they should be collected in full.

दशमूलीकषायस्तु पिप्पलीपौष्करान्वितः ।

सन्निपातज्वरे देयः श्वासकाससमन्विते ॥ ५७३ ॥

Daśamūla quātha added with pippalī and pauṣkara (puṣkara mūla) is to be administered in sannipāta jvara associated with dyspnoea and cough.

चिरज्वरे वातकफोल्बणे वा त्रिदोषजे वा दशमूलमिश्रः ।

किराततिक्तादिगणः प्रयोज्यः शुद्ध्यर्थिने वा त्रिवृताविमिश्रः ॥ ५७४ ॥

In fever of long duration, in that having predominance of vāta and kapha or in fevers arising from all three doṣās, decoction of daśamūla together with drugs of kirāta tiktādi gaṇa should be administered; for those who desire purification of the body decoction of daśamūla added with trivṛt may be administered.

किराततिक्तको मुस्तं गुडूची विश्वभेषजम् ।

किरातादिर्गणे ह्येष चातुर्भद्रकमित्यपि ॥ ५७५ ॥

Kirātatikta, mustā, guḍūcī and viśvabheṣaja form kirātatikṭādi gaṇa and is also known as Cāturbhadraka.

Aṣṭadaśāṅga quātha

दशमूली शटी शृङ्गी पौष्करं सदुरालभम् ।
 भार्गी कुटजबीजञ्च पटोलं कटुरोहिणी ॥ ५७६ ॥
 अष्टादशाङ्ग इत्येष सन्निपातज्वरापहः ।
 कासहृद्ग्रहपाश्चात्तिश्वासहिक्कावमीहरः ॥ ५७७ ॥

Decoction of daśamūla, śaṭī, śṛṅgī, pauṣkara, durālabhā, bhārṅgī, kuṭaja bīja and paṭola and kaṭurohiṇī is known as Aṣṭadaśāṅga quātha; it cures sannipāta jvara, cough, pain in the heart (chest), flanks, dyspnoea, hiccup and vomiting.

भूनिम्बदारुदशमूलमहौषधाब्द तिक्तेन्द्रबीजधनिकेभकणाकषायः ।
 तन्द्राप्रलापकसनारुचिदाहमोहश्वासत्रिदोषजनितज्वरनाशनः स्यात् ॥ ५७८ ॥

Decoction of bhūnimba, dāru, daśamūla, mahauṣadha, abda (mūsta), tiktā, iṇdrabīja, dhānikā and ibhakaṇā (gaja pippalī) cures stupor, delerium, cough, loss of taste, burning sensation, delusion dyspnoea and fever arising from all the three dosas.

Mṛta sañjīvanī vaṭī

विषं त्रिकटुकं गन्धं टङ्कणं मृतशुल्बकम् ।
 धत्तूरस्य च बीजानि हिङ्गुलं नवमं स्मृतम् ॥ ५७९ ॥
 एतानि समभागानि दिनैकं विजयाद्रवैः ।
 मर्दयेच्चणकाकारा कर्तव्या वटिकाऽथ सा ॥ ५८० ॥
 भक्षणीयोऽनुपातव्यो रविमूलकषायकः ।
 मृतसञ्जीवनी नाम्ना सन्निपातज्वरान्तकृत् ॥ ५८१ ॥

Viṣa (vatsanābha), trikaṭu, gaṇdhaka, ṭaṅkaṇa, mṛtaśulbaka (bhasma of tāmbra), seeds of dhattūra and hiṅgula the ninth—all equal parts are macerated for one day in the juice of vijayā (bhaṅgā) and rolled into pills of the size of canaka (bengal gram); pill to be swallowed by drinking the decoction of ravimūla (root of arka plant). This known as Mṛtasañjīvanī vaṭī cures sannipata jvara.

Trinetra Rasa

शुद्धसूतं समं गन्धं सूतांशं मृतताम्रकम् ।
 त्रिभिस्तुल्यैर्गवां क्षीरैर्मर्दयेदातपे खरे ॥ ५८२ ॥
 मर्दयेद्दिनमेकन्तु निर्गुण्डीशिगुजद्रवैः ।
 विधाय गोलं तं गोलमन्धमूषागतं पचेत् ॥ ५८३ ॥
 त्रियामं वालुकायन्त्रे ततः खल्वे विचूर्णयेत् ।
 अष्टमांशं विषं तत्र क्षिपेत्तेनापि मर्दयेत् ॥ ५८४ ॥

त्रिनेत्राख्यो रसो ह्येष देयो गुञ्जाद्वयोन्मितः ।
 पञ्चकोलकषायेण छागीदुग्धेन वा सह ॥ ५८५ ॥
 रसेनानेन भुक्तेन सन्निपातज्वरो महान् ।
 संक्षयं व्रजति क्षिप्रं कर्त्तव्यो नात्र संशयः ॥ ५८६ ॥

Purified sūta, equal quantities of gaṇḍhaka and mṛta tāmra (tāmra bhasma) are macerated with cow's milk, equal to their total, keeping the mortar and pestle in strong sunlight during maceration, for one day; the process is repeated with juice of nirguṇḍī and śigru separately for one day in each.

The mass is made into a ball, kept inside a blind crucible, which is hidden inside sand in a valukā yaṅtra and cooked over strong fire for three yāma (nine hours). After it cools, the medicines is taken out, powdered nicely adding one—eighth part of the visa (vatsanābha) and macerated well. This formula known as Trinetra Rasa consumed in doses of two guṇjā (250mgs) each time followed by drinking decoction of pañcakola or goat's milk, cures severe sannipāta jvara, it need not be doubted.

Notes—

The commentary states that both the above formulae are from Rasa pradīpa.

Bhasmeśvara Rasa

भस्म षोडशनिष्कं स्यादरण्योपलसम्भवम् ।
 मरिचं निष्कमात्रञ्च विषं निष्कं विचूर्णयेत् ॥ ५८७ ॥
 रसो भस्मेश्वरो नाम सन्निपातज्वरान्तकृत् ।
 एकगुञ्जामितो भक्ष्यं आर्द्रकस्य द्रवेण हि ॥ ५८८ ॥

Sixteen niska (ṭaṅka/śāṇa-9gms) of ash obtained by burning cow-dung collected from forests, one niṣka (750mg) each of marica and viṣa (vatsnābha) all are mixed with well, powdered nicely and kept ready. This known as Bhasmeśvara Rasa used in dose of one guṇjā (125mg.) per dose mixed with juice of ādraka cures sannipāta jvara.

Agnikumāra Rasa

द्वौ कर्षौ सूतकाद् ग्राह्यौ गन्धकाद् द्वौ तथैव च ।
 यत्नतस्तूभयं मर्द्यं दिनं हंसपदीद्रवैः ॥ ५८९ ॥
 कल्कस्य वटिकां कृत्वा निक्षिपेत्काचभाजने ।
 कर्षेकममृतं तत्र क्षिप्त्वा वक्त्रं निरोधयेत् ॥ ५९० ॥
 कूपिकायाः परौ भागौ वालुकाभिश्च पूरयेत् ।
 सार्द्धं यावदहोरात्रं तावत्तत्र पचेद्रसम् ॥ ५९१ ॥
 याममात्रोऽनलो देयः स्वाङ्गशीतं समुद्धरेत् ।
 तोलार्द्धममृतं तत्र क्षिपेत्तावत्तथोषणम् ॥ ५९२ ॥

भक्षितां रक्तिकामात्रो रसस्त्वग्रिकुमारकः ।
 सन्निपातज्वरं हन्याद्वातं मन्दाग्रितामपि ॥ ५९३ ॥
 शूलञ्च ग्रहणीं गुल्मं क्षयं जत्रुगदं तथा ।
 श्वासकासादिकान्सर्वान् गदानेष विनाशयेत् ॥ ५९४ ॥

Two karṣa each of sūta and gaṇdhaka and macerated in the juice of hamsapādī for one day, one karṣa (10 gms.) of amṛta (vatsanābha) is also added, all are put into a glass bottle and its mouth sealed. The bottle is kept half immersed in a sand bed made inside a pot. Pot is kept on the oven and medicine cooked for one and half days, with strong fire. After that, mild heat is given for one yāma (3 hours) with only burning coal. After it cools by itself, the medicine inside the bottle is taken out carefully, and mixed with half tola (4/6gm.) of amṛta vatsnābha) and same quantity of ūṣaṇa (marica) macerated together and fine powder prepared. This known as Agnikumāra Rasa consumed in dose of one raktika (125mgs.) cures sannipāta jvara.

Pañcavaktra Rasa

गन्धेशटङ्कमरिचं विषं धत्तूरजैर्द्रवैः ।
 दिनं सम्मर्दितं शुष्कं पञ्चवक्त्रो रसो भवेत् ॥ ५९५ ॥
 आर्द्रकस्य द्रवेणैव दातव्यो रक्तिकामितः ।
 सन्निपातज्वरे देयो घोरे तद्दोषनाशनः ॥ ५९६ ॥

Gaṇdhaka, īśa (pārada) ṭaṅkaṇa, marica and viṣa (vatsanābha) these five macerated in the juice of dhattūra for one day and dried. This formula known as Pañcavaktra rasa to be used in doses of one rakti (125gms.) mixed with juice of ādraka, in cases of sannipāta jvara cures that disease.

Notes—

According to the commentary the above three formulae are taken from *Raseṇdra cintāmani*.

अमृतवराटकमरिचैर्द्विपञ्चनवभागयोजितै रचिता ।
 वटिका मुद्गसमाना कफत्रिदोषाग्रिमन्द्यहरी ॥ ५९७ ॥

Amṛta (vatsanābha), varātika and marica, two, five and nine parts respectively, mixed together, macerated and made into pills of the size of a mudga (green gram). This used with appropriate vehicle cures diseases of kapha origin, tridoṣa origin and poor digestive power.

Śitajvarāri Rasa

सूतकं गन्धकञ्चैव हरितालं मनःशिला ।
 एकनिष्कं द्विनिष्कञ्च चतुर्निष्कं तथैव च ॥ ५९८ ॥
 पञ्चनिष्कं रसैः कारवेल्ल्याः सम्यक् प्रकल्पयेत् ।
 ताम्रपत्राणि तुल्यानि तेन कल्केन लेपयेत् ॥ ५९९ ॥

शरावसम्पुटे तानि कृत्वा तेषामुपर्यपि ।
 दद्यात्तां पिष्टिकां पञ्चात्पुटपाकेन पाचयेत् ॥ ६०० ॥
 ततः सञ्चूर्णयेदेवं रसः क्षौद्रेण भक्षितः ।
 यवैकमात्रया हन्ति घोरं शीतज्वरं ध्रुवम् ॥ ६०१ ॥

One niṣka (750mg.) of sūta (parada), two niṣka (1.5gms.) of gaṇdhaka, four niṣka (3gms.) of haritāla and five niṣka (3.8gms.) of manaśśilā are macerated in the juice of kāravella and coated on sheets of tāmra equal in quantity of all (12 niṣka-9gms.). These coated copper sheets are kept inside two earthen saucers and sealed with paste of mud. After it dries, it is cooked by puṭāpaka method. Later it is taken out, powdered nicely and used along with honey. By consuming only one yava in quantity, this wards off severe fever with cold, surely.

Śitakesarī Rasa

पारदं गन्धकञ्चैव तुत्थञ्च दरदं विषम् ।
 विषादष्टगुणं योज्यं मरिचं विश्वभेषजम् ॥ ६०२ ॥
 अश्वगन्धाऽथ विजया कासमर्दः कठिल्लकः ।
 चतुर्णाञ्च रसैरेतैश्चूर्णान्येतानि मर्दयेत् ॥ ६०३ ॥
 तुलस्यास्तु दलैः सार्द्धं भक्षितो रक्तिकामितः ।
 हन्ति शीतज्वरं घोरं नाम्नाऽयं शीतकेसरी ॥ ६०४ ॥

Pārada, gaṇdhaka, tuttha, darada (hiṅgula) and viṣa (vatsanābha) each equal in quantity, marica and viśvabheṣaja—each eight parts are macerated in the juices of aśvagaṇḍha, vijayā (bhaṅgā), kāsamarda and kaṭhillaka one after the other and converted into fine powder. This known as Śitakesarī Rasa used in doses of one rakṭi (125mg.) mixed with juice of tulasī leaves cures fever associated with cold.

Note—

The source of the above two formulae is Rasapradīpa, states the commentary.

Śītabhañjī Rasa 1.

तालकं शुक्तिकाचूर्णं तुल्यं तत्रोभयोरपि ।
 नवमांशञ्च तुत्थं स्यान्मर्दयेत्कन्यकाद्रवैः ॥ ६०५ ॥
 तत्तु संशुष्कमुपलैर्बन्यैर्गजपुटे पचेत् ।
 शीतं तच्चूर्णयेदद्भुगुञ्जामात्रं सितायुतम् ॥ ६०६ ॥
 प्रभाते भक्षयेत्तेन याति शीतज्वरः क्षयम् ।
 वान्तिर्भवति कस्यापि कस्यचिन्न भवत्यपि ॥ ६०७ ॥

Tālaka and powder of śuktika each equal in quantity, together forming one part is added with one-ninth part of tuttha—all are macerated in the juice of kañyaka (kumārī) made into small discs, placed inside box of mud saucers and

subjected to gajaputa for cooking. After it cools, it is taken out and administered in the dose of half guṇjā (65mg.) mixed with sugar in the morning. This cures śītajvara (fever with cold); some patients may get vomitings from this and some may not.

Śītabhañjī Rasa 2. — (from Rasendra cīntāmaṇi)

तालकं तुत्थकं ताम्रं सूतगन्धकटङ्कणम् ।
 सर्वमेतत्समं चूर्णं कारवेल्लीरसद्रवैः ॥ ६०८ ॥
 दिनैकं मर्दयेत्तेन रसकर्दमकेन तु ।
 ताम्रस्य भाजनस्यान्तर्लिम्पेदद्धाङ्गुलोन्मितम् ॥ ६०९ ॥
 तत्पचेद्बालुकायन्त्रे यवा यावत्स्फुटन्ति हि ।
 शीतलं तद्धि गृहीयात्ताम्रपात्रोदराद्धिषक् ॥ ६१० ॥
 शीतभाञ्जी रसो माषमात्रो मरिचसंयुतः ।
 भक्षितः पर्णखण्डेन नाशयेद्विषमज्वरान् ॥ ६११ ॥

Tālaka, tuttha, tāmra, sūta, gaṇdhaka, and ṭaṅkaṇa—each equal in quantity, are together macerated in the juice of kāravella leaves for one day and thin paste prepared. This is coated to the interior of a small copper vessel to a thickness of half—angula (about 4 cms.) and vessel is sealed and kept hidden in sand put inside a mud pot. Pot is mounted on oven and cooked with strong fire till such time that barley grain thrown on sand blows up. After cooling, the copper vessel is taken out, the medicine inside it scraped out, powdered nicely and preserved. This Śītabhañjī rasa used in dose of one māṣa (500 mg.) mixed with powder of marica and chewed with betel leaf cures viṣamajvara (intermittant fevers).

Śītabhañjī Rasa 3. — (from Rasaratnapradīpa)

तालको दरदोद्धूतः पारदो गन्दकः शिला ।
 क्रमाद्भागार्द्धरहितं कारबेल्ल्यम्बुमर्दितम् ॥ ५१२ ॥
 अनेनास्यप्रमाणेन ताम्रपात्रं प्रलेपयेत् ।
 अधोमुखं दृढे भाण्डे तन्निरुध्याथ पूरयेत् ॥ ६१३ ॥
 चुल्ल्यां बालुकया घस्त्रमग्निं प्रज्वालयेदधः ।
 शीतं सञ्चूर्य माषोऽस्य नागवल्लीदले स्थितः ॥ ६१४ ॥
 भक्षितो मरिचैः सार्द्धं समस्तविषमज्वरान् ।
 शीतदाहादिकान्हन्ति पथ्यं शाल्योदनं पयः ॥ ६१५ ॥

Tālaka, pārada extracted from darada (hiṅgula), gaṇdhaka, manaśśilā—each succeeding less by half than its preceeding (tālaka 2 parts pārada 1.5 part, gaṇdhaka 1 part and manaśśilā 1/2 part) are macerated in the juice of kāravella and made into a thin paste, this is coated to the interior of a small copper vessel, its mouth sealed, the vessel hidden in sand contained in a mud pot. Pot is kept on

the oven and strong fire set on and cooked. After it cools the medicine inside the copper vessel is taken out powdered nicely and administered in doses of one māṣa (500mg.) along with betel leaves and few marica. This medicine cures fevers associated with either cold or burning sensation. Boiled śali rice with milk is the suitable food during the treatment.

कट्फलं त्रिफला दारु चन्दनं सपरूषकम् ।
कटुका पद्मकोशीरं विपचेत्कर्षकं जले ॥ ६१६ ॥
त्रिदोषदाहतृष्णाघ्नं पानमात्रे प्रपूजितम् ।
दीर्घकालज्वरार्त्तानामेतत्स्यादमृतोपमम् ॥ ६१७ ॥

One karṣa (10gms.) each of katphala, triphalā, dāru (devadāru) cañdana, parūṣaka, kaṭuka, padmaka and uśīra—are boiled in one prastha of water and decoction reduced to half and consumed as a drink often; this mitigates all the three doṣās, thirst and is like nectar for persons suffering from fever since long periods.

सन्निपाते तु दाहार्त्तं यः सिञ्चेच्छीतवारिणा ।
आतुरः स कथं जीवेद्भिषग्वा स कथं भवेत् ॥ ६१८ ॥

The patient of sannipāta jvara who is having burning sensation if sprinkled with cold water, how will he survive and how can he who prescribed that treatment be called a physician.

दुःस्पर्शगोक्षुरक्षुद्रासिद्धमाहारमर्पयेत् ।
दोषशान्तिबलाग्न्यर्थं त्रिदोषज्वरिणे भिषक् ॥ ६१९ ॥
लाजसक्तून् समशनीयात् सैन्धवेन समन्वितान् ।
ते च जीर्यन्त्यविघ्नेन ज्वरी जीवेत्तदा ध्रुवम् ॥ ६२० ॥
रक्तपित्तहितत्वेन तृषादाहज्वरेषु च ।
लाजानां सक्तवः शीता नैव तेऽत्र हिता मताः ॥ ६२१ ॥
पाचनो दीपनः स्वेद्यो लाजमण्डो यतः स्मृतः ।
दशमूलादिसंसिद्धः सन्निपातज्वरे हितः ॥ ६२२ ॥

The patient of fever arising from all three doṣās be given food processed with dussparśa, gokṣura and kṣudrā, in order to mitigate the doṣās and increase the strength of digestion and of the body.

Lāja saktu (flour of fried paddy) added with little of saiñdhava should be consumed, such patients live without any troubles. Lāja saktu is ideal even if fever accompanied with thirst and burning sensation since this mitigates rakta and pitta; some say that lājā saktu is not cold in potency, hence not good in this condition. Lājā maṇḍa (gruel prepared from lājā) is digstive, increases hunger, and perspiration and when processed with drugs of daśamūla it becomes good in sannipāta jvara.

सन्निपातज्वरी यस्तु कम्पते प्रलपत्यपि ।
 किञ्चिदेव न जानाति चिकित्सा तस्य कथ्यते ॥ ६२३ ॥
 अभ्यञ्जयेत्पुराणेन सर्पिषा पूर्वमेव तम् ।
 बलारास्नागुडूच्याद्यैस्तैलैश्च परिषेचयेत् ॥ ६२४ ॥

The patient of Sannipāta jvara who has shivering (tremors), delirium and does not understand anything (is unconscious) should be anointed with old ghee and pariṣeka (pouring warm liquids on the body) done with oil boiled with balā, rāsna, guḍūcī etc.

वर्तको वर्तिका लावो वार्तिकस्तित्तिरः शशः ।
 कुलिङ्गश्च रसेनैषां तर्पयेत् यथाऽनलम् ॥ ६२५ ॥

He should be given soup of meat of vartaka, vartika, lāva, tittiri, śaśa, kuliṅga etc. and nourished.

सन्निपाते क्षुधाऽऽर्त्तं यो भोजयेत्पिशितौदनम् ।
 स कथं भिषगाख्यान्तु लभते मनुजाधमः ॥ ६२६ ॥

How can he, who prescribes boiled rice and meat soup to the patient of sannipāta jvara who is suffering from hunger, can be called a physician? He is a mean fellow among human beings.

Vātolbāṇa sannipāta jvara cikitsā

पञ्चमूलीकषायन्तु दद्याद्वातोल्बणे ज्वरे ।
 भृशोष्णं वा सुखोष्णं वा दृष्ट्वा दोषबलाबलम् ॥ ६२७ ॥

In sannipāta jvara having predominance of vāta, decoction of pañcamūla (brhat) may be given either hot or warm considering the strength of the doṣās.

Pittolbāṇa sannipāta jvara cikitsā

परुषकञ्च त्रिफला देवदारु च कट्फलम् ।
 चन्दनं पद्मकञ्चैव तथा कटुकरोहिणी ॥ ६२८ ॥
 पृश्निपर्णी शृतं त्वेभिरुषितं शीतलं जलम् ।
 पित्तोत्तरे नृणामेतत्सन्निपातचिकित्सितम् ॥ ६२९ ॥

In sannipāta jvara having predominance of pitta, decoction of parūṣaka, triphalā, devadāru, kaṭphala, caṇḍana, padmaka, kaṭurohiṇī and prśniparṇī should be consumed cold.

किराततिक्तकं मुस्तं गुडूची विश्वभेषजम् ।
 पाठोदीच्यं मृणालञ्च शृतं पित्ताधिके पिबेत् ॥ ६३० ॥

Decoction of kirātatiiktaka, muṣṭā, guḍūcī, viśvabheṣaja, pāṭhā, mrnāla may also be consumed cold.

Kapholbaṇa sannipāta jvara cikitsā

बृहत्यौ पौष्करं भार्गी शटी शृङ्गी दुरालभा ।
 वत्सकस्य तु बीजानि पटोलं कटुरोहिणी ॥ ६३१ ॥
 बृहत्यादिगणः शस्तः सन्निपाते कफोत्तरे ।
 श्वासादिषु च सर्वेषु हितः सोपद्रवेष्वपि ॥ ६३२ ॥

In sannipāta jvara with predominance of kapha decoction of bṛhatī, puṣkara mūla, bhārṅgī, śaṭī, śṛṅgī, durālabhā, vatsaka bīja, paṭola, kaṭurohinī (this is bṛhatyādi gaṇa) is beneficial when dyspnoea and other complications are also present.

Vāta pittolbaṇa sannipāta jvara cikitsā

वातपित्तहरं वृष्यं कनीयः पञ्चमूलकम् ।
 तत्काथो मधुना हन्ति वातपित्तोल्बणं ज्वरम् ॥ ६३३ ॥
 किराततिक्तकं मुस्तं गुडूची विश्वभेषजम् ।
 चातुर्भद्रकमित्याहुर्वातपित्तोल्बणे ज्वरे ॥ ६३४ ॥

Kanīya (hrasva) pañcamūla, mitigates vāta and pitta and is aphrodisiac. Its decoction added with honey cures fever with predominance of vātapitta.

Kirāta tikta, mustā, guḍūcī and viśvabheṣaja—these four together is called cāturbhadraka. Decoction of this is beneficial in sannipāta jvara predominant of vātapitta.

Pitta kapholbaṇa sannipāta jvara cikitsā

पर्पटः कट्फलं कुष्ठमुशीरं चन्दनं जलम् ।
 नागरं मुस्तकं शृङ्गी पिप्पल्येषां शृतं हितम् ॥
 तृष्णादाहाग्निमान्देषु पित्तश्लेष्मोल्बणे ज्वरे ॥ ६३५ ॥

Decoction of parpata, kaṭphala, kuṣṭhā, uśīra, caṇḍana, jala (vālaka), nāgara, mustā, śṛṅgī and pippalī is beneficial in thirst, burning sensation, poor digestion and sannipāta jvara with predominance of pitta kapha.

Tridoṣolbaṇa sannipāta jvara cikitsā**Yogarāja quātha**

नागरं धान्यकं भार्गी पद्मकं रक्तचन्दनम् ।
 पटोलः पिचुमन्दश्च त्रिफला मधुकं बला ॥ ६३६ ॥
 शर्करा कटुका मुस्तं गजाह्वा व्याधिघातकः ।
 किराततिक्तममृता दशमूली निदिग्धिका ॥ ६३७ ॥
 योगराजो निहन्त्येष सन्निपातं त्रिकोल्बणम् ।
 सन्निपातसमुत्थानं मृत्युमप्यागतं जयेत् ॥ ६३८ ॥

Decoction of nāgara, dhānyaka, bhārṅgī, padmaka, raktacaṇḍana, paṭola,

picumañda, triphalā, madhuka, balā, śarkarā, kaṭuka, mustā, gajāhva (gajapippalī), vyadhighātaka (āragvadhā), kirāitatikta, amṛta, daśamūla, and nidigdhikā cures sannipāta jvara in which all three doṣās are predominant and prevents the on coming death also.

प्रवृद्धं कर्शयेद्दोषं क्षीणं संवर्द्धयेद्भिषक् ।
चिकित्सेयं विधातव्या दोषयोर्वृद्धहीनयो ॥ ६३९ ॥
प्रवृद्धे शमिते दोषे मध्यमः स्वयमेव हि ।
शान्तिं याति शमं नीतेऽनुबन्धे त्वनुबन्धवत् ॥ ६४० ॥

In sannipāta jvara the doṣa which is greatly increased should be mitigated and that which is decreased should be increased (thus both should be brought be normal).

When the greatly increased doṣa becomes mitigated then the moderately increased one gets mitigated on its own, just as the subordinates (surrender) when their chief is vanquished.

Śītāṅga sannipāta jvara cikitsā

भास्वन्मूलं जीरकव्योषभागी व्याघ्रीशुण्ठीपुष्करं गोजलेन ।
सिद्धं सद्यः शीतगात्रार्तिमोहश्वासश्लेष्मोद्रेककासान्निहन्ति ॥ ६४१ ॥

Root of bhāsvān (arka), jīraka, vyosa, bhārṅgī, vyāghrī, śuṇṭhi and puṣkara-mūla made into a decoction with cow's urine and consumed, cures cold feeling of the body, delusion, dyspnoea, aggravation of kapha and cough.

कर्कोटिकाकन्दरजःकुलत्थ कृष्णावचाकट्फलकृष्णजीरैः ।
किराततित्तानलकट्फलाम्बु पथ्याभिरुद्धर्तनमत्र शस्तम् ॥ ६४२ ॥

Powder of kaṇḍa (rhizome) of karkoṭika, kulattha, kṛṣṇa, vacā, kaṭphala, kṛṣṇa jīra, kirātatikta, anala (citraka), kaṭphala, ambu (vālaka) and pathyā used as powder for massage on the body is beneficial in this disease.

रसविषमरिचमहेश प्रियफलभस्मैकभूचतुर्वसुभिः ।
भागैर्मितमुद्धूलन मिदमधिकस्वेदशैत्यहरम् ॥ ६४३ ॥

Rasa (pārada) one part, viṣa (vatsanābha) one part, marica four parts, ash of fruits of maheśa priya phala (dhattūra) eight parts—all converted to nice powder and used for massage, it mitigates excess of perspiration and feeling of cold.

Taṇḍrika sannipāta cikitsā

क्षुद्राऽमृतापौष्करनागराणि शृतानि पीतानि शिवायुतानि ।
शुण्ठीकणाऽगस्तिरसोषणानि नस्येन तन्नाविजयोल्बणानि ॥ ६४४ ॥

Decoction of kṣudrā, amṛtā, puṣkaramūla, and nāgara added with powder of śivā (haritakī) should be consumed. Fresh juice of flowers of agastī, added

with powder of śuṇṭhi, kaṇā and ūṣaṇa (marica) and put into the nose wins over (cures) even severe taṇḍrika sannipāta jvara.

मरिचकचपचम्पचावचारुक् क्रिमिहरनागरशर्वरीगवाक्ष्यः ।

छगलकजलकल्किता नितान्तं नसि निहिता ननु तन्द्रिकं जयन्ति ॥ ६४५ ॥

Marica, kāca, (vālaka) pacampaca (dāru haridrā), vacā, ruk (kuṣṭa) krimi-hara (viḍaṅga), nāgara, śarvari (haridrā) gavākṣī (iṇḍravāruṇī) macerated with goat's urine and few drops put into the nose will cure taṇḍrika jvara.

तुरङ्गलालालवणोत्तमेन्दु मनःशिलामागधिकामधूनि ।

नियोजितान्यक्षिणि निश्चितं च तन्द्राञ्च निद्राञ्च निवारयन्ति ॥ ६४६ ॥

Saliva of the horse, lavaṇottama (saiṇdhava) iṇḍu (karpūra) manaśśilā, māgadhika (pippalī) and madhu (honey) are all macerated and when applied to the eyes as collyrium, wards off stupor and sleepiness.

Pralāpī sannipāta cikitsā

सतगरवरतिक्कारेवताम्भोदतिक्ता नलदतुरगगन्धाभारतीहारहूराः ।

मलयजदशमूलीशङ्खपुष्पीसुपक्वाः प्रलपनमपहन्युः पानतो नातिदूरात् ॥ ६४७ ॥

Tagara, varātikta (parpaṭa) ārevata (āragvadha) ambodā (mustā) tikta (katukā), nalada (lāmajjaka), turagagaṇḍha (aśvagaṇḍha), bhāratī (brāhmī), hārahūra (drākṣā), malayāja (caṇḍana), dasamūla and samkhapuṣpī made into a decoction and consumed, quickly cures pralāpī sannipāta.

सान्त्वनरञ्जनैस्तीक्ष्णै र्नस्यैस्तिमिरसेवनैः ।

सर्वतो विकृतं चित्त मस्य प्रकृतिमानयेत् ॥ ६४८ ॥

The troubled mind of the patient should be brought to normal by consoling speech, strong collyriums, keeping him in dark room etc.

Raktaṣṭhīvī sannipāta cikitsā

रोहिषधन्वयवासकवासा पर्पटगन्धलताकटुकाभिः ।

शर्करया सममेष कषायः क्षतजघ्नीविन उद्यदुपायः ॥ ६४९ ॥

Rohiṣa, dhañva yavāsa, parpaṭa, gaṇḍhalatā (priyaṅgu), kaṭuka and śarkara—all equal parts, made into decoction and consumed is a good remedy in raktaṣṭhīvī sannipāta.

पद्मकचन्दनपर्पटमुस्तं जातिकजीवकचन्दनवारि ।

क्लीतकनिम्बयुतं परिपक्वं वारि भवेदिह शोणितहारि ॥ ६५० ॥

Padmaka, candana, parpaṭa, mustā, jātī, jīvaka, caṇḍana, vārī (vālaka) and klītaka (madhuyaṣṭi) made into decoction and consumed cures raktaṣṭhīvī sannipāta.

मधुकमधूकपरूषकपाथठ श्रन्दनपल्लवदारुसनाथः ।

श्रीपर्णीफलशीतकषायः ससित इह स्यादस्त्रजयाय ॥ ६५१ ॥

Madhuka, madhūka, parūṣaka, pāṭhā (vālaka), caṇḍana, pallava (tejapatra), dāru (devadāru) together with śrīparṇiphala, made into cold infusion, added with sugar and consumed, cures raktaṣṭhīvī sannipāta.

Bhugnanetra sannipāta cikitsā

तुरङ्गगन्धालवणोग्रगन्धा मधूकसारोषणमागधीभिः ।

बस्ताम्बुशुण्ठीलशुनान्विताभिर्नस्यं कृशं भुग्दृशं करोति ॥ ६५२ ॥

Turaṅga gaṇḍha (aśvagaṇḍha), lavaṇa (saiṇdhava) ugragaṇḍhā (vacā) madhūkasāra, ūṣaṇa (marica), and māgadhī macerated with goat's urine, added with (little quantities of juice of) śuṇṭhī and laśuna and used as nasal drops cures bhugnanetra sannipāta.

Abhinyāsa sannipāta cikitsā

श्रीङ्गीभार्ग्यभयाऽजाजी कणाभूनिम्बपर्पटः ।

देवदारुवचाकुष्ठ यासकट्फलनागरैः ॥ ६५३ ॥

मुस्तधान्याकतिकेन्द्र यवपाठाहरेणुभिः ।

हस्तिपिप्पल्यपामार्ग पिप्पलीमूलचित्रकैः ॥ ६५४ ॥

विशालाऽऽरग्वधारिष्ठ शटीबाकुचिकाफलैः ।

विडङ्गरजनीदावी यवानीद्वयसंयुतैः ॥ ६५५ ॥

समांशैर्विहितः क्वाथो हिङ्ग्वार्द्रकरसान्वितः ।

अभिन्यासज्वरं घोरं हन्ति तन्द्राञ्च तत्क्षणात् ॥ ६५६ ॥

प्रमेहं कर्णशूलञ्च सन्निपातांस्त्रयोदश ।

हिक्कां श्वासञ्च कासञ्च तथा सर्वानुपद्रवान् ॥ ६५७ ॥

Śṛṅgī, bhārṅgī, abhayā, ajājī, kaṇā, bhūnimba, parpaṭa, devadāru, vacā, kuṣṭha, yāsa, kaṭphala, nāgara, mustā, dhāṇyaka tiktā, iṇḍrayava, pāṭhā, hareṇu, hastipippalī, apāmārga, pippalimūla citraka, viśāla, āragvadha, ariṣṭā, śaṭhī, bākucikāphala, viḍaṅga rajanī, dārvī, the two yavānī—all equal in quantity made into a decoction and consumed adding hiṅgu and juice of ārdraka. This cures dreadful abhinyāsa jvara and stupor immediately; and also diabetes, pain in the ear, thirteen kinds of sannipāta jvaras, hiccup, dyspnoea, cough and all other complications.

Jihvaka sannipāta cikitsā

किराततिक्ताकुलकृत्कुलिङ्गी कर्पूरकृष्णाकटुतैलयुक्तः ।

अम्लद्रवः संशमयेद्रसज्ञा दोषान्स्तुतो दाशरथिर्यथाऽत्र ॥ ६५८ ॥

Kirātatikta, ākulakṛt, (akārakara) kuliṅgī (kuliṅjan), karpūra, kṛṣṇā and kaṭu taila (sarṣapa taila)—all are macerated and made into a solution with any sour juice. This liquid used as kavala (mouth gargle) removes all the diseases of the tongue, just as chanting the names of Dāsarathi (srirama) removes all sins.

शालूरपर्णी मालूर मूलामयमधुप्लुता ।

शङ्खकपुष्पीसहिता सेव्या वाचां विशुद्ध्ये ॥ ६५९ ॥

Sālūraparṇi (brahmi), mālūra mūla (bilva mula) āmaya (kuṣṭha) and saṅkhapuspa mixed with honey should be consumed for purity of speech (clear, good voice and talking).

क्षुद्रानागरपुष्करामृतलताब्राह्मीवचासुव्रता

भार्गीवासकयासतोयसुरसाक्राथो जयेज्जिह्वकम् ॥

विश्वार्मविभावरीयुगवरावत्सादनीवारिद

व्याघ्रीनिम्बपटोलपुष्करजटारुगदारुभिर्वा कृतः ॥ ६६० ॥

Decoction of kṣudrā, nāgara, puṣkaramūla, amṛtalatā, brāhmī, vacā, suvratā (gaṇḍha palāśi) bhārṅgī, vāsaka, yāsa, toya (vālaka) and surasā—cures jihvaka sannipāta.

Similarly decoction of viśva, varṇa (parpaṭa), vibhāvarī yuga (haridrā and dāru haridrā), varā, vatsādani, vārīda (mustā) vyāghrī, nimba, paṭola, puṣkaramūla, ruk (kuṣṭha) and devadāru.

Saṇdhika sannipāta jvara cikitsā

शटीसुरतरुत्तमास्थविरदारुस्नाः समाः-

सनागरसुधाऽन्विताः पिब शतावरीसंयुताः ।

मृदुज्वलनपाचिताः सह पुरेण संधिग्रह-

व्यथाऽपहतये वृथा शिशिरसेवनं मा कृथाः ॥ ६६१ ॥

Decoction of śaṭhī, surataru, uttamā (triphalā), sthaviradāru (vṛddha dāru) rāsnā, nāgara, sudhā (guḍūcī) śatāvarī and pura (guggulu) prepared over mild fire and consumed cures saṇdhika jvara (fever associated with pain in the joints), taking care not to indulge in cold comforts (water and other drinks, foods, bath etc.).

वचाकवचकच्छुरासहचरामृताभङ्गुरा -

सुराह्वननागरातरुणदारुस्नापुराः ।

वृषातरुणभीरुभिः सह भवन्ति संधिग्रह-

व्यथोरुजडिमक्लमभ्रमणपक्षघातद्रुहः ॥ ६६२ ॥

Decoction of vacā, kavaca (parpaṭa) kacchura (dhañvayāsa)_sahacarā, amṛtā, bhañgurā (atīviṣā) surāhvā (devadāru) ghana (mustā) nāgara, ataruṇa dāru (vṛddha dāru) rasna, pura, vṛṣa (brhat dañtī) taruṇa (eraṇḍa) and bhīru (śatāvarī) consumed cures saṇdhikagraha (pain in the joints), inactivity of the thighs, inability for walking, giddiness and even hemiplegia.

सुरदारुशटीसुधालता सुवहाश्चमृताः शृता जले ।

सपुराः शमयन्ति सेविताः सततं सन्धिगतं सदागतिम् ॥ ६६३ ॥

Suradāru, śaṭī, sudhā, latā (guḍūcī) suvahā (rāsnā) śuṇṭhī and amṛta made into decoction, added with pura (guggulu) and consumed continuously (for some days) cures saṅdhigata vāta.

मुस्तैरण्डप्राणदाबाणदारु च्छिन्नारास्त्राभीरुकर्चूरतिकाः ।

वासाविश्वासपञ्चमूलाश्वगन्धा हन्युर्मन्यास्तम्भसन्धिग्रहात्तीः ॥ ६६४ ॥

Mustā, eraṇḍa, prāṇadā (harītakī) bāṇa (nīla saḥacarā), dāru (devadāru) echinnā (guḍūcī) rāsnā, bhīru (śatāvārī) karpūra, tiktā (kaṭuka), vacā, viśvā, pañcamūla (bṛhat) and aśvagaṇdhā—all made into decoction and consumed cures stiffness of the neck, pain in the joints etc.

Añtaka sannipāta jvara cikitsā

इहापहाय व्रतमुष्णवारि ज्वरारियूषादि गदापहारि ।

ज्वरच्छिदं जीवितदञ्च नित्यं मृत्युञ्जयं चेतसि चिन्तयस्व ॥ ६६५ ॥

कपूर्वरप्रकरावदातवपुषं संयोगमुद्राजुषं-

शश्वद्धक्तजनेषु भावुकजुषं भालस्फुरच्चक्षुषम् ।

सम्पूर्णामृतकुम्भसम्भृतकरं शुभ्राक्षमालाधरं-

पिङ्गोत्तुङ्गजटाकलापरुचिरं चन्द्रार्द्धमौलिं स्तुहि ॥ ६६६ ॥

To get rid of the fever, observance of regimen prescribed in fevers such as fasting, drinking warm water only, soups which are described as anti-febrile (drugs which cure fever) and sustain life—all these should be adopted and in addition, prayer should be offered daily to Mṛtyuñjaya (Lord Śiva).

Offer your prayers to him whose body is white like karpūra (camphur), who is sitting in yoga posture surrounded by devotees, who has bright eye shining in his forehead, who holds a pot full of nectar in his hand, who wears pure akṣamāla (garland of rudrākṣā), who has tied his hairs in a knot high and adorned with half moon.

भिषग्भिरिति निर्णीतं सन्निपातेऽन्तकाभिधे ।

भेषजं जाह्नवीनीरं वैद्यो गोविन्द एव हि ॥ ६६७ ॥

It has been decided by the wise physicians, that in Añtaka sannipāta jvara, water of jāhnavī (river Ganga) is the medicine and Govinda, is the physician.

Rugdāha sannipāta jvara cikitsā

उशीरचन्दनोदीच्य द्राक्षाऽऽमलकपर्पटैः ।

शृतं शीतं जलं दद्याद् दाहतृड्ज्वरशान्तये ॥ ६६८ ॥

Uśīra, caṇḍana, udīcyā, drākṣā, āmalaka, and parpaṭa—all to be made into decoction and administered cold, for relief of burning sensation, thirst and fever.

ससितो निशि पर्युषितः प्रातर्धान्याकतण्डुलक्राथः ।

पीतः शमयत्यचिरा दन्ताहं ज्वरं पैत्तम् ॥ ६६९ ॥

Decoction of dhāñyaka, kept over night and consumed cold the next morning added with sugar mitigates internal burning; and fever of pitta origin quickly.

पथ्यां तैलघृतक्षौद्रैर्लिह्यादाहविनाशिनीम् ॥ ६७० ॥

Powder of pathyā licked along with oil (of sesame) ghee and honey relieves burning sensation.

प्रशमयति दाहमचिराद् दधियुक्कर्मन्थुपल्लवैर्लेपः ।

लेपो हिमकरमलयज निम्बदलैस्तक्रपिष्टैर्वा ॥ ६७१ ॥

Paste of leaves of karkarāṇḍhu macerated with dadhi (curds) or of himakara (karpūra), malayaja (caṇḍana) or leaves of nimba macerated with takra (butter milk) applied on the body relieves burning sensation quickly.

उत्तानसुप्तस्य गभीरताम्र कांस्यादिपात्रे निहिते च नाभौ ।

शीताम्बुधारा बहुलापतन्ती निहन्ति दाहं त्वरितं ज्वरञ्च ॥ ६७२ ॥

Cold water is made to flow down in a continuous stream, from a big vessel of copper or bronze, on the umbilicus of the patient who is lying with his face upwards. By this, burning sensation and fever subside quickly.

शीताम्भसा तु शतशश्च विलोडितेन गव्येन चन्दनयुतेन घृतेन दिग्ध्वा ।

दाहज्वरी सकमलोत्पलमाल्यधारी क्षिप्रं विशेत्सलिलकोष्ठमनल्पकालम् ॥ ६७३ ॥

The patient is given a coating with either cow's ghee washed in cold water a hundred times (śatadhauta ghr̥ta) or ghee mixed with paste of caṇḍana; is made to wear garlands of kamala and utpala flowers and get into a bath tub and remain there for a long time.

काञ्जिकार्द्रपटेनावगुण्ठनं दाहनाशनम् ।

अथ गोतक्रसंस्विन्न-शीतलीकृतवाससा ॥ ६७४ ॥

A cloth is soaked in kāñjika (sour gruel) and then dried, or that exposed to steam of cow's buttermilk and the dried, this should be used as a covering for the body for relief of burning sensation.

दाहवम्यर्दितं क्षामं निरन्न तृष्णयाऽन्वितम् ।

शर्करामधुसंयुक्तं पाययेल्लाजतर्पणम् ॥ ६७५ ॥

वाप्यः कमलहासिन्यो जलयन्त्रगृहाः शुभाः ।

नार्यश्चन्दनदिग्धाङ्गयो दाहदैव्यहरा मताः ॥ ६७६ ॥

मुक्तावलीचन्दनशीतलानां सुगन्धपुष्पाम्बरभूषितानाम् ।

नितम्बिनीनां सुपयोधराणामलिङ्गनान्याशु हरन्ति दाहम् ॥ ६७७ ॥

The patient who is having burning sensation, vomiting, weakness, not taking food and is thirsty should be given lājā tarpaṇa, (flour of puffed paddy) added with sugar and honey.

Ponds, lakes full of lotus, apartments having water fountains, women who have anointed themselves with paste of caṇḍana are good for relieving burning sensation; warm embrace of women wearing garlands of pearls, anointed with paste of caṇḍana, adorned with fragrant flowers and beautiful ornaments who have beautiful buttocks and breasts mitigate burning sensation quickly.

प्रह्लादञ्चास्य विज्ञाय ताः स्त्रीरपनयेत्पुनः ।

हितञ्च भोजयेदन्नं येनाप्नोति सुखं महत् ॥ ६७८ ॥

After knowing that the patient has found relief, the women should be withdrawn and he is given food which is comfortable to him.

Cittavibhrama sannipāta jvara cikitsā

कणोषणोग्रालवणोत्तमानि करञ्जबीजं प्रमदामलानि ।

पथ्याऽक्षसिद्धार्थकहिङ्गुशुण्ठीयुतानि बस्ताम्बुविमिश्रितानि ॥ ६७९ ॥

पिष्टा गुटीयं नयने विधेया प्रचेतनेऽतिप्रथिताऽन्वितार्था ।

चित्तभ्रमापस्मृतिभूतदोष शिरोऽक्षिरोगभ्रमनाशहेतुः ॥ ६८० ॥

Kaṇā, ūṣaṇa, ugrā (vacā) lavaṇottama (saiṇdhava) karañja bīja, pramada (dhattūra) āmalaka, pathyā, akṣa (vibhītaka) siddhārthaka, hiṅgu and śuṇṭhī—are all powdered and macerated with goat's urine to form a nice paste. This is put into the eyes as collyrium; it acts true to its name when put into the eyes as collyrium, and brings back normalcy to the mind, cures loss of memory (epilepsy) bhūtadoṣa (insanity), diseases of head, eyes and giddiness.

कुम्भोद्भवतरोरम्भो गुडविश्वकणाऽन्वितम् ।

निहितं नसि नूनं स्याच्चित्तभ्रमविनाशनम् ॥ ६८१ ॥

Juice (extract) of paste of bark of kumbhodbhava taru (agastyavṛkṣa) mixed with guḍa, viśvā and kaṇā and used as nasal drops cures cittavibhrama sannipāta.

मुरामूर्द्धजमेघाह्व मधूकमलयोद्भवैः ।

मरुत्तरुमधून्मिश्रैः पुरपाणिजपांशुभिः ॥ ६८२ ॥

लोहलामज्जकैलाभि र्धूपश्चित्तभ्रमापहः ।

ग्रहदोषहरः श्रीदः सौभाग्यकर उत्तमः ॥ ६८३ ॥

Dhūpa (fumigation) with murā, mūrdhaja (vālaka), meghāhvā (mustā) madhūka, malayodbhava (caṇḍana) maruttaru (devadāru) pura (guggulu) pañija (nakha), pāmsū (parpaṭa), loha (aguru), Itāmajjaka and elā added with honey cures cittabhramajvara, dispels bad effects of evil spirits, bestows wealth and prosperity.

मृद्वीकाऽमरदारुमत्स्यशकलामुस्तामलक्योऽमृता -

पथ्याऽऽरेवतरामसेनकरजोराजीफलः संयुताः ।

हन्त्युश्चित्तरुजोऽथ दर्दुरदलापाठापटोलीपयः-

पथ्यापर्पटराजवृक्षकटुकाशम्बूकपुष्प्यः शृताः ॥ ६८४ ॥

Decoction of mṛdvikā, amaradāru, matsayaśakalā (kaṭukarohiṇī) mustā, āmalaka, amṛta, pathyā, ārevata, rāmasenaka (kirāta tikta) rāja (parpaṭaka) and rajīphala (paṭola) or that of dardura dala (leaves of maṇḍūka parṇī) pāṭhā, paṭolī, payah (vālaka), pathyā, parpaṭa, rajavṛkṣa, kaṭuka and śambuka puṣpī (śaṅkha-puṣpī) cures cittabrama sannipāta.

Karṇika sannipāta jvara cikitsā

प्रलेपस्तमस्तं नयत्यल्पमेकः समुद्रिक्तशोथञ्च रक्तावशेषः ।

पक्वे च शस्त्रक्रिया पूयजित्सा व्रणत्वं गते चोचिता तच्चिकित्सा ॥ ६८५ ॥

When the swelling at the root of the ear is small, external application of paste alone is enough; when it is of moderate, then blood letting will be needed; when it is ripe, surgical operation is best suited and when it is an ulcer, treatments appropriate to it also become necessary.

निशाविशालाऽऽमयमाणिमन्थ दार्वीङ्गुदीमूलकृतः प्रलेपः ।

प्रभाकरक्षीरयुतः प्रभावाद् व्यस्तः समस्तोऽप्यथ कर्णिकघ्नः ॥ ६८६ ॥

Application of paste of nīśā, viśālā, āmaya (kuṣṭha), māṇimañtha (saiṇdhava) dārvī and iṅgudīmūla made with prabhākara kṣīra (arka kṣīra-sap of arka plant) either all together or of each one separately, cures karṇika sannipāta.

कुलत्थः कट्फलं शुण्ठी कारवी च समांशकैः ।

सुखोष्णैर्लेपनं कार्यं कर्णमूले मुहुर्मुहुः ॥ ६८७ ॥

Equal quantities of kulattha, kaṭphala, ṣuṇṭhī and kāravī made into a paste should be applied comfortably warm frequently at the root of the ear.

गैरिकं कठिनी शुण्ठी कट्फलारग्वधैः समैः ।

उष्णैः काञ्जिकसम्पिष्टैर्लेपः कर्णकमूलनुत् ॥ ६८८ ॥

Equal quantities of gairika, kaṭhinī (mṛt), ṣuṇṭhī, kaṭphala and āragvadha, macerated with warm kāñjika (sour gruel) and applied warm cures karṇaka sannipāta.

शिग्रुराजिकयोः कल्कं कर्णमूले प्रलेपयेत् ।

कर्णमूलभवः शोथस्तेन लेपेन शाम्यति ॥ ६८९ ॥

Paste of śigru and rājika applied at the root of the ear, mitigates swelling developing there.

अशिशिरजलपरिमृदितं मरिचकणाजीरसिन्धुजं त्वरितम् ।

नस्यविधिसेवितं ननु कर्णकरुड्नाशकृद् गदितम् ॥ ६९० ॥

Paste of maricā, kaṇā, jīraka and saiṇdhava made with warm water and used as nasal drops cures karṇaka sannipāta without doubt.

भार्गीजयापौष्करकण्टकारी कटुत्रिकोग्राघनकुण्डलीभिः ।

कुलीरशृङ्गीकटुकारसाभिः कृतः कषायः किल कर्णिकघ्नः ॥ ६९१ ॥

Decoction of bhārṅgī, jayā, puṣkara, kaṇṭakārī, kaṭutrika, ugrā (vacā), ghana (mustā) kuṇḍalī (guḍūcī), kulīraśṅgī, kaṭuka and rasa (rāsnā) cures karṇaka sannipāta.

दशमूलमत्स्यशकला चपलात्रिफलामहौषधकिरातैः ।

मरिचं चाशु क्थितं बलादपहन्ति कर्णरुजः सकलाः ॥ ६९२ ॥

Decoction of daśamūla, matsya śakala (kaṭuka), capalā (pippalī) triphalā, mahauśadha, kirāta and marica consumed cures all kinds of pain in the ears quickly.

Kaṇṭhakubjaka sannipāta jvara cikitsā

फलत्रिकत्र्यूषणमुस्तकट्वी कलिङ्गसिंहाननशर्वरीभिः ।

क्वाथः कृतः कृन्तति कण्ठकुब्जं कण्ठीरवः कुञ्जरमाशु तद्वत् ॥ ६९३ ॥

Decoction of phalatrika, tryūṣaṇa, mustā, kaṭvī, kaliṅga, simhānana (vāsaka) and sarvarī (nisa) cures kaṇṭhakubja sannipāta just as a lion wins over an elephant.

किरातकटुकाकणाकुटजकण्टकारीशटी -

कलिद्रुकिलमाभयाकटुककटुफलाम्बोधरः ।

विषाऽऽमलकपुष्करानलकुलीरशृङ्गीवृषैर्महौषध-

सखैरयं जयति कण्ठकुब्जं गणः ॥ ६९४ ॥

Decoction of kirāta, kaṭukā, kaṇā, kuṭaja, kaṇṭakārī, śaṭī kalidru (vibhītaka) kilima (devadāru) abhayā, kaṭuka, kaṭphala, ambhodhara (mustā), viṣa (atīviṣā) āmalaka, puṣkara, anala (citraka), kulīra śṛiṅgī (karkaṭa śṛiṅgī) vrṣa (vāsaka) along with mahauśadha (śuṇṭhī) cures kaṇṭhakubja sannipāta.

Āgañtu jvara

Fevers due to extraneous causes

अभिघाताभिषङ्गाभ्यामभिचाराभिशापतः ।

आगन्तुर्जायते दोषैर्यथास्वं तं विभावयेत् ॥ ६९५ ॥

Āgañtu jvara arises from doṣas aggravated by 1. abhighāta (trauma). 2. Abhiṣaṅga (invasion by bhūtās—evil spirit), krimi (parasites, bacteria, virus etc.) kāma (lust), krodha (anger) bhaya (fear) and other mental disorders), 3. Abhicāra (effects of acts of witch craft/sorcery) and 4. Abhiśāpa—effect of curse/wrath of gods, sages, elders, teachers etc.).

ये भूतविषवाय्वग्निक्षतभङ्गादिसम्भवाः ।

रागद्वेषभयाद्यैश्च ते स्युरागन्तवो गदाः ॥ ६९६ ॥

Those diseases which are produced by bhūtās (evil spirits) viṣa (poison)

vāyu (air, contaminated), agni (fire) kṣata (wound), bhaṅga (fractures etc.) rāga (desire, lust), dveṣa (hatred), bhaya (fear) etc. are also called as Āgaṅtu diseases.

कामशोकभयाद्वायुः क्रोधात्पित्तं त्रयो मलाः ।

भूताभिषङ्गात्कुप्यन्ति भूतसामान्यलक्षणाः ॥ ६९७ ॥

Vāyu (vāta) gets aggravated by kāma (lust, desire), śoka (grief) and bhaya (fear); pitta by krodha (anger) and all the three malas (doṣās) by bhūtabhiṣaṅga (evil spirits, bacteria etc.).

श्यावास्यता विषकृते तथाऽतीसार एव च ।

भक्तारुचिः पिपासा च तोदश्च सह मूर्च्छया ॥ ६९८ ॥

In fever caused by ingestion of poison, there is black (blue) colour of the mouth, diarrhoea, loss of taste, thirst, pricking pain and fainting.

ओषधीगन्धजे मूर्च्छा शिरोरुग्मथुस्तथा ।

कामजे चित्तविभ्रंशस्तन्द्राऽऽलस्यमभोजनम् ॥

हृदये वेदना चास्य गात्रञ्च परिशुष्यति ॥ ६९९ ॥

मूर्च्छाङ्गमर्दस्तृणनेत्रचापल्यं कुचवक्त्रयोः ।

स्वेदः स्याद्धृदि दाहश्च स्त्रीणां कामज्वरे भवेत् ॥ ७०० ॥

In fever due to smell of oṣadhis (grass like plants, which spread minute particles of dust from their flowers (pollen), ripe fruits etc.) there will be fainting, headache and vomiting; in that due lust there will be disorders of mind, stupor, lassitude and lack of desire for food, pain in the heart (chest) and wasting of the body.

In fever due to kāma (desire, love, lust) arising in women there will be fainting, body aches, thirst, unsteadiness of eyes (seeing) decrease of size of breasts and face, sweating often, feeling of burnig sensation in the heart (chest).

वालकं शतपत्राणि गन्धसारमुशीरकम् ।

चोचधान्येयकं मांसी क्वाथः कामज्वरापहः ॥ ७०१ ॥

सन्ध्यायां संस्तरः कार्यः सुगन्धैः कुसुमैर्भृशम् ।

क्रीडनीयं स्वकान्तेन सह रात्रौ तथा स्त्रिया ॥ ७०२ ॥

Vālaka, śatapatra (kamala) gaṇdhasāra (caṇdana) uśīra, coca (dālcinī) dhā-nyaka and māmsī made into decoction and consumed cures kāmajvara; women should lie on a bed spread with fragrant flowers in the evening and enjoy (copulation) with her husband at nights.

भयात्प्रलापः शोकाच्च भवेत्कोपाच्च वेपथुः ॥ ७०३ ॥

भूताभिषङ्गादुद्वेगो हास्यरोदनकम्पनम् ।

केचिद्भूताभिषङ्गोत्थं ब्रुवते विषमज्वरम् ॥ ७०४ ॥

In fever due to fear and grief, there will be delirium, and in that due to anger there will be trembling.

In fever due to invasion by evil spirits etc., there will be emotional bouts, too much of laughing, weeping and shivering; some say that fever arising from evilspirits etc is Viṣama jvara (irregular/intermittant fevers).

अभिचाराभिशपाभ्यां मोहस्तृष्णा च जायते ॥ ७०५ ॥

In fever caused by abhicāra (sorcery) and abhiśāpa (curse) there will be delusion and thirst.

Āgañtu jvara cikitsā—treatment of

आगन्तुजे ज्वरे नैव नरः कुर्वीत लङ्घनम् ॥ ७०६ ॥

In fevers arising from extraneous causes, the patient should not be made to fast.

लङ्घनं च हितं कामशोकचिन्ताप्रहारजे ।
भयभूतश्रमक्रोधलङ्घनैश्च कृते ज्वरे ॥
किन्त्वग्नौ दीपिते तत्र दद्यान्मांसरसौदनम् ।
अभिघातज्वरे युज्याद् क्रियामुष्णविवर्जिताम् ॥ ७०७ ॥
कषाय मधुरं स्निग्धं यथादोषमथापि च ।
अभिघातज्वरो नश्येत् पानाभ्यङ्गेन सर्पिषः ॥
रक्तावसेकैर्मध्येश्च तथा मांसरसौदनैः ॥ ७०८ ॥

In fevers due to lust, grief, worry and assault, fear, evil spirits, exertion, anger and starvation, fasting is not advisable, but if digestion is keen, boiled rice along with meat soup can be given to him. In fever due to injury, treatment devoid of hot things should be adopted, use of drugs and foods which are astringent, sweet and unctous be used, drinking ghee and anointing the body with ghee, blood letting, use of foods promoting intelligence, boiled rice with meat soup—these cure fever due to trauma.

व्यधबन्धश्रमात्यध्वभङ्गभ्रंशसमुद्भवान् ।
ज्वरानुपाचरेत्पूर्वं क्षीरमांसरसौदनैः ॥ ७०९ ॥
अध्वश्रान्तेषु वाऽभ्यङ्गं दिवा निद्राञ्च कारयेत् ॥ ७१० ॥
ओषधीगन्धविषजौ विषपित्तप्रबाधनैः ।
जयेत्कषायैर्मतिमान् सर्वगन्धकृतैर्भिषक् ॥ ७११ ॥

Fevers arising from mutilation, binding, exertion, long walk, falling from height etc., should be treated first by feeding the patient with milk, rice and meat soup; for him exhausted by long walk anointing the body and bath during day and good sleep should be advised. In fever due to smell of plants and ingestion of poison, treatment should be by drugs which reduce pitta and by use of sarvagañdha kaṣāya (quātha).

Sarvagañdha

चातुर्जातककर्पूरकङ्कोलागुरुकुङ्कुमम् ।
लवङ्गसहितञ्चैव सर्वगन्धं विनिर्दिशेत् ॥ ७१२ ॥

Cāturjātaka, karpūra, kañkola, aguru, kumkuma and lavaṅga all together is known as Sarvagañdha.

क्रोधजे पित्तजित्कार्यं धार्यं सद्वाक्यमेव च ।
आश्वासेनेष्टलाभेन वायो; प्रशमनेन च ।
हर्षणैश्च शमं यान्ति कामक्रोधभयज्वराः ॥ ७१३ ॥
कामैरथ मनोघ्नैश्च पित्तघ्नैश्चाप्युपक्रमैः ।
सद्वाक्यैश्च शमं याति ज्वरः क्रोधसमुत्थितः ॥ ७१४ ॥
कामात्क्रोधज्वरो नश्येत् क्रोधात्कामज्वरस्तथा ।
घातिताभ्यामुभाभ्याञ्च कामक्रोधज्वरक्षयः ॥ ७१५ ॥

In fever due to anger, treatments which mitigates pitta should be done, good advises should be given to him. Fevers arising from lust, anger, and fear get cured by assurance, obtaining the desired object, creating happiness and mitigation of aggravated vāta. Fever due to lust and by destruction of mind and by anger get relieved by good advises and treatments which mitigate pitta. Fever arising from anger will get cured by indulging in desire, and fever due to lust gets cured by indulging in anger, by controlling both these in the mind, the fever arising from these gets cured.

भूतविद्यासमुद्दिष्टैर्बन्धावेशनताडनैः ।
जयेद् भूताभिषङ्गोत्थं मनःशान्त्या च मानसम् ॥ ७१६ ॥

Fever arising from bhūtābhiṣaṅga (sorcery, witch craft etc.) will get cured by resorting to bandha (restraining) aveśana (transferring the evil spirits), tāḍana (beating) etc. described in Bhūta vijñāna (science of sorcery) and by restoring calmness and tranquility of the mind.

सहदेवाया मूलं विधिना कण्ठे निबद्धमपहरति ।
एकद्वित्रिचतुर्भिर्दिवसैर्भूतज्वरं पुंसाम् ॥ ७१७ ॥

Root of sahadevī plant tied (as amulet) around the patient's head, observing the proper procedure, cures fever due to sorcery in one two, three or four days.

अभिचाराभिशापोत्थौ ज्वरौ होमादिभिर्जयेत् ।
दानस्वस्त्ययनातिथ्यैरुत्पातग्रहदुष्टिजौ ॥ ७१८ ॥

Fevers arising from abhicāra (sorcery) and abhiśāpa (curse) should be won over by resorting to homa (fire oblation) etc dāna (charity) svastyayna (reading scriptures, meditation); fever arising from seeing utpāta (natural catastrophies),

graha duṣṭi (effects of evil planets) by resorting to dāna (charity) svastyayna (reading scriptures) chanting holy hymns) ātithya (serving the guests) etc.

Viṣama jvara
irregular (intermittant) fevers

दोषोऽल्पोऽहितसम्भूतो ज्वरोत्सृष्टस्य वा पुनः ।
धातुमन्यतमं प्राप्य करोति विषमज्वरम् ॥ ७१९ ॥

Doṣās which undergo mild increase by the use of unhealthy and unsuitable foods and activities, in persons who are just relieved of fever or even in others, getting localised in other dhātus (in addition to rasa dhātu) produce Viṣama jvara.

सन्ततं रस रक्तस्थः सततं रक्तधातुगः ।
दोषः क्रुद्धो ज्वरं पुंसां सोऽन्येद्युः पिशिताश्रितः ॥ ७२० ॥
मेदोगतस्तृतीयेऽह्नि अस्थिमज्जगतः पुनः ।
कुर्व्याच्चातुर्थिकं घोरमन्तकं रोगसङ्करम् ॥ ७२१ ॥

Saṅtata fever is localised in rasa and rakta; satata is localised in rakta dhātu; aṇyedyu is localised in māmsa dhātu; tritīyaka in medo dhātu and caturthaka fever the dreadful (fatal, diseases complex) is localised in asthi and majjā dhātus.

यः स्यादनियतात्कालाच्छीतोष्णाभ्यां तथैव च ।
वेगतश्चापि विषमो ज्वरः स विषमः स्मृतः ॥ ७२२ ॥
सन्ततः सततोऽन्येद्युस्तृतीयकचतुर्थकौ ॥ ७२३ ॥

Viṣama jvara is so called because it is irregular in respect of onset (unscheduled time of onset), of feeling of cold and heat (preceded or followed by chills, rigors) and heat (increase of temperature) and vega (level of temperature).

Bheda—kinds

सप्ताहं वा दशाहं द्वादशाहमथापि वा ।
सन्तत्या योऽविसर्गी स्यात् सन्ततः स निगद्यते ॥ ७२४ ॥

Saṅtata, jvara is characterised by fever which continues without break for seven, ten or twelve days.

अहोरात्रे सततको द्वौ कालावनुवर्तते ॥ ७२५ ॥

Satata jvara manifests twice in a day—once during day and once during night.

अन्येद्युष्कस्त्वहोरात्रादेककालं प्रवर्तते ॥ ७२६ ॥

Anyedyuṣka manifests once only in a day and night.

तृतीयकस्तृतीयेऽह्नि चतुर्थेऽह्नि चतुर्थकः ॥ ७२७ ॥

Tritīyaka jvara manifests on the third day (with interval of one day) and caturthaka on the fourth day (with interval of two days)

Suśruta clarifies this—

कफस्थानविभागेन यथासङ्ख्यं करोति हि ।
 सततान्येद्युस्तृतीयचतुर्थकप्रलेपकान् ॥
 अहोरात्रादहोरात्रात् स्थानात्स्थानं प्रपद्यते ।
 दोषा आमाशयं प्राप्य करोति विषमज्वरम् ॥ ७२८ ॥

Doṣās moving from one place/seat of kapha to its next seat day after day and then reaching the āmaśaya (stomach) produce viṣama jvaras, like saṅtata, sataka, aṇyedyu, tritīyaka, cāturthaka and also pralepaka jvara.

निवृत्तः पुनरायाति विषमो नियते दिने ।
 स्वभावं कारणं तत्र मन्यन्ते मुनिपुङ्गवाः ॥ ७२९ ॥
 अधिशेते यथा भूमिं बीजं काले प्ररोहति ।
 अधिशेते तथा धातून् दोषः काले प्रकुप्यति ॥ ७३० ॥

Viṣama jvaras reappear on the specific day scheduled for it even after subsiding once, the wise sages consider svabhāva (nature) as the reason for this; just as the seed though present the soil sprouts at a scheduled time, similarly the doṣās though present in the dhātus get aggravated at a scheduled time.

स चापि विषमो देहं न कदाचित्प्रमुञ्चति ।
 ग्लानिगौरवकाश्येभ्यः स यस्मान्न प्रमुच्यते ॥ ७३१ ॥
 वेगे तु समतिक्रान्ते गतोऽयमिति लक्ष्यते ।
 धात्वन्तरेषु लीनत्वात् सौक्ष्म्यान्नैवोपलभ्यते ॥ ७३२ ॥

Viṣama jvara never leaves the body completely, so the patient does not get relieved of exhaustion, feeling of heaviness and emaciation. When the bouts of fever subside, it seems to have disappeared, but cannot be detected since it is lurking dissolved in the dhātus being minute.

कफपित्तात्रिकग्राही पृष्ठाद्वातकफात्मकः ।
 वातपित्ताच्छिरोग्राही त्रिविधः स्यात्तृतीयकः ॥ ७३३ ॥

Tritīyaka jvara is of three kinds, viz. 1. trika grāhi (characterised by catching pain in the waist); due to predominance of kapha pitta, 2. pṛṣṭhagrāhī (by catching pain in the back) due to vāta kapha and 3. śirogrāhī (catching pain in the head) due to vātaitta.

चतुर्थको दर्शयति स्वभावं द्विविधं ज्वरः ।
 जङ्घाभ्यां श्लैष्मिकः पूर्वं शिरसोऽनिलसम्भवः ॥ ७३४ ॥
 मध्यकायन्तु गृह्णाति पूर्वं यस्तु स पित्तजः ।

Cāturthaka jvara appears in two kinds viz- 1. commencing from jaṅghā (thighs) due to predominance of kapha, 2. commencing from śiras (head) due to predominance of vāta.

विषमज्वर एवान्यश्चतुर्थकविपर्ययः ॥ ७३५ ॥
 अस्थिमज्जगतो दोषश्चतुर्थकविपर्ययः ।
 जायते भिषजा ज्ञेयो विषमज्वर एव सः ॥ ७३६ ॥
 स मध्ये ज्वरयत्यह्नी आद्यन्ते च विमुञ्चति ॥ ७३७ ॥

That fever which commences first from the middle part of the body (trunk) is due to predominance of pitta. It is called cāturthaka viparyaya. In this, doṣās are localised in asthi and majjā dhātus. Physicians recognise it was viṣama jvara, which manifests with fever for two days continuously in the middle and both first and last (fourth) days being free of fever.

त्वक्स्थौ श्लेष्मानिलौ शीतमादौ जनयतो ज्वरम् ।
 तयोः प्रशान्तयोः पित्तमन्तर्दाहं करोति च ॥ ७३८ ॥
 करोत्यादौ तथा पित्तं त्वक्स्थं दाहमतीव च ।
 तस्मिन्प्रशान्ते त्वितरौ कुरुतः शीतमन्ततः ॥ ७३९ ॥
 द्वावेतौ दाहशीतादी ज्वरौ संसर्गजौ स्मृतौ ।
 दाहपूर्वस्तयोः कष्टः सुखसाध्यतमोऽपरः ॥ ७४० ॥

Kapha and vāta localised in the skin, getting aggravated produce cold (chills/rigors) first and then fever, when these (kaphavata) subside pitta gives rise to feeling of burning sensation inside the body. When pitta localised in the skin gets aggravated produces severe burning sensation first externally and when it (pitta) subsides, others (kapha and vāta) give rise to feeling of cold internally. These two (fevers) dāhapūrva and śītapūrva—are caused by combination of two doṣās; among these, dāhapūrva (fever beginning with burning sensation) is difficult to cure whereas the other one is easily curable.

विदग्धेऽन्नरसे देहे श्लेष्मपित्ते व्यवस्थिते ।
 तेनार्द्धं शीतलं देहमर्द्धमुष्णं प्रजायते ॥ ७४१ ॥

When the annarasa (essence of food) is improperly cooked both kapha and pitta become aggravated and circulating with rasa produce fever characterised with half the body being cold and the other half being hot.

काये दुष्टं यदा पित्तं श्लेष्मा चान्ते व्यवस्थितम् ।
 तेनोष्णत्वं शरीरस्य शीतत्वं हस्तपादयोः ॥ ७४२ ॥
 काये श्लेष्मा यदा दुष्टः पित्तं चान्ते व्यवस्थितम् ।
 शीतत्वं तेन गात्रे स्यादुष्णत्वं हस्तपादयोः ॥ ७४३ ॥

Notes—

The commentary explains, it like either as Ardhanārīśvara (right and left halves) or Nārasimha (upper and lower halves).

When pitta is aggravated and localised in the body (trunk) and kapha in

the extremities, then the body (trunk) will be hot and extremities will be cold. When the kapha is aggravated and localised in the body (trunk) and pitta in the extremities, then the body will be cold and extremities hot.

प्रलिम्पन्निव गात्राणि धर्मेण गौरवेण च ।

मन्दज्वरविलेपी च स शीतः स्यात्प्रलेपकः ॥ ७४४ ॥

Fever which adheres to the body (like an unguent) with its warmth and makes it feel heavy, which is mild in intensity, envelops the body constantly and with a feeling of cold is known as Pralepaka jvara.

Viṣama jvara cikitsā

treatment of intermittant fevers

ज्वराश्च विषमाः सर्वे सन्निपातसमुद्भवाः ।

यथोल्बणस्य दोषस्य तेषु कार्यं चिकित्सितम् ॥ ७४५ ॥

All viṣama jvarās (intermittant fevers) are produced by sannipāta (combination of all three doṣās); hence treatment consists of mitigating the more aggravated doṣās (on priority).

विषमेष्वपि कर्तव्यमूर्ध्वञ्चाधश्च शोधनम् ।

स्निग्धोष्णैरन्नपानैश्च शमयेद्विषमज्वरम् ॥ ७४६ ॥

Even in viṣama jvaras it is necessary to administer purifications both upper (emesis) and lower (purgation) and next mitigate the doṣās by foods and drinks which are unctous and hot.

कालिङ्गकः पटोलस्य पत्रं कटुकरोहिणी ।

पटोलं सारिवा मुस्तं पाठा कटुकरोहिणी ॥ ७४७ ॥

निम्बः पटोलं त्रिफला मृद्वीका मुस्तवत्सकौ ।

किराततिक्तममृता चन्दनं विश्वभेषजम् ॥ ७४८ ॥

गुडूच्यामलकं मुस्तमर्द्धश्लोकसमापनाः ।

कषायाः शमयन्त्याशु पञ्च पञ्चविधं ज्वरम् ॥ ७४९ ॥

Decoction of drugs mentioned in the following—half verses cure the five kinds of viṣama jvaras—

1. Kaliṅgakā, paṭola paṭra, kaṭuka rohiṇī (for saṇtata jvara).
2. Paṭola, sārivā, mustā, pāṭhā, kaṭukarohiṇī (for satata jvara).
3. Nīmba, paṭola, triphalā, mṛdvīkā, mustā and vatsaka (aṇyedyu jvara).
4. Kirātatiiktā, amṛtā, caṇḍana and viśvabheṣaja (for tritīyaka jvara).
5. Guḍūcī, āmalaka and mustā (for cāturthaka jvara).

महाबलामूलमहौषधाभ्यां क्वाथो निहन्याद्विषमज्वरं हि ।

शीतं सकम्पं परिदाहयुक्तं विनाशयेद् द्वित्रिदिनप्रयोगात् ॥ ७५० ॥

Decoction of root of mahābalā and mahauṣadha cures viṣama jvara, accompanied with cold, tremors, and burning sensation within two or three days.

मुस्ताऽऽमलकगुडूची विश्वौषधकण्टकारिकाक्राथः ।

पीतः सकणाचूर्णः समधुर्विषमं ज्वरं हन्ति ॥ ७५१ ॥

Decoction of mustā, āmalaka, guḍucī, viśvauṣadha and kaṇṭakāri added with powder of kaṇā and honey cures viṣama jvara.

तिलतैलवणयुक्तः कल्को लशुनस्य सेवितः प्रातः ।

विषमज्वरमपहरते वातव्याधीनशेषांश्च ॥ ७५२ ॥

Paste of laṣuna added with tila taila and saindhava, consumed in the mornings cures viṣama jvara and all diseases of vāta origin.

कालाजाजी तु सगुडा विषमज्वरनाशिनी ।

मधुना चाभया लीढा हन्त्याशु विषमज्वरान् ॥ ७५३ ॥

Kalājāji mixed with guḍa (jaggery) or (powder of) abhayā licked with honey cures viṣama jvara quickly.

पीतो मरिचचूर्णेन तुलसीपत्रजो रसः ।

द्रोणपुष्पीरसो वाऽपि निहन्ति विषमज्वरान् ॥ ७५४ ॥

Fresh juice of tulasī leaves or juice of droṇapuspī leaves added with powder of marica cures viṣama jvara.

समगुडमसितंजीरकमीषन्मरिचेन भक्षितं सद्यः ।

ऐकाहिकं प्रशमयेत् समरेष्विव दानवानिन्द्रः ॥ ७५५ ॥

Asita jīraka (kalājāji) added with equal quantity of guḍa (jaggery) and little of powder of marica consumed cures ekāhika jvara (daily fever) just as Iṇdra destroys all the dānavas in battle.

शुण्ठ्यजाजी गुडं पिष्टं पीतमुष्णेन वारिणा ।

जीर्णमद्येन तक्त्रेण तीव्र शीतज्वरं जयेत् ॥ ७५६ ॥

Paste of śuṇṭhi, ajājī, mixed with warm water, old wine or butter milk cures even severe fever with cold (rigors).

Amṛtā modaka

अमृतायाः शतं चूर्णं वाससा परिशोधितम् ।

पृथक् षोडश भागाः स्युर्गुडमाक्षिकसर्पिषाम् ॥ ७५७ ॥

यथाऽग्निं भक्षयेदेतन्नरो हितमिताशनः ।

नास्य कश्चिद्भवेद्व्याधिर्न जरा पलितं न च ॥ ७५८ ॥

न ज्वरा विषमा नैव मोहो नानिलरक्तकम् ।

न च नेत्रगता रोगाः परमेतद्रसायनम् ॥ ७५९ ॥

मेधाकरं त्रिदोषघ्नं प्रयोगादस्य बुद्धिमान् ।
जीवेद्वर्षशतं साग्रं यथैवादितिजस्तथा ॥ ७६० ॥

One hundred part of powder of amṛtā (guḍucī) filtered through cloth, sixteen parts each of guḍa (jaggery) honey and ghee, all mixed well and licked considering his digestive capacity, person take in suitable/healthy foods, in limited quantity. Such a person will not have any fear of disease, oldge, greying of hairs, not of viṣama jvara (intermittant fevers), delusion diseases of vāta and rakta (blood) nor diseases of the eyes, this is a good rejuvenator, improves intelligence, and mitigates all the three doṣās, by its use the intellegent person can live for hundred years like the sun.

तक्रमांसं पयोमांसं दधिमांसमथापि वा ।
माज्जमांसञ्च भुञ्जानो मुच्यते विषमज्वरात् ॥ ७६१ ॥

He who partakes takra māmsa (meat cooked with buttermilk), payo mamsa (meat cooked with milk), dadhimāmsa (meat cooked with curds) or majya māmsa (meat cooked with marrow) as food get relieved of viṣamajvaras.

Agniveśa says—

सुरा समण्डा पानार्थे भोजने चरणायुधाः ।
तित्तिरा विष्किराः पथ्याः कुक्कुटा विषमज्वरे ॥ ७६२ ॥

Surā (beer) along with its maṇḍa (scum) is well suited for drinking and meat of domestic fowl, tittiri bird, kukkuṭa (wild fowl) and bird of viṣkira group as food.

Saṅtata and satata jvara cikitsā

त्रायन्तीकटुकाऽनन्तासारिवाभिः शृतं जलम् ।
पटोलाब्दवृषातिक्तासारिवाभिः शृतं जलम् ॥
सन्तताख्ये ज्वरे देयं वातादीनां निवृत्तये ॥ ७६३ ॥

Decoction of trāyaṅtī, kaṭukā, anaṅtā and sārivā or of paṭola, abda, vṛṣa, tiktā and sārivā is to be adminitered in saṅtata jvara to mitigate vāta etc.

पटोलेन्द्रयवानन्तापथ्याऽरिष्टामृताजलम् ।
क्वथितं तज्जलं पीतं ज्वरं सततकं जयेत् ॥ ७६४ ॥

Decoction of paṭola, iṅdrayava, anaṅtā, pathyā, ariṣṭa, jala (valaka) and amṛtā cures satataka jvara.

द्राक्षापटोलनिम्बाब्दशक्राह्वत्रिफलाशृतम् ।
जलं जन्तुः पिबेच्छीघ्रमन्येद्युर्ज्वरशान्तये ॥ ७६५ ॥

Decoction of drākṣā, paṭola, nimba abda, śakrāhvā and triphalā should be consumed for quickly relief from aṅyedyuṣka jvara.

कर्म साधारणं जह्यात् तृतीयकचतुर्थकौ ।

भिषजा प्रतिकर्तव्यौ विशेषोक्तचिकित्सितैः ॥ ७६६ ॥

In Tritiyaka and caturthaka jvaras, ordinary/usual methods of treatment should be abandoned and only special treatment adopted.

उशीरं चन्दनं मुस्तं गुडूची धान्यनागरम् ।

अभ्रसा कथितं पेयं शर्करामधुयोजितम् ॥ ७६७ ॥

ज्वरे तृतीयके पुंसां तृष्णादाहसमन्विते ॥ ७६८ ॥

Drinking water is prepared by boiling uśīra, caṇḍana, mustāguḍūcī, dhāñyaka and nāgara and the patient is asked to drink this water often in tritiyaka jvara accompanied with thirst and burning sensation.

अपामार्गजटां कट्यां लोहितैः सप्ततन्तुभिः ।

बद्ध्वा वारे रवेस्तूर्णं ज्वरं हन्ति तृतीयकम् ॥ ७६९ ॥

Tritiyaka jvara gets cured by tying the root of apāmārga to the waist of the patient with the help of seven red coloured threads.

स्थिरातामलकीदारुशिवावृषमहौषधैः ।

सितामधुयुतः क्वाथश्चतुर्थकहरः परः ॥ ७७० ॥

Decoction of sthirā, tāmalakī, dāru, śivā, vṛṣa and mahausadha added with sugar and honey is best to cure cāturthaka jvara.

अगस्तिपत्रस्य रसेन नस्यं निहन्ति चातुर्थकमुग्रवीर्यम् ।

शिरीषपुष्पस्य निशाद्वयस्य कल्केन वा तद् घृतसंयुतेन ॥ ७७१ ॥

Juice of leaves of agasti or juice expressed from flowers of śīsira added with (powder of) the two niśā used as nasal drops cures cāturthaka jvara.

ज्वरस्य वेगकालञ्च चिन्तयज्ज्वर्यते तु यः ।

तस्यैष्टैरद्भुतैर्वाऽपि विषमैर्नाशयेत्स्मृतम् ॥ ७७२ ॥

The patient of viṣama jvara should be taught to forget the exact time of onset of fever by engaging his mind in things/activities which he likes most or showing him wonderful/awe-creating things etc.

सन्ततं विषमं चापि सततं सुचिरोत्थितम् ।

ज्वरं सुभोजनैः पथ्यैरिष्टैश्च समुपाचरेत् ॥ ७७३ ॥

Though sañtata and satata are intermittant fevers if these are persisting long, the patient should be given healthy foods.

Śīta nivāraṇa—relieving cold

शीताभिभूते पुरुषे कुर्याच्छीतहरीं क्रियाम् ।

दाहाभिभूते तु विधिं विदध्याद्वाहनाशनम् ॥ ७७४ ॥

आच्छादनैर्बहुतैर्गुरुभिः कम्बलादिभिः ।
 तूलवत्या महाशीतं शीतादिज्वरिणो हरेत् ॥ ७७५ ॥
 तं स्तनाभ्यां सुपीनाभ्यां पीवरोरुर्नितम्बिनी ।
 युवतिर्गाढमालिङ्गेत् तेन शीतं प्रशाम्यति ॥ ७७६ ॥
 कान्ताऽङ्गसङ्गसञ्जाते तद्वच्छीते निवारिते ।
 प्रह्लादं चास्य विज्ञाय पृथक्तां कारयेन्नियम् ॥ ७७७ ॥
 ततो दाहे तु सञ्जाते पत्रैरेरण्डसम्भवैः ।
 शीतलैर्धारितैरङ्गे दाहं तस्यापनोदयेत् ॥ ७७८ ॥

Patient who are suffering from cold feeling should be given treatment which dispels cold and for those experienceing burning sensation be given treatment which removes hot feeling.

Use of many kinds of thick cloth coverings such as blankets, quilts, made of feathers; maidens having well developed breasts, thigh, and buttocks holding the patient in tight embrace—these remove the cold feeling. When this is achieved, knowing that the patient is feeling happy/comfortable, the woman should be withdrawn, his body should be covered with moistened leaves of eraṇḍa to relieve burning sensation if any.

Bhūtabhairava Rasa

तालकं शुक्तिकाचूर्णे दत्तं तत्रोभयोरपि ।
 नवमांशञ्च तुत्थस्यान्मर्दयेत्कन्यकाद्रवैः ॥ ७७९ ॥
 तत्तु संशुष्कमुपलैर्वन्यैर्गजपुटे पचेत् ।
 शीतं तच्चूर्णयेच्चूर्णं गुञ्जामात्रं सितायुतम् ॥ ७८० ॥
 प्रभाते भक्षयेत्तेन याति शीतज्वरः क्षयम् ।
 वान्तिर्भवति कस्यापि कस्यचिन्न भवत्यपि ॥ ७८१ ॥
 एकेन दिवसेनैव शीतज्वरहरं परम् ।
 मध्याह्नसमये पथ्यं शिखरिण्योदनं तथा ॥ ७८२ ॥

Tālaka and powder of śukti—each equal in quantity, added with one-ninth part of tuttha, are macerated with the juice of kumārī, made into small discs and dried in sun. Next these are kept inside a box of two earthen saucers, their opening sealed with mud plaster. After drying these as cooked in gajapuṭa using heaps of cowdung. After it cools, the medicine inside the saucer is collected, powdered nicely and administered in dose of one guṇja (125mg.) mixed with sugar, in the mornings. This cures fever with cold within one day. For some patients it may cause vomiting and for some others it may not; boiled rice and śikhariṇī (fruit salad) is the ideal food for the midday meal.

कायस्थानाकुलीतिकावयःस्थापुरचोरकैः ।
 सहदेवावचाकुष्ठैः शीतघ्नैर्धूपलेपनैः ॥ ७८३ ॥

साम्लैर्विपाचितं तैल मभ्यङ्गाच्छीतनाशनम् ॥ ७८४ ॥

Kāyasthā, nākulī, tiktā, vayasthā, pura, coraka, sahadēvī vacā, kuṣṭha—together used either for dhūpa (fumigation) and lepa (anointing paste) or oil cooked with these and sours (kāñjika, āranāla etc.) used for anointing both—all are helpful to ward off cold.

Dāha nivāraṇa—relieving burning sensation

एरण्डस्य तु पत्राणि लिप्तभूमौ निधापयेत् ।

दाहादिज्वरिणो देहे तानि पत्राणि धारयेत् ॥ ७८५ ॥

तेन नश्यति दाहोऽस्य ज्वरश्चैवोपशाम्यति ।

दाहे शान्ते यदा शैत्यं तच्च युक्त्या निवारयेत् ॥ ७८६ ॥

Leaves of eraṇḍa should be spread on the ground made wet and then applied on the body of the patient of fever having burning sensation, this relieves burning sensation; after wards these should be removed.

जघनचक्रचलन्मणिमेखला सरसचन्दनचन्द्रविलेपना ।

वनलतेव तनुं परिवेष्टयेत् प्रबलदाहनिपीडितमङ्गना ॥ ७८७ ॥

तदङ्गसङ्गसञ्जाते शैत्ये दाहे निवारिते ।

प्रह्लादञ्चास्य विज्ञाय तां स्त्रीमपनयेत्पुनः ॥ ७८८ ॥

Woman who has applied paste of caṇḍana and karpūra on her beautiful buttocks and breasts, worn garlands of pearls etc. embracing the patient like a creeper, helps to relieve burning sensation. Soon after the patient gets relieved of burning sensation and obtains happiness the woman should be withdrawn.

Ṣaḍguṇa takra taila

सुवर्चिकानागरकुष्ठमूर्वालाक्षानिशालोहितयष्टिकाभिः ।

सिद्धं हरेत्षड्गुणतक्रपक्वं तैलं ज्वरं दाहसमन्वितं च ॥ ७८९ ॥

Medicated oil cooked with decoction (and also paste) of suvarcikā, nāgara, kuṣṭha, murvā, lākṣā, niśā, lohityaṣṭikā (mañjiṣṭhā) added with six parts of takra and oil (usual quantity) cures fever accompanied with burning sensation.

Mahā ṣaḍguṇatakra taila

रास्त्रानागरकुष्ठचन्दननिशायष्ट्याह्वकृष्णाबला-

लाक्षासैन्धवसारिवामधुरसादेवाह्वरोहीतकैः ॥

सोशीराम्बुधिफेनरोहिषजलैस्तैलंपचेत्षड्गुणे-

तक्रे तच्च जयेत् ज्वरं दृढतरं दाहादिशीतादिकम् ॥ ७९० ॥

Medicated oil prepared with decoction (and paste) of rāsnā, nāgara, kuṣṭha, caṇḍana, niśā, yaṣṭhī, kṛṣṇā, balā, lākṣā, saiṇdhava, sārivā, madhurasā (mūrvā) devahvā, rohītaka, uśīra, ambudhiphena, rohiṣā and jala added with six parts of

takra (and oil). This oil cures fever accompanied with severe burning sensation, cold sensation etc.

Padmakādi taila

पद्मकोत्पलकह्वारमृणालबिसपौष्करैः ।
 कुमुदोशीरमञ्जिष्ठापद्मगैरिककट्फलैः ॥ ७९१ ॥
 सारिवाद्वयलोधाह्वक्षीरीखर्जूरमस्तकैः ।
 धात्रीशतावरीयुक्तैः क्वाथे कल्के प्रयोजितैः ॥ ७९२ ॥
 लाक्षारसपयः शुक्त मस्तुभिः सह काञ्जिकैः ।
 पक्वं तैलमिदं त्वच्यं दाहज्वरहरं परम् ॥ ७९३ ॥

Medicated oil is prepared with the decoction and paste of padmaka, utpala, kalhāra, mṛṇāla, bisa, pauṣkara, kumuda, uśira, mañjiṣṭhā, padma, gairika, kaṭphala, sārīvā dvaya, lodhra, kṣīri (dugdrikā) kharjūra mastaka, dhātrī and śatāvarī added with lākṣā rasa, pāya (milk), śukta (bear), mastu (whey) and kāñjika (sour gruel). This oil is good for the skin and best to cure fever with burning sensation.

Pralepaka jvara cikitsā

प्रलेपके प्रयुञ्जीत श्लेष्मज्वरहरीं क्रियाम् ॥ ७९४ ॥

In pralepaka jvara treatments prescribed for kaphajvara should be adopted.

Maheśvara dhūpa

रुद्रजटा गोशृङ्गं विडालविष्टोरगस्य निर्मोकः ।
 मदनफलभूतकेश्यौ वंशत्वगुद्रनिर्माल्यम् ॥ ७९५ ॥
 घृतयवमयूरपुच्छच्छगलकलोमानि सर्षपाः सवचाः ।
 हिङ्गुगवास्थिमरीचाः समभागाश्छागमूत्रसंपिष्टाः ॥ ७९६ ॥
 धूपनविधिना शमयन्त्येते सर्वाञ्ज्वरान्नियतम् ।
 ग्रहडाकिनीपिशाचप्रेतविकारानयं महेश धूपः ॥ ७९७ ॥

Rudrajaṭā (mayūraśikhā bheda) gośṛṅga (horn of cow/ox) biḍāla viṣṭa (excreta of cat), uraga nirmoka (snake peel) madana phala, bhūtakeśī (jaṭāmāmsī) vamaśa tvak, rudra nirmālya, (bilva patra) ghr̥ta, yava, mayūra puchcha (peacock's feathers), chāgalaka roma (hairs of goat) sarṣapa, vacā, hiṅgu, gavāsthī, (bones of cow) and marica—all equal parts (powdered and then) macerated with the urine of goat and used for fumigation in the usual procedure this maheśa dhūpa cures all kinds of fevers, evil effects of demons like ḍākinī, piśaca, preta etc.

सोमं सानुचरं देवं समातृगणमीश्वरम् ।

पूजयन्प्रयतः शीघ्रं मुच्यते विषमज्वरात् ॥ ७९८ ॥

By worshipping Iśvara (Lord śiva) accompanied with Umā (Pārvatī) anucaras

(attendants—pramatha gaṇa) and mātrigaṇa (sapta mātruka—the seven mothers) the patient becomes free of viṣama jvara very soon.

विष्णुं सहस्रमूर्द्धानं चराचरपतिं विभुम् ।
स्तुवन्नामसहस्रेण ज्वरान्सर्वान्व्यपोहति ॥ ७९९ ॥

By praying to Lord Viṣṇu who is praised as having thousand heads, lord of both living and non-living worlds, omniscient etc. (in puruṣa sūkta maṅtra of Rīgveda) by chanting his thousand names (Viṣṇu sahasra nāma mentioned in Mahābhārata) the person becomes cured of all kinds of fever.

तीर्थायतनदेवाग्निगुरुवृद्धोपसर्पणैः ।
श्रद्धया पूजनैश्चापि सहसा शाम्यति ज्वरः ॥ ८०० ॥

Even by undertaking pilgrimage to holy places, worship of gods, fire god, preceptors, and elders with devotion the person gets cured of fever soon.

Dhātugata jvara *fever lodged in tissues*

Rasagata jvara

गुरुता हृदयोत्क्लेशः सदनं छर्द्यरोचकौ ।
रसस्थे तु ज्वरे लिङ्गं दैन्यं चास्योपजायते ॥ ८०१ ॥

Feeling of heaviness of the body, nausea, debility, vomiting, loss of taste and peevishness are the symptoms of rasagata jvara.

रसस्थे तु ज्वरे तस्मिन् कुर्याद्वमनलङ्घने ॥ ८०२ ॥

Hence in this fever, emesis and fasting both should be prescribed.

Raktagata jvara

रक्तनिष्ठीवनं दाहो माहश्छर्दनविभ्रमौ ।
प्रलापः पिडिका तृष्णा रक्तप्राप्ते ज्वरे नृणाम् ॥ ८०३ ॥

Expectoration of blood, feeling of burning sensation, delusion, vomiting, giddiness, delirium, eruptions on the body and thirst are the symptoms of raktagata jvara.

सेकः संशमनो लेपो रक्तमोक्षमसृगते ॥ ८०४ ॥

Pouring warm water on the body, palliative application and blood letting—are treatments in this fever.

Māmsagata jvara

पिण्डकोद्वेष्टनं तृष्णा सृष्टमूत्रपुरीषता ।
ऊष्माऽन्तर्दाहविक्षेपौ ग्लानिः स्यान्मांसगे ज्वरे ॥ ८०५ ॥

Twisting pain in the calves, thirst, elimination of urine and faeces (often),

feeling of heat and burning sensation internally, unnecessary irregular movements of the extremities, and exhaustion are the features of māmsagat ajvara.

तीक्ष्णं विरेकञ्च तथा कुर्यान्मांसगते ज्वरे ॥ ८०६ ॥

Strong purgatives are to be administered in this fever.

Medogata jvara

भृशं स्वेदस्तृषा मूर्च्छा प्रलापश्छर्दिरेव च ।

दौर्गन्ध्यारोचकौ ग्लानिर्मेदः स्थे चासहिष्णुता ॥ ८०७ ॥

मेदःस्थे मेदसो नाशं विदधीत चिकित्सकः ॥ ८०८ ॥

Profuse sweating, thirst, fainting, delirium, vomiting, bad smell of the body, loss of taste, exhaustion and intolerance are the features. In this fever the physician should do treatments which reduce fat.

Asthigata jvara

मेदोऽस्थानं कूजनं श्वासो विरेकश्छर्दिरेव च ।

विक्षेपणञ्च गात्राणां विद्यादस्थिगतेज्वरे ॥ ८०९ ॥

अस्थिस्थे तु ज्वरे कुर्याद् वातनाशनकं विधिम् ।

बस्तिकर्म प्रयोक्तव्यमभ्यङ्गोन्मर्दनं तथा ॥ ८१० ॥

Cutting/ piercing pain in the bones, low sound in the throat, dyspnoea, diarrhoea, vomiting, irregular movements of body parts (extremities) should be understood as features of asthigata jvara.

When fever is lurking in the bone, all measures to mitigate vāta such as basti (enema), abhyaṅga (anointing and bath) unmardana (massaging) etc. should be adopted (in addition to drugs).

Majjāgata jvara

तमःप्रवेशनं हिक्का कासः शैत्यं वमिस्तथा ।

अन्तर्दाहो महाश्वासो मर्मच्छेदश्च मज्जगे ॥ ८११ ॥

Unconsciousness, hiccup, cough, cold vomiting, feeling of burning sensation internally, severe dyspnoea, and piercing pain in vital points/parts are the features of fever lurking in majja.

Śukragata jvara

मरणं प्राप्नुयात्तत्र शुक्रस्थानगते ज्वरे ।

शेफसः स्तब्धता मोक्षःशुक्रस्य तु विशेषतः ॥ ८१२ ॥

The patient may die, when fever gets lodged in the sthāna (specific seat) of śukra (semen) or there will be absence of movement of the penis, and elimination of semen especially.

Jirṇa jvara
chronic fever

यो द्वादशेभ्यो दिवसेभ्य ऊर्ध्वं दोषत्रयेभ्यो द्विगुणेभ्य ऊर्ध्वम् ॥

नृणां तनौ तिष्ठति मन्दवेगो भिषग्भिरुक्तो ज्वर एष जीर्णः ॥ ८१३ ॥

That fever which remains in the body in a mild way even after twelve days or twice the number of days scheduled for tridoṣaja jvara—is called by the elder physicians, as Jirṇa jvara.

Vātabalāsaka jvara

नित्यं मन्दज्वरो रूक्षः शूनः कृच्छ्रेणसिद्ध्यति ।

स्तब्धाङ्गः श्लेष्मभूयिष्ठो नरो वातबलासकी ॥ ८१४ ॥

The person who has mild fever daily; dryness, swelling and inactivity of the body, symptoms of predominance of śleṣma (kapha) and responding to treatment with difficulty, is to be understood as a patient of Vātabālāsaka jvara.

Jirṇajvara cikitsā—treatment of chronic fever

जीर्णज्वरी नरः कुर्यान्नोपवासं कदाचन ।

लङ्घनात्स भवेत्क्षीणां ज्वरस्तु स्याद्वली यतः ॥

पुराणेऽपि ज्वरे दोषा यद्यपथ्यैः पुनस्तथा ।

लङ्घयेत्तत्र तत्पश्चात् पूर्वमेवाचरेत्क्रियाम् ॥ ८१५ ॥

In cases of jirṇa jvara (chronic fever) lañghana (fasting) should never be advocated; because of fasting the patient becomes weak, whereas the fever, becomes strong (severe).

However if doṣās become aggravated again by use of unsuitable foods and activities, then fasting needs to be advocated even in chronic fevers. After that, the treatments described earlier be adopted.

निदिग्धकानागरकामृतानां क्वाथं पिबेन्मिश्रितपिप्पलीकम् ।

जीर्णज्वरारोचककासशूल श्वासाग्निमान्द्यार्दितपीनसेषु ॥ ८१६ ॥

हन्त्यूर्ध्वजामयं प्रायः सायन्तेनोपयुज्यते ॥ ८१७ ॥

Decoction of nidigdhikā, nāgara and amṛtā added with powder of pippalī cures chronic fever, loss of taste, cough, pain in the abdomen, dyspnoea, weakness of digestion, facial palsy, rhinitis and diseases of organs above the shoulders; generally it is used in the evenings.

पिप्पलीमधुसंयुक्तः क्वाथश्छिन्नोद्भवोद्भवः ।

जीर्णज्वरकफध्वंसी पञ्चमूलदृशोऽथ वा ॥

अमृतायाः कषायन्तु शीतलीकृतमीरितम् ।

मधुपादयुतं पीतं जीर्णज्वरहरं परम् ॥

पिप्पलीमधुसम्मिश्रं गुडूचीस्वरसं पिबेत् ।
जीर्णज्वरकफप्लीह कासोरोचकनाशनम् ॥ ८१८ ॥

Decoction of chinnoḍbhava or of pañcamūla added with pippalī and madhu (honey) cures chronic fever. Decoction of amṛtā made very cold added with one-fourth part of honey and consumed is best to cure chronic fevers. Fresh juice of guḍūcī added with pippalī and honey and consumed, cures chronic fevers, diseases of kapha, enlargement of spleen, cough and loss of taste.

जीर्णज्वरेअग्निमान्द्ये च शस्यते गुडपिप्पली ।
कासाजीर्णरुचिश्वासः हृत्पाण्डुकृमिरोगनुत् ॥
द्विगुणः पिप्पलीचूर्णाद् गुडोऽत्र भिषजां मतः ॥ ८१९ ॥

Consuming guḍa and pippalī together is ideal in chronic fevers with weak digestive fire, cough, indigestion, loss of taste, dyspnoea, pain in the heart/chest, anaemia and intestinal worms. The quantity of guḍa (jaggery) should be twice of that of pippalī powder.

पिप्पली मधुसंयुक्ता मेदःकफविनाशिनी ।
श्वासकासज्वरहरी पाण्डुप्लीहोदरापहा ॥ ८२० ॥

Pippalī mixed with honey and consumed is good to reduce medas and kapha, cure dyspnoea, cough, fever, anaemia, disorders of spleen and enlargement of the abdomen.

आमलं चित्रकं पथ्या पिप्पली सैन्धवं तथा ॥ ८२१ ॥
चूर्णितोऽयं गणो ज्ञेयः सर्वज्वरहरः परः ।
भेदी रुचिकरः श्लेष्महन्ता दीपनपाचनः ॥ ८२२ ॥

Āmalaka, citraka, pathyā, pippalī, and saiṇdhava all together are powdered and consumed, it is best to cure all kinds of fevers, is a purgative, improves taste, mitigates kapha and is a carminative and digestive.

Aṣṭādaśāṅga quātha

द्राक्षाऽमृता शटी शृङ्गी मुस्तकं रक्तचन्दनम् ।
नागरं कटुका पाठा भूनिम्बः सदुरालभः ॥ ८२३ ॥
उशीरं धान्यकं पद्मं वालकं कण्टकारिका ।
पुष्करं पिचुमन्दश्च दशाष्टाङ्गमिदं स्मृतम् ।
जीर्णज्वरारुचिश्वास कासश्चयथुनाशनम् ॥ ८२४ ॥

Decoction of drākṣā, amṛtā, śāṭhī, śṛṅgī, mustaka, rakta-caṇḍana, nāgara, kaṭukā, pāṭhā, bhūnimba, durālabhā, uśīra, dhānyaka padma, vālaka, kaṇṭakārikā, puṣkaramūla, and picumaṇḍa—these eighteen drugs, cure chronic fevers, loss of taste dyspnoea, cough and oedema (dropsy).

Vardhamāna pippalī yoga

त्रिवृद्ध्या पञ्चवृद्ध्या वा सप्तवृद्ध्याथवाऽपि वा ।
 गव्यक्षीरेण सम्पिष्टाः पिबेद्दशदिनानि हि ॥ ८२५ ॥
 तथैवापनयेदेता एवं विंशतिवासरान् ।
 पिबतां ज्वरशान्तिः स्यात् पाण्डुरोगश्च शाम्यति ॥ ८२६ ॥
 कासः श्वासोऽग्निमान्द्यञ्च कफाधिक्यञ्च नश्यति ॥ ८२७ ॥

Pippalī macerated milk should be consumed for ten days commencing with three, five or seven pippalī and increasing it by double the succeeding day, from the eleventh day it should be reduce in the same way with each succeeding day—thus completely a course in twenty days. By this chronic fever, anaemia, cough, dyspnoea, weakness of digestive fire and increase of kapha—all will get cured.

वातश्लेष्मज्वरोक्ता स्यात् क्रिया वातबलासके ।
 जीर्णज्वरे कफे क्षीणे दाहे तृष्णासमन्विते ॥ ८२८ ॥
 पयः पीयूषसदृशं तन्नवे तु विषोपमम् ।
 चन्दनाद्यं हितं तैलं शोषाधिकारकीर्तितम् ।
 तथा नारायणं तैलं जीर्णज्वरहरं परम् ॥ ८२९ ॥

In vātabalāsaka jvara treatment prescribed for vātaśleṣma jvara will be suited.

In chronic fever having decrease of kapha and consequent thirst, use of milk is similar to nector, while it (milk) is similar to poison in fever of recent onset.

Cañdanādi taila described in śoṣādhikāra (chapter 11) and Nārāyaṇa taila are also good to cure chronic fevers.

Durjala janya jvara—fever due to drinking contaminated water

हरीतकी निम्बपत्रं नागरं सैन्धवोऽनलः ।
 एषां चूर्णं सदा खादेत् दुर्जलज्वरशान्तये ॥ ८३० ॥

Harītakī, nimba patra, nāgara, saiṇdhava and anala (citarka) powdered nicely and consumed for cure of fever due to drinking of contaminated water.

अरुचिमनलमान्द्यं पीनसश्वासकासा नुदरमुदकदोषानाशु हन्यादशेषान् ।
 जनयति तनुकान्तिं चित्तनेत्रप्रसादं पलपरिमितशुण्ठीक्षौद्रसिद्धः कषायः ॥ ८३१ ॥

Decoction of one pala (40gms.) of śuṇṭhī added with kṣaudra (honey) consumed, cures loss of taste, weakness of digestive fire, rhinitis, dyspnoea, cough and enlargement of the abdomen quickly bestows complexion, radiance to the eyes and a calm mind.

Durjalajetr Rasa

विषं भागद्वयं दग्धं कपर्दं पञ्चभागकम् ।
 मरिचं नागरञ्चैव चूर्णं वस्त्रेण शोधयेत् ॥ ८३२ ॥

आर्द्रकस्य रसेनास्य कुर्यान्मुद्गनिभां वटीम् ।
 वारिणा वटिकायुग्मं प्रातः सायञ्च भक्षयेत् ॥ ८३३ ॥
 अयं रसो ज्वरे योज्यः सामे दुर्जलजेऽपि च ।
 अजीर्णाध्मानविष्टम्भ-शूलेषु श्वासकासयोः ॥ ८३४ ॥

Two parts of viṣa (vatsanābha), kaparda bhasma, marica, and nāgara-each five part are powdered and filtered through cloth, then macerated in the juice of ārdraka and rolled into pills resembling mudga (green gram). Two pills to be consumed in the morning and evenings also, with warm water. This recipe should be used in fever due to drinking contaminated water; also in indigestion, flatulence, constipation, abdominal pain, dyspnoea and cough.

पटोलमुस्ताऽमृतवल्लिवासकं सनागरं धान्यकिराततिक्तकम् ।
 कषायमेषां मधुना पिबेन्नरो निवारयेद् दुर्जलदोषमुल्बणम् ॥ ८३५ ॥

Paṭola, mustā, amṛtavallī, vāsaka, nāgara, dhānyā and kirātatikṭaka made into a decoction added with honey and consumed removes all the bad effects of drinking polluted water.

किराततिक्तात्रिवृदम्बुपिप्पली विडङ्गविश्वाकटुरोहिणीरजः ।
 निहन्ति लीढं मधुनाऽतिसत्वरं सुदुस्तरं दुर्जलदोषजं ज्वरम् ॥ ८३६ ॥

Powder of kirātatikṭa, trivrt, ambu (vālaka) pippalī, viḍaṅga, viśvā, and kaṭurohiṇī mixed with honey and licked quickly cures fever caused by polluted water.

भोजनाग्रे नरैर्भुक्तं शुण्ठ्यजाज्यभयोत्थितम् ।
 कल्कन्तु सेवितं नित्यं नानादेशोद्भवं जलम् ॥ ८३७ ॥

The person who consumes a bolus of paste of śuṇṭhī, ajāḍī and abhayā, before meals daily will not be troubled by drinking water of different regions.

सहार्द्रकयवक्षारौ पीत्वा कोष्णेन वारिणा ।
 नानादेशसमुद्भूतं वारिदोषमपोहति ॥ ८३८ ॥

Ārdraka and yavakṣāra consumed with hot water daily cures all diseases arising from drinking water of different regions.

Jvara sādhyāsādhyatā—prognosis of fevers

बलवत्स्वल्पदोषेषु ज्वरः साध्योऽनुपद्रवः ॥ ८३९ ॥

Fever is curable in persons who are strong, in which the doṣās are mild (slightly aggravated), and which has no complications (of secondary diseases).

श्वासो मूर्च्छाऽरुचिश्छर्दिस्तृष्णाऽतीसारविड्ग्रहाः ।
 हिक्काकासाङ्गदाहाश्च ज्वरस्योपद्रवा दश ॥ ८४० ॥

Dyspnoea, fainting, loss of taste, vomiting, thirst, diarrhoea, constipation, hiccup, cough, feeling of burning sensation all over the body—these are the ten upadravās (complications or secondary diseases) of fever.

सञ्जातोपद्रवो व्याधिस्त्याज्यो न स्याच्चिकित्सकैः ।
 व्याधौ शान्ते प्रणश्यन्ति सद्यः सर्वेऽप्युपद्रवाः ॥ ८४१ ॥
 अतो व्याधिं जयेद्यत्नात् पूर्वं पश्चादुपद्रवान् ।
 भिषग् यः कुशलः सोऽत्र जयेत्पूर्वमुपद्रवम् ॥ ८४२ ॥
 तेष्वपि प्रचुरेषु प्राङ् नाशयेदाशुकारिणम् ।
 मूलव्याधिं जयेत्पूर्वं यत्र यो वा भवेद्वली ।
 अविरोधेन कार्या तदुभयोरपि च क्रिया ॥ ८४३ ॥

Just because of the appearance of complications the physician should not reject the treatment of the disease, as soon as the primary disease subsides all the complications will soon disappear.

So the main disease should be treated first and cured and then the complications; even among these two, that which is more strong (severe/quick in effect) should be treated first; when both require treatment simultaneously the treatments should be not contrary of one another.

Jvara upadrava cikitsā—treatment of complications of fever

Śvāsa cikitsā

सिंही व्याघ्री ताम्रमूली पटोली शृङ्गी पद्मा पुष्करं रोहिणी च ।

शाकं शठ्याः शैलमल्ल्याश्च बीजं श्वासं हन्यात्सन्निपातं दशाङ्गः ॥ ८४४ ॥

Simhī (br̥hatī) vyāghrī (kaṇṭakārī), tāmramūlī (durālabhā), paṭolī, śṛṅgī, padmā, puṣkaramūla, rohiṇī (kaṭukī), śaṭhī, śailamalli-bija (kuṭaja bija) these ten together made into decoction and consumed cures dyspnoea and sannipāta jvara also.

भार्गीर्निबघनाभयाऽमृतलताभूनिंबवासाविषा -

त्रायन्तीकटुकावचात्रिकटुकशयोनाकशक्रद्रुमैः ॥

रास्नायासपटोलपाटलशटीदार्वीविशालात्रिवृद् -

ब्राह्मीपुष्करसिंहिकाद्वयनिशाध्यात्र्यक्षदेवद्रुमैः ॥ ८४५ ॥

क्वाथोऽयं खलु सन्निपातनिवहान्द्वात्रिंशतां पानतो

दुर्द्धर्षात्रिजतेजसा विजयते सर्पान् गरुत्मानिव ।

किञ्च श्वासबलासकासगुदरुग्ध्रोगहिक्रामरुत्-

मन्यास्तम्भगलामयार्दितमलावष्टम्भब्रध्नानपि ॥ ८४६ ॥

Bhārṅgī, nimba, ghana, abhayā, amṛtā latā, bhūnimba, vāsā, viṣā (ataviṣā), trāvyāntī, kaṭukā, vacā, trikaṭuka, syonāka, śakradruma (bakula), rāsnā, yāsa, paṭola,

pāṭalā, śaṭhī, dārvī, viśālā, trivṛt, bṛhat, and kaṇṭakārī, niśā, dhātṛī, akṣa, devadruma (devadāru)—all these thirty two drugs made into decoction and consumed, cures by its strength the group of sannipata jvara, though very severe just as garuḍa (red eagle) destroys the herd of serpents; and also dyspnoea, cough, pain in the rectum, heart disease, hiccup, vāta disorders, rigidity of the neck, diseases of the throat, facial palsy, constipation and hernea also.

मधुना कृष्णाकट्फलकर्कटशृङ्गीभवं चूर्णम् ।
श्वसामये महोग्रे लीढ्वा लोकः सुखी भवति ॥ ८४७ ॥

Powder of kṛṣṇā, kaṭphala and karkaṭaṣṛṅgī licked with honey cures even profound dyspnoea.

वन्योपलाग्नितापितदात्रस्याग्रेण पञ्जरे दाहः ।
अपहरति श्वसामयमसंशयं भाषितं मुनिभिः ॥ ८४८ ॥

Branding (fire cautery), on the skeleton (ribs) by the pointed tip of a dātra (a metallic instrument) heated by the fire of burning heap of cowdung cures dyspnoea—surely so say the sages.

Murchā cikitsā—treatment of fainting

आर्द्रकस्य रसैर्नस्यं मूर्च्छायामाचरेन्नरः ।
अञ्जनञ्च प्रयुञ्जीत मधुसिन्धुशिलोषणैः ॥ ८४९ ॥
शीताम्भसाऽक्षिसेकः सुरभिर्धूपः सुगन्धि पुष्पञ्च ।
मृदुतालवृन्तवातः कोमलकदलीदलस्पर्शः ॥ ८५० ॥

Juice of ādraka should be instilled into the nose; collyrium prepared with honey, saiṇdhava and manaśśilā should be applied to the eyes; cold water to be splashed on the eyes, fumigation with fragrant substances, wearing garlands of sweet smelling flowers, cool breeze from soft tāla leaves and touching the body with tender leaves of kadali—are also beneficial.

Aruci cikitsā—treatment of loss of taste

अरुचौ तु शृङ्गवेरजरसकैः सोष्णैः ससिन्धुजैः कवलः ।
सिन्धूत्थमातुलुङ्गीफलकेसरधारणं वक्त्रे ॥ ८५१ ॥

In case of loss of taste, mouth gargling should be done with juice of śṛṅgavera and saiṇdhava made warm. The juice of filaments of fruits of mātuluṅga added with saiṇdhava should be held in the mouth (gaṇḍuṣa).

Vamana cikitsā—treatment of vomiting

क्वाथो गुडूच्याः समधुः सुशीतः पीतः प्रशान्तिं वमनस्य कुर्यात् ।
विण्मक्षिकाणां मधुनाऽवलीढा सचन्दना शर्करयाऽन्विता वा ॥ ८५२ ॥

If there is vomiting decoction of guḍūcī added with honey consumed cold

cures vomiting or excreta of bees, added with caṇḍana and śarkarā and licked with honey also relieves vomiting.

Trṣā cikitsā—treatment of thirst

दन्तशठबीजपूरकदाडिमबदरैः सचुक्रकैर्वदने ।
लेपो जयति पिपासामथ रजतगुटी मुखान्तःस्था ॥ ८५३ ॥
शीतं पयः क्षौद्रयुतं निपीतमाकण्ठमाश्वेव तदुद्वमेच्च ।
तर्ष महान्तं शमयेद्धि वक्त्रे धृत्वाऽथवा क्षौद्रवटाग्रलाजान् ॥ ८५४ ॥

Juice of daṇṭa śaṭhā, bījapūra, dādima, badara mixed with cukraka (amlavetasa) made into a paste and applied into the mouth cures thirst, similarly keeping a rajataguṭī in the mouth.

Cold milk added with honey is drunk upto the neck (to his maximum capacity) and made to vomit it immediately, By this, even severe thirst gets subsided, or by keeping a bolus of young sprouts (leaf buds) of vaṭa, and lāja added with honey.

Atisāra cikitsā—treatment of diarrhoea

लङ्घनमेकं मुक्त्वा न चान्यदस्तीह भेषजं बलिनः ।
समुदीर्णदोषनिचयं शमयति तत्पाचयेदपि च ॥ ८५५ ॥

For a patient (of fever) who is strong, no other treatment is better, than fasting to cure diarrhoea, since it (fasting) not only mitigates the aggravated doṣās but also digests them.

वत्सादनीवत्सकवारिवाह विश्वम्भरानिम्बविषाः सविश्वाः ।
ज्वरेऽतिसारं त्वरितं जयन्ति विश्वाऽमृतावत्सकवारिवाहाः ॥ ८५६ ॥

Decoction of vatsādanī (guḍūcī) vatsaka, vārivāhā (mustā) viśvambhara (bhūnimba), nimba, viṣā (ativiṣā) and viśvā (nāgara) or of viśvā, amṛta, vātsaka and vārivāhā—quickly cure diarrhoea appearing during fever.

पाठाऽमृतापर्पटमुस्तविश्वा किराततिकेन्द्रयवान्विपाच्य ।
पिबन्हरत्येव हठेन सर्वाज्वरातिसारानपि दुर्निवारान् ॥ ८५७ ॥

Pāṭhā, amṛtā, parpaṭa, mustā, viśvā (nāgara) kirātatiktā and iṇḍrayava—made into decoction and consumed quickly cures all types of fevers accompanied with diarrhoea, though obstinate.

Vidgraha cikitsā—treatment of constipation

विङ्ग्रहे वातजित्कर्म कुर्यादन्नानुलोमनम् ।
मलं प्रवर्तयेदाशु तीक्ष्णाभिः फलवर्त्तिभिः ॥ ८५८ ॥
पथ्याऽऽरग्वधतित्कात्रिवृदामलकैः शृतं तोयम् ।
जीर्णज्वरे विबन्धे दद्यादाश्वेव विङ्ग्रहः शाम्येत् ॥ ८५९ ॥

For constipation, vāta mitigating treatments like anulomana (mild laxatives) should be given, the faeces, should be forced out quickly by strong phalavarti (rectal suppository), decoction of pathyā, āragvadha, tiktā (kaṭuka), trivṛt and āmalaka should be used to relieve constipation sooner.

Hikkā cikitsā—treatment of hiccup

नीरेण सिन्दूथरजोऽतिसूक्ष्मं नस्येन नूनं विनिहन्ति हिक्काम् ।

शुण्ठी हठाद्वा सितया समेता धूपोऽथ वा हिङ्गुसमुद्भवश्च ॥ ८६० ॥

Fine powder of saiṇdhava dissolved in water or powder of śuṇṭhī and sugar dissolved in water put into the nose stops hiccup; so also inhalation of smoke of hiṅgu.

Kāsa cikitsā—treatment of cough

कासे कणा कणामूलं कलिङ्गद्रुफलं रजः ।

सविश्वभेषजं लिह्यान्मधुना वा वृषाद्रसम् ॥ ८६१ ॥

Powder of kaṇā, kaṇamūla, kaliṅgadrūmaphala (iṇḍrayava) and raja (parpaṭa) and viśvabheṣaja should be licked with honey for the cure of cough, or (fresh) juice of vṛṣa (vatsaka) be licked with honey.

पुष्करमूलकटुत्रिकशृङ्गी कट्फलयासककारविकाभिः ।

मधुलुलिताभिरयं खलु लेहः कासरिपुः कफरोगहरश्च ॥ ८६२ ॥

Powder of puskaramūla, kaṭutrika, śṛṅgī, kaṭphala, yāsa (dhañvayāsa) and kāravī mixed with honey and licked cures cough and other diseases of kapha origin.

Dāha cikitsā—treatment of burning sensation

दाहाधिकारे लिखितं दाहे कुर्याच्चिकित्सितम् ।

परं ज्वरे विरुद्धं यत्रोचितं तच्चिकित्सितम् ॥ ८६३ ॥

The same treatments as have been described in the treatment of dāharoga (chapter 21), should be done here also, while is not against fever.

Sādhya jvara lakṣaṇa—curable fevers

सन्तापोऽभ्यधिको बाह्यस्तृष्णाऽऽदीनां च मार्दवम् ।

बहिर्वेगस्य लिङ्गानि सुखसाध्यत्वमेव च ॥ ८६४ ॥

Feeling of heat exhaustion more externally, mildness of thirst etc. are the features of Bahirvega jvara (manifestation of fever externally) such fevers are sukhasādhya (curable easily).

वर्षाशरद्वसन्तेषु वाताद्यैः प्राकृतः क्रमात् ।

प्राकृतः सुखसाध्यस्तु ज्वरः सुरभिसम्भवः ॥ ८६५ ॥

Fevers arising in varṣā (rainy seasons), śarat (autumn) and vasaṇta (spring)

from vāta, etc. (pitta and kapha) respectively are called prākṛta jvara (fevers similar to the nature of the season) such jvaras are easily curable, so also that of vasaṅta (spring).

वैकृतोऽन्यः स दुःसाध्यः प्राकृतश्चानिलोद्भवः ॥ ८६६ ॥

Other kinds of fevers are vaikṛta (different in nature to the nature of the season) such vaikṛta fevers are difficult to cure, even among prākṛta fever that arising from vāta is difficult to cure.

वर्षासु मारुतो दुष्टः पित्तश्लेष्मान्वितो ज्वरम् ।

कुर्यात्पित्तञ्चशरदि तस्य चानुबलः कफः ॥ ८६७ ॥

तत्प्रकृत्या विसर्गाच्च तत्र नानशनाद्भयम् ।

कफो वसन्ते तमपि वातपित्तं भवेदनु ॥ ८६८ ॥

During varṣā (rainy season) vāta gets aggravated and being followed by pitta and kapha produces fever; in śarat, pitta gets aggravated first followed by kapha. Pitta being the normal doṣa of that season and the season itself belonging to visarga kāla (period during which living beings will be having good natural strength) there is no fear (of loss of health) even if the patient does not take any food. In vasaṅta (spring) kapha gets aggravated first followed by vāta and pitta.

अतर्दाहोऽधिका तृष्णा प्रलापः श्वसनं भ्रमः ।

सन्ध्यस्थिशूलमस्वेदो दोषवर्चोविनिग्रहः ॥

अन्तर्वेगस्य लिङ्गानि कष्टसाध्यत्वमेव च ॥ ८६९ ॥

Feeling of heat exhaustion more internally severe thirst, delirium, dyspnoea, giddiness, pain in the joints and bones, absence of sweating and non-elimination of doṣas and faeces—are the symptoms of Añtarvega jvara (manifestation of fever internally) such fevers are curable with difficulty.

Asādhya jvara—incurable fevers

ज्वरः क्षीणस्य शूनस्य गम्भीरो दीर्घरात्रिकः ।

असाध्यो बलवान्यश्च केशसीमन्तकृज्वरः ॥ ८७० ॥

Fevers in persons who are emaciated, have oedema (dropsy) which is gambhīra (deep in tissues), persisting for many days, having severe bouts (high degree of temperature), that which causes furrows in between the hairs of the head (due to loss of hairs) such fevers are asādhya'incurable.

गम्भीरस्तु ज्वरो ज्ञेयो ह्यन्तर्दहिन तृष्णया ।

आनद्धत्वेन चात्यर्थं कासश्चासोद्भवेन च ॥ ८७१ ॥

Gambhīra jvara is characterised by feeling or burning sensation internally, thirst, severe flatulence, dyspnoea and cough.

ज्वरस्य पूर्व ज्वरमध्यतो वा ज्वरान्ततो वा श्रुतिमूलशोधः ।

क्रमादसाध्यः खलु कृच्छ्रसाध्यः सुखेन साध्यो मुनिभिः प्रदिष्टः ॥ ८७२ ॥

A swelling developing at the root of the ears at the commencement, middle or terminal period of fever will be incurable, curable with difficulty and curable easily respectively, so says the sages.

Notes—

The above statement is contrary to the statements of earlier texts, which say that development of such eruption takes place at the terminal stages of sannipāta jvara (and not in other ordinary fevers) and few patients only will recover from it (in other words, it kills the patient).

Ariṣṭa lakṣaṇa—fatal signs of fevers

रोगिणो मरणं यस्मादवश्यम्भावि लक्ष्यते ।

तल्लक्षणमरिष्टं स्याद् रिष्टमप्यभिधीयते ॥ ८७३ ॥

Symptoms which by their appearance herald death surly, are known as Ariṣṭa or riṣṭa.

हेतुभिर्बहुभिर्जातो बलिभिर्बहुलक्षणः ।

ज्वरः प्राणान्तकृद्यश्च शीघ्रमिन्द्रियनाशनः ॥ ८७४ ॥

Fevers which arise from many causes, manifest with many (or all) symptoms in their great severity, that which destroys the sense organs quickly and which develop fatal signs are going to kill the patient.

विसंज्ञस्ताम्यते यस्तु शेते निपतितोऽपि वा ।

शीतार्दितोऽन्तरुष्णश्च ज्वरेण म्रियते नरः ॥ ८७५ ॥

The patient who is unconscious, either stands or falls on the ground, is restless, suffers from cold outside and heat internally, is going to die from fever.

यो हृष्टरोमा रक्ताक्षो हृदि संघातशूलवान् ।

वक्त्रेण चैवोच्छ्वसिति तं ज्वरो हन्ति मानवम् ॥ ८७६ ॥

He who has horripilations frequently, redness of eye, feeling of heaviness and pain in the heart (chest) and breathes out through his mouth—is going to die from fever.

हिक्काश्वासतृषायुं मूढं विभ्रान्तलोचनम् ।

सन्ततोच्छ्वसिनं क्षीणं नरं क्षपयति ज्वरः ॥ ८७७ ॥

He who has severe hiccup, dyspnoea, thirst, unconsciousness, unsteady gaze, continuous expirations (with less of inspirations) and emaciation—such a patient is going to die of fever.

हतप्रभेन्द्रियं क्षाम मरोचकनिपीडितम् ।

गम्भीरतीक्ष्णवेगार्तं ज्वरितं परिवर्जयेत् ॥ ८७८ ॥

The patient of fever who has lost his facial complexion (brilliance/radiance) and functions of sense organs, who is emaciated has loss of appetite, profound degree of bouts of fever, should be refused treatment.

मरणं प्राप्नुयात्तत्र शुक्रस्थानगते ज्वरे।

शेफसः स्तब्धता मोक्षःशुक्रस्य तु विशेषतः॥८७९॥

When fever gets localised in the seat of śukra (semen) there will be no movement of the penis but frequent elimination of semen especially, occurs.

आरम्भाद्विषमो यस्य वा दीर्घरात्रिकः।

क्षीणस्य चातिरूक्षस्य गम्भीरो यस्य हन्ति तम्॥८८०॥

That fever which is irregular even from its onset, which persists for many days, in person who is emaciated and dry, and which manifests with great severity is going to kill the patient.

*Thus ends chapter One in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Sri Bhāva Miśra, son of Sri Laṭakana Miśra.*



Chapter-2

द्वितीयोऽतीसाराधिकारः

Atīsāra adhikāra—Diarrhoea—diagnosis and treatment

Nidāna—Causes

गुर्वतिस्त्रिगुणरूक्षोष्णद्रवस्थूलातिशीतलैः ।
 विरुद्धाध्यशनाजीर्णैर्विषमैश्चापि भोजनैः ॥ १ ॥
 स्नेहाद्यैरतियुक्तैश्च मिथ्यायुक्तैर्विषैर्भयैः ।
 शोकदुष्टाम्बुमद्यातिपानैः सात्त्व्यर्तुपर्ययैः ॥ २ ॥
 जलाभिरमणैर्वेगविघातैः कृमिदोषतः ।
 नृणां भवत्यतीसारो लक्षणं तस्य वक्ष्यते ॥ ३ ॥

Ingestion of foods which are heavy (hard to digest), very unctuous, very dry, hot (in potency), very watery, very solid, very cold and which are incompatible, taking meal again even before digestion of the earlier one, eating raw/uncooked foods, eating foods either less or more, at improper time etc; administration of therapies like oleation etc. either in excess or improperly; ingestion of poison; fear, grief (suddenly), drinking contaminated water, too much of wine, changes in personal habits (accustomed to) and (nature) of the seasons, indulging too much in water sports, suppressing the natural urges of the body and presence of worms (especially in the intestines)—all these give rise to diarrhoea in human beings; its features will be described further.

Pūrvarūpa—premonitory symptoms

हृन्नाभिपार्श्वोदरकुक्षितोदगात्रावसानिलसन्निरोधाः ।
 विट्सङ्ग आध्मानमथाविपाको भविष्यतस्तस्य पुरःसराणि ॥ ४ ॥

Pain in the (region of) the heart, umbilicus, flanks and abdomen, debility of the body, non-elimination of vāta (flatus) and faeces; flatulence and indigestion—are the premonitory symptoms.

Samprāpti—pathogenesis

संशम्यापां धातुरग्निं प्रवृद्धो वर्चोमिश्रो वायुनाऽधः प्रणुन्नः ।
 सरत्यतीवातिसारं तमाहुर्व्याधिं घोरं षड्विधं तं वदन्ति ॥ ५ ॥
 एकैकशः सर्वशश्चापि दोषैः शोकेनान्यः षष्ठ आमेन चोक्तः ॥ ६ ॥

आमपक्वक्रमं हित्वा नातिसारे क्रिया यतः ।

अतोऽतिसारे सर्वस्मिन्नामं पक्वञ्च लक्षयेत् ॥ ७ ॥

Ap dhātus (fluid tissues such as rasa, lasīka, śarīrajala, mūtra etc.) getting increased greatly, mitigate (decrease the effect of) the agni (digestive fire) and mixing with the faeces (thus making it watery) goes out of the body (through the rectum) in large quantities, many times forced out by vāta. This dreadful disease is called as Atīsāra and is of six kinds viz. one by each doṣa separately, one by the combination of all the three doṣās, fifth by grief and the sixth by āma (undigested food materials).

Āma-pakva lakṣaṇa

संसृष्टमामैर्दोषैस्तु न्यस्तमप्सु निमज्जति ।

पुरीषं भृशदुर्गन्धि पिच्छिलं चामसंज्ञितम् ॥ ८ ॥

एतान्येव तु लिङ्गानि विपरीतानि यस्य वै ।

लाघवञ्च विशेषेण तं तु पक्वं विनिर्दिशेत् ॥ ९ ॥

In atīsāra, effective treatment cannot be planned without determining the symptoms of āma and pakva stages; doṣas (as well as purīṣa—faeces) when mixed with āma will sink in water, is foul smelling and slimy, when these symptoms are present the disease is āmātīsāra; when symptoms opposite of these appear, and the patient feels lightness of the body then it is pakvātīsāra.

Cikitsā—treatment

न च संग्राहकं दद्यात्पूर्वमामातिसारिणे ।

अकाले संगृहीतस्तु विकारान्कुरुते बहून् ॥ १० ॥

दण्डकालसकाध्मानग्रहण्यर्शोभगन्दरान् ।

शोथपाण्ड्वामयप्लीहगुल्ममेहोदरज्वरान् ॥ ११ ॥

In āmātīsāra, medicines, which are saṅgrāhaka (binding the bowels) should not be given first, if (evacuations of faeces) is controlled prematurely it may give rise to many diseases such as daṇḍakālasaka (body lying like a log of wood due to severe types of indigestion) flatulence, duodenal diseases, piles, rectal fistula dropsy, anaemia, disease of spleen, abdominal tumor, diabetes, enlargement of the abdomen and fever.

डिम्भस्थः स्थविरस्थश्च वातपित्तात्मकश्च यः ।

क्षीणधातुबलश्चापि बहुदोषोऽतिनिस्सृतः ॥

आमोऽपि स्तम्भनीयः स्यात्पाचनान्मरणं भवेत् ॥ १२ ॥

In diarrhoeas of children, old persons, that arising from vāta and pitta predominance, in those who are weak in their tissues and strength, which have greatly increased doṣās, when evacuations of faeces are too many, purgations

should be stopped even though it is in āma conditions, but administering pācana (digestive) then, will lead to death.

लङ्घनमेकं मुक्त्वा च नान्यदस्तीह भेषजं बलिनः ।

समुदीर्णदोषनिचयं तत्पाचयेत्तथा च शमयेत् ॥ १३ ॥

For a patient who is strong, there is no better treatment apart from laṅghana (fasting), it digests the aggravated doṣās and then mitigates them also.

धान्याम्बुभ्यां शृतं तोयं तृष्णादाहातिसारिणे ।

ह्रीबेरशृङ्गवेराभ्यां मुस्तपर्पटकेन वा ।

मुस्तोदीच्यशृतं शीतं प्रदातव्यं पिपासवे ॥ १४ ॥

For a patient of diarrhoea, to relieve his thirst and burning sensation, water boiled (and cooled) with dhāñyaka and ambu (vālaka) or hrībera and śrīṅgavera or mustā and parpaṭaka or mustā and udīcyā should be given to drink often.

हितं लङ्घनमेवादौ पूर्वरूपेऽतिसारिणे ।

कार्यं वाऽनशनस्यान्ते प्रद्रवं लघु भोजनम् ॥ १५ ॥

Fasting is ideal even during the pūrvarūpa (premonitory stage), at the end of fasting ingestion of light foods (easily digestible) with more of fluids is best.

पथ्यादारुवचामुस्तैर्नागरातिविषाऽन्वितैः ।

आमातिसारनाशाय क्वाथमेभिः पिबेन्नरः ॥ १६ ॥

Decoction of pathyā, dāru, vacā, mustā, nāgara and ativiṣā should be consumed for cure of āmātīsāra.

पाठाहिङ्गवजामोदोग्रापञ्चकोलाह्वजं रजः ।

उष्णाम्बुपीतं सरुजं जयत्यामं ससैन्धवम् ॥ १७ ॥

Powder of pāthā, hiṅgu, ajamodā, vacā, pañcakola and saiṇdhav consumed along with warm water cures āmātīsāra accompanied with pain.

हरीतकी सातिविषा हिङ्गु सौवर्चलं वचा ।

सैन्धवञ्चापि संपिष्य पाययेदुष्णवारिणा ॥ १८ ॥

आमातिसारयोगोऽयं पाचयित्वा चिकित्सति ।

आमातिसारो योगेन यस्त्वेतेन न शाम्यति ॥ १९ ॥

न तं योगशतेनापि चिकित्सति चिकित्सकः ॥ २० ॥

Harītakī, ativiṣā, hiṅgu, sauvarcala, vacā and saiṇdhava are macerated to a fine paste and consumed with warm water. This formula is digestive in āmātīsāra; that diarrhoea which does not subside by this formula, cannot be cured by any other hundred formulae.

वत्सकातिविषाबिल्वं मुस्तकं वालकं शटी ।
अतीसारं जयेत्सामं चिरजं रक्तशूलजित् ॥ २१ ॥

Decoction of vatsaka, ativiṣā, bilva, mustā, vālaka, and śaṭhī cures chronic āmātīsāra, diarrhoea mixed with blood and also pain in the abdomen.

एरण्डरससम्पिष्टं पक्कमामञ्च नागरम् ।
आमातिसारशूलघ्नं पाचनं दीपनं परम् ॥ २२ ॥

Nāgara macerated in the juice of leaves of eraṇḍa, then used either cooked (by puṭapāka method) or uncooked is good digestive and carminative (increases hunger) and cures pain of āmātīsāra.

धान्यवालकबिल्वाब्दनागरैः पाचितं जलम् ।
आमशूलविबन्धघ्नं पाचनं दीपनं परम् ॥ २३ ॥

Water cooked with dhāñya, vālaka, bilva, abda and nāgara mitigates pain due to āma, constipation is digestive and carminative.

पित्ते धान्यचतुष्कन्तु शुण्ठीत्यागाद्वदन्ति हि ।
रक्तेऽपि पित्तसाधर्म्याद्देयं धान्यचतुष्टयम् ॥ २४ ॥

When pitta is aggravated greatly decoction of dhāñya catuṣka (four drugs commencing with dhāñya, vālaka, bilva and abda (mustā) is ideal, it is good even for aggravation of rakta, since it is similar to pitta.

Pakvātīsāra cikitsā

सलोध्रं धातकीबिल्वमुस्ताऽऽम्रास्थिकलिङ्गकम् ।
पिबेन्माहिषतक्रेण पक्कातीसारनाशनम् ॥ २५ ॥

Lodhra, dhātakī, bilva, mustā, āmrāsthi and kaliṅgaka should be powdered nicely and consumed mixed with buttermilk prepared from buffalo milk cures pakvātīsāra.

समङ्गा धातकीपुष्पं मञ्जिष्ठा लोध्र एव च ।
शाल्मलीवेष्टको लोध्रो दाडिमद्रुफलत्वचौ ॥ २६ ॥
आम्रास्थिमध्यं लोध्रश्च बिल्वमध्यं प्रियङ्गु च ।
मधुकं शृङ्गवेरञ्च दीर्घवृन्तत्वगेव च ॥ २७ ॥
चत्वार एते योगाःस्युः पक्कातीसारनाशनाः ।
ते योगा उपयोज्याः स्युः सक्षौद्रास्तण्डुलाम्बुना ॥ २८ ॥

Powder of the following group of durgs consumed with rice-wash added with honey cure pakvātīsāra—

1. Samaṅgā, dhātakīpuṣpa, mañjiṣṭhā and lodhra.
2. Śālmālī, veṣṭaka (mocarasa) lodhra and dāḍima phala tvaca.
3. Āmrāsthimadhya, lodhra, bilva madhya and priyaṅgu.
4. Madhuka, śrīṅgavera and dirghavrṇta tvak (syonāka bark).

BHĀVAPRAKĀŚA-MADHYAKHAṆḌA

कञ्जटदाडिमजम्बू शृङ्गाटकपत्रबिल्वबर्हिष्ठम् ।

जलधरनागरसहितं गङ्गामपि वेगवाहिनीं रुन्ध्यात् ॥ २९ ॥

Decoction of kañcata, dāḍima, jambū, śṛṅgātaka patra, bilva, barhiṣṭha (vālaka), jaladhara (mustā) and nāgara together, stops even the rapid flow of river Gāṅgā.

Gaṅgādhara cūrṇa

मोचरसमुस्तनागर पाठाऽरलुधातकीकुसुमैः ।

चूर्णं मथितसमेतं रुणद्धि गङ्गाप्रवाहमपि सद्यः ॥ ३० ॥

Powder of mocarasa, mustā, nāgara, pāṭhā, aralu and dhātakī puṣpa consumed mixed with churned buttermilk, stops immediately the floods of river Ganga.

मुस्ता वत्सकबीजं मोचरसो बिल्वधातकीलोध्रम् ।

गुडमथितसंप्रयुक्तं गङ्गामपि वेगवाहिनीं रुन्ध्यात् ॥ ३१ ॥

Powder of mustā, vatsakabija, mocarasa, bilva, dhātakī and lodhra added with guḍa (jaggery) and consumed with churned buttermilk, stops immediately even the rapid flow of river Ganga.

Vṛddha gaṅgādhara cūrṇa

मुस्ताऽरलुकशुण्ठीभिर्धातकीलोध्रवालकैः ।

बिल्वमोचरसाभ्यां च पाठेन्द्रयववत्सकैः ॥ ३२ ॥

आम्रबीजसमङ्गाऽतिविषायुक्तैश्च चूर्णितैः ।

मधु तण्डुलपानीयं पीतं हन्ति प्रवाहिकाम् ॥ ३३ ॥

हन्ति सर्वानतीसारान् ग्रहणीं हन्ति वेगतः ।

वृद्धगङ्गाधरं चूर्णं रुन्ध्याद्दीर्घाणवाहिनीम् ॥ ३४ ॥

Mustā, araluka, śuṇṭhī, dhātakī, lodhra, vālaka, bilva, mocarasa, pāṭhā, iṇdrayava, vatsaka, āmrabija, samaṅgā and ativiṣā, all are made into fine powder, mixed with honey and consumed with rice-wash. This Vṛddha gaṅgādhara cūrṇa cures pravāhika (dysentery) all varieties of diarrhoea and duodenal disease quickly, it stops the flow of even river Ganga.

अङ्गोलमूलकल्क स्तण्डुलपयसा समाक्षिकः पीतः ।

सेतुरिव वारिवेगं झटिति निरुन्ध्यादतीसारम् ॥ ३५ ॥

Paste of root of añkola consumed with rice-wash added with honey, stops the flow of water just like a dam.

Kuṭajāṣṭaka avaleha

कुटजत्वक्तुलामार्द्रा द्रोणनीरे पचेद्भिषक् ।

पादशेषं शृतं नीत्वा वस्त्रपूतं पुनः पचेत् ॥ ३६ ॥

लज्जालुर्धातकी बिल्वं पाठा मोचरसस्तथा ।
 मुस्ता चातिविषा चैव चूर्णमेषां पलं पलम् ॥ ३७ ॥
 निक्षिप्य विपचेत्तावद् यावद्दर्वी प्रलिप्यते ।
 जलेन छागदुग्धेन पीतो मण्डेन वा जयेत् ॥ ३८ ॥
 घोरात्सर्वानतीसारान्नावर्णान्सवेदनान् ।
 असृग्दरं समस्तञ्च तर्थाऽर्शांसि प्रवाहिकाम् ॥ ३९ ॥

Fresh moist bark of kuṭaja one tolā is cooked in one droṇa of water and decoction reduced to a quarter and filtered through cloth. Then powder of one pala (40 gms.) each of lajjālu, dhātakī, bilva, pāṭhā, mocarasa, mustā and ativiṣā is added to the decoction, cooked till it begins to adhere to the laddle and then removed and preserved. Consumed with either water, goats milk or scum of rice, it cures all varieties of dreadful diarrhoea of many colours accompanied with pain, so also all kinds of menorrhagia, haemorrhoids and dysenteries.

कृत्वाऽऽलवालं सुदृढं पिष्टैरामलकैर्भिषक् ।
 आर्द्रकस्य रसेनाशु पूरयेन्नाभिमण्डलम् ॥ ४० ॥
 नदीवेगोपमं घोरं प्रवृद्धं दुर्द्धरं नृणाम् ।
 सद्योऽतीसारमजयं नाशयत्येष योगराट् ॥ ४१ ॥

A well is constructed with the paste of āmalaka on the umbilicus of the patient (of diarrhoea) and quickly filled with the juice of ādraka; this method stops diarrhoea immediately however great is its flow.

पाठा पिष्टा च गोदध्ना तथा मध्यत्वगाम्रजा ।
 अतीसारं व्यथादाहं हन्त्येवाशु न संशयः ॥ ४२ ॥

A well constructed with paste of pāṭhā and āmrabīja madhya (marrow inside the mango seed) prepared with curds of cows milk, is to be filled with juice of ādraka. This also cures diarrhoea associated with burning sensation without any doubt.

Vātaja atīsāra

अरुणं फेनिलं रूक्षमल्पमल्पं मुहुर्मुहुः ।
 शकृदामं सरुक्शब्दं मारुतेनातिसार्यते ॥ ४३ ॥

In diarrhoea, caused by vāta aggravation, the faeces will be reddish black or slightly red in colour, frothy, dry, eliminated in small quantities often, accompanied with pain and sound and having features of āma.

वचा चातिविषा मुस्तं बीजानि कुटजस्य च ।
 श्रेष्ठः कषाय एतेषां वातातीसारशान्तये ॥ ४४ ॥

Vacā, ativiṣā, mustā and kuṭaja bīja, together made into decoction and consumed, is the best medicine for the cure of this kind of diarrhoea.

Pittaja atisāra

पित्तात्पीतं शकृद्रक्तं दुर्गन्धि हरितं द्रुतम् ।
गुदपाकतृषामूर्च्छादाहयुक्तं प्रवर्तते ॥ ४५ ॥

In diarrhoea, caused by aggravated pitta, the faeces is yellow, red or green in colour, foul smelling, comes out with force, associated with ulceration of the rectum, thirst, fainting and burning sensation.

विल्वशक्रयवाम्भोदवालकातिविषाकृतः ।
कषायो हन्त्यतीसारं सामं पित्तसमुद्भवम् ॥ ४६ ॥

Decoction of bilva, śakrayava, amboda (mustā), vālaka and ativiṣā cures diarrhoea of pitta origin, when associated with āma.

रसाञ्जनं सातिविषं कुटजस्य फलत्वचम् ।
धातकीं शृङ्गबेरञ्च पाययेत्तण्डुलाम्बुना ॥ ४७ ॥
निहन्ति मधुना पीतं पित्तातीसारमुल्बणम् ।
अग्निं सन्दीपयेदेतच्छूलमाशु निवारयेत् ॥ ४८ ॥

Rasāñjana, ativiṣā, bark of kuṭaja phala, dhātakī and śrṅgavera (made into fine powder) should be consumed with rice-wash added with honey, cures diarrhoea of pitta origin, though severe, kindless digestive fire and relieves the pain quickly.

Raktaja atisāra

पित्तकृन्ति यदाऽत्यर्थं द्रव्याण्यश्राति पैत्तिके ।
तदाऽस्य जायतेऽभीक्ष्णं रक्तातीसार उल्बणः ॥ ४९ ॥

When the patient of pittaja atisāra, indulges in foods which aggravates pitta still more, then dreadful raktaja atisāra (diarrhoea due to aggravation of rakta (blood) develops.

वत्सत्वग्दांडिमतरु शलाटुफलसम्भवात्वक् च ।
त्वग्गुगलं पलमानं विपचेदष्टांशसंमिते तोये ॥ ५० ॥
अष्टमभागं शेषं क्वाथं मधुना पिबेत्पुरुषः ।
रक्तातिसारमुल्बणमतिशयितं नाशयेन्नियतम् ॥ ५१ ॥

Barks of vatsaka and dāḍima śālātu (unripe fruit of dāḍima) each one pala (40 gms.) is boiled in eight times the quantity of water (640ml.) and decoction reduced to one-eighth the quantity (80ml.). This is consumed added with honey, cures diarrhoea with bleeding without doubt.

Kuṭajādi quātha

कुटजातिविषामुस्तावालकं लोधचन्दनम् ।
 धातकी दाडिमं पाठा क्वाथमेषां समाक्षिकम् ॥ ५२ ॥
 पिबेद्रक्तातिसारे तु दाहशूलप्रशान्तये ।
 कुटजादिकषायोऽयं सर्वातीसारनाशनः ॥ ५३ ॥

Kuṭaja, ativiṣā, mustā, vālaka, lodhra, caṇḍana, dhātakī, dāḍima and pāṭhā—are together made into decoction and consumed adding honey. This kuṭajadi quātha cures bleeding diarrhoea associated with burning sensation and pain, and for all kinds of diarrhoea.

कल्कस्तिलानां कृष्णानां शर्करापञ्चभागिकः ।
 आजेन पयसा पीतः सद्योऽतीसारनाशनः ॥ ५४ ॥

One part of paste of kṛṣṇatila, added with five parts of sugar and consumed with goats milk cures diarrhoea immediately.

सवत्सकः सातिविषः सबिल्वः सोदीच्यमुस्तश्च कृतः कषायः ।
 सामे सशूले सहशोणिते च चिरप्रवृत्तेऽपि हितोऽतिसारे ॥ ५५ ॥

Decoction of vatsaka, ativiṣā, bilva, udīcyā and mustā cures diarrhoea in its early stage, accompanied with pain, bleeding and persisting for many days.

कृष्णामृन्मधुकं लोधं कौटजं तण्डुलाम्बुना ।
 पीतमेकत्र सक्षौद्रं रक्तसंग्राहणं परम् ॥ ५६ ॥

Kṛṣṇamṛt (black mud), madhuka, lodhra and kauṭaja (kuṭaja bīja) mixed with rice-wash and consumed adding honey is best to stop (control) bleeding.

गुडेन भक्षयेद्विल्वं रक्तातीसारनाशनम् ।
 आमशूलविवन्धघ्नं कुक्षिरोगहरं परम् ॥ ५७ ॥

Bilva (majja) added with guḍa (jaggery) and consumed cures bleeding diarrhoea, relieves pain, abdominal pain, constipation and disorders of the stomach.

जम्ब्वाम्रामलकीनान्तु कुट्टयेत्पल्लवान्नवान् ।
 तत्पीतं मधुना युक्तं रक्तातीसारनाशनम् ॥ ५८ ॥

Fresh tender leaves of jambū, āmra and āmalaka are pounded and juice extracted. This is mixed with honey and consumed cures bleeding diarrhoea.

निक्वाथ्य मूलममलं गिरिमल्लिकायाः सम्यक् पलद्वितयमम्बुचतुःशरावे ।
 तत्पादशेषसलिलं खलु शोषणीयं क्षीरे पलाद्वयमिते कुशलैरजायाः ॥ ५९ ॥

प्रक्षिप्यमाषकानष्टौ मधुनस्तत्र शीतले ।
 रक्तातिसारी तत्पीत्वा नैरुज्यं क्षिप्रमाप्नुयात् ॥ ६० ॥

Root of girimallikā (kuṭaja) washed well, two pala (80gms.) in quantity is boiled in four śārāva (1280ml.) of water and decoction reduced to a quarter part (and filtered); two pala (80ml.) of goats milk and eight māṣa (4gm.) of honey are also added to the cool decoction and consumed; by this the patient of bleeding diarrhoea will get cured of it soon.

पीत्वा शतावरीकल्कं पयसा क्षीरभुग्जयेत् ।
रक्तातिसारं पीत्वा वा तथा सिद्धं घृतं नरः ॥ ६१ ॥

Consuming paste of śatāvārī followed by drinking milk and taking food with milk only or by consuming medicated ghee prepared from juice of śatāvārī and consuming diet with milk only, man can get cured of bleeding diarrhoea.

गोदुग्धनवनीतं च मधुना सितया सह ।
लीढं रक्तातिसारे तु ग्राहकं परमं मतम् ॥ ६२ ॥

Butter extracted from cows milk added with honey and sugar and consumed is best to with hold purgations (eliminations of faeces) in cases of bleeding diarrhoea.

पीतं मधुसितायुक्तं चन्दनं तण्डुलाम्बुना ।
रक्तातीसारजिद्रक्तपित्ततृड्दाहमेहनुत् ॥ ६३ ॥

Paste of caṇḍana added with honey and sugar and consumed with rice-wash cures bleeding diarrhoea, bleeding diseases, thirst, burning sensation and diabetes (haematuria).

Guda dāha pāka—burning sensation and ulceration of the rectum

विरेकैर्बहुभिर्यस्य गुदं पित्तेन दह्यते ।
पच्यते वा तयोः कार्यं सेकप्रक्षालनादिकम् ॥ ६४ ॥

When due to aggravation of pitta, and too many purgations there is feeling of burning sensation or ulceration of the rectum, then it should be treated with washing the rectum with medicated water and such others.

पटोलयष्टिमधुकक्काथेन शिशिरेण हि ।
गुदप्रक्षालनं कार्यं तेनैव गुदसेचनम् ॥ ६५ ॥
दाहे पाके हितं छागीदुग्धं सक्षौद्रशर्करम् ।
गुदस्य क्षालने सेके युक्तं पाने च भोजने ॥ ६६ ॥

Decoction of paṭola or yaṣṭi madhuka used cold is good for washing the rectum, similarly goats milk mixed with honey and sugar is good for washing, application and also as food.

Guda vyathā-nissaraṇa-bhraṁsa—pain and prolapse of the rectum

अतिप्रवृत्त्या महती भवेद्यदि गुदव्यथा ।
स्विन्नमूषकमांसेन तदा संस्वेदयेद् गुदम् ॥ ६७ ॥

अथ गोधूमचूर्णस्य संशृतस्य तु वारिणा ।

साज्यस्य गोलकं कृत्वा मृदु संस्वेदयेद् गुदम् ॥ ६८ ॥

When there is severe pain due to too many purgations, the rectum should be given fomentation with flesh of mice cooked in steam or by a bolus of wheat flour made with hot water and ghee for relief of pain.

गुदनिःसरणे प्रोक्तं चाङ्गेरीघृतमुत्तमम् ।

गुदभ्रंशे गुदं स्नेहैरभ्यज्यान्तः प्रवेशयेत् ॥ ६९ ॥

प्रविष्टं स्वेदयेन्मन्दं मूषकस्यामिषेण हि ॥ ७० ॥

In case of gudanissaraṇa (mild prolapse) use of cāṅgerī ghr̥ta (vide-chapter no. 73) is best. In case of gudabhraṁśa (great prolapse) the rectum should be anointed with fats (oil or ghee) and pushed inside. After it gets in, mild fomentation should be given with cooked flesh of mice.

शम्बूकमांसं सुस्विन्नं सतैललवणान्वितम् ।

ईषद् घृतेन चाभ्यज्य स्वेदयेत्तेन यत्नतः ॥ ७१ ॥

गुदभ्रंशमशेषेण नाशयेत्क्षिप्रमेव च ।

मूषकस्याथ वसया पायुं सम्यक्प्रलेपयेत् ॥

गुदभ्रंशाभिधो व्याधिः प्रणश्यति न संशयः ॥ ७२ ॥

Meat of śambūka (snail) is steam cooked and added with oil and salt, the rectum is anointed with ghee and mild fomentation given with cooked meat, prolapse of the rectum, gets cured without doubt very soon.

Rectum should be anointed with muscle-fat of mice, by this also prolapse of the rectum gets cured without doubt.

Cāṅgerī ghr̥ta

चाङ्गेरीकोलदध्यम्लक्षारनागरसंयुतम् ।

घृतं विपक्वं पातव्यं गुदभ्रंशगदापहम् ॥ ७३ ॥

Medicated ghee is to be prepared (in the usual way) with cāṅgerī, kola, amla dadhi, kṣāra (yavakṣāra) and nāgara, this should be consumed for the cure of prolapse of the rectum.

कोमलं पद्मिनीपत्रयः खादेच्छर्कराऽन्वितम् ।

एतन्निश्चित्य निर्दिष्टं न तस्य गुदनिर्गमः ॥ ७४ ॥

He who consumes powder of young tender leaves of padmini (lotus) added with sugar daily will not suffer from prolapse of the rectum, this is definitely decided.

Kaphaja atisāra

श्वेतं स्निग्धं घनं बद्धं शीतलं मन्दवेदनम् ।

गौरवारुचिसंयुक्तं श्लेष्मणा सार्यते शकृत् ॥ ७५ ॥

In diarrhoea due to aggravation of kapha, faeces will be white, unctuous (fatty) solid, hard, cold, with mild pain, the patient having feeling of heaviness of the body and loss of appetite.

श्लेष्मातिसारे प्रथमं हितं लङ्घनपाचनम् ।
योज्यश्चामातिसारघ्नो यथोक्तो दीपनो गणः ॥ ७६ ॥

In this diarrhoea it is ideal to resort to fasting and digestive drugs, followed next by use of drugs of dīpanagaṇa (carminative group).

चव्यं सातिविषामुस्तं बालबिल्वं सनागरम् ।
वत्सकत्वक्फलं पथ्या च्छर्दिश्लेष्मातिसारनुत् ॥ ७७ ॥

Cavya, ativiṣā, mustā, bālabilva (unripe fruit), nāgara, vatsaka tvak and vatsaka phala (iṇḍrayava) and pathyā—all these made into decoction and consumed cures vomiting and diarrhoea of kapha origin.

हिङ्गु सौवर्चलं व्योषमभयाऽतिविषा वचा ।
पीतमुष्णाम्बुना चूर्णमेषां श्लेष्मातिसारनुत् ॥ ७८ ॥

Powder of hiṅgu, sauvarcala, vyoṣa, abhayā, ativiṣā and vacā consumed with warm water cures diarrhoea born from kapha.

Dvidoṣaja atisāra—diarrhoea arising from two doṣas

क्रिमिशत्रुवचाबिल्वपाठाधान्याककट्फलम् ।
एषां क्वाथं भिषग्दद्यादतीसारे द्विदोषजे ॥ ७९ ॥
तेषां चिकित्सा प्रोक्तैव विशिष्टा न निगद्यते ॥ ८० ॥

Decoction of krimiśatru (viḍaṅga), vacā, bilva, pāṭhā, dhāñyaka and kaṭphala should be administered by the physician for diarrhoeas caused by two doṣas.

Mode of treatment of dvaṇḍvaja diseases has been explained earlier, only special treatments will be described now.

कट्फलं मधुकं लोध्रं त्वग्दाडिमफलस्य च ।
सतण्डुलजलं चूर्णं वातश्लेष्मातिसारनुत् ॥ ८१ ॥

Powder of kaṭphala, madhuka, lodhra and bark of dāḍima phala consumed with rice-wash cures diarrhoea arising from vāta śleṣma.

चित्रकातिविषामुस्तं बालबिल्वं सनागरम् ।
वत्सकत्वक्फलं पथ्या वातपित्तातिसारनुत् ॥ ८२ ॥

Citraka, ativiṣā, mustā, bālabilva (tender fruit of bilva) nāgara, bark and seeds of vatsaka and pathyā made into decoction and consumed cures diarrhoea of vātapitta origin.

मुस्ता सातिविषा मूर्वा वचा च कुटजः समाः ।

एषां कषायः सक्षौद्रः पित्तश्लेष्मातिसारनुत् ॥ ८३ ॥

Decoction of mustā, ativiṣā, mūrvā, vacā and kuṭaja—all equal in quantity, prepared and consumed adding honey cures diarrhoea of pitta kapha origin.

Sannipāta atīsāra—diarrhoea due to aggravation of all three doṣās

तन्द्रायुक्तो मोहसादास्यशोषी वर्चः कुर्यान्नैकरूपं तृषाऽऽर्त्तः ।

सर्वोद्धूते सर्वलिङ्गोपपत्तिः कृच्छ्रः साध्यो बालवृद्धाबलानाम् ॥ ८४ ॥

Patient of sannipāta atīsāra has symptoms such as stupor, delusion, debility, dryness of the mouth, eliminates faeces of many features, severe thirst, appearance of all the symptoms of all the doṣas; this sannipāta atīsāra is difficult to cure in children, the aged and the weak.

Pañcamūlādi quātha

पञ्चमूलीबलाबिल्वगुडूचीमुस्तनागरैः ।

पाठाभूनिम्बबर्हिष्ठकुटजत्वक्फलैः शृतम् ॥ ८५ ॥

सर्वजं हन्त्यतीसारं ज्वरञ्चापि तथा वमिम् ।

सशूलोपद्रवं श्वासं कासं चापि सुदुस्तरम् ॥ ८६ ॥

पञ्चमूली च सामान्या पित्ते योज्या कनीयसी ।

वाते पुनर्बलासे च सा योज्या महती मता ॥ ८७ ॥

Pañcamūla, balā, bilva, guḍucī, mustā, nāgara, pāthā, bhūnimba, barhiṣṭha (vālaka), kuṭaja tvak and kuṭaja phala (iṇḍrayava) all made into decoction and consumed cures diarrhoea arising from all the three doṣās, fever, vomiting, pain in the abdomen, dyspnoea and cough which are difficult to cure. When pitta is predominant kaniya (laghu) pañcamūla and when vāta and kapha are predominant it is mahat pañcamūla that is to be used.

Catussama guṭikā

अभया नागरं मुस्तं गुडेन सह योजितम् ।

चतुःसमेयं गुटिका सर्वातीसारनाशनी ॥ ८८ ॥

आमातीसारमानाहं सविबन्धं विसूचिकाम् ।

कृमीनरोचकं हन्यादीपयत्याशु चानलम् ॥ ८९ ॥

Abhayā, nāgara, mustā added with guḍa (jaggery) all equal parts are to be macerated and rolled into pills. This known as Catussama guṭikā cures all varieties of diarrhoea, āmātīsāra; distention of the abdomen, constipation, viśūcikā (gastro enteritis), intestinal parasites and loss of appetite, and kindles digestive fire.

Kuṭaja puṭapāka

तत्कालाकृष्टकुटजत्वचं तण्डुलवारिणा ।

पिष्ट्वा चतुःपलमितां जम्बूपत्रेण वेष्टिताम् ॥ ९० ॥

BHĀVAPRAKĀSA-MADHYAKHAṆḌA

सूत्रेण बद्ध्वा गोधूमपिष्टेन परिवेष्टिताम् ।
 लिप्ताञ्च घनपङ्केन निर्दहेद् गोमयाग्निना ॥ ९१ ॥
 अङ्गारवर्णाञ्च मृदं दृष्ट्वा वह्नेः समुद्धरेत् ।
 ततो रसं समादाय शीतं क्षौद्रयुतं पिबेत् ॥ ९२ ॥
 उक्तः कृष्णात्रिपुत्रेण पुटपाकस्तु कौटजः ।
 जयेत्सर्वानतीसारान् रक्तजान्सुचिरोत्थितान् ॥ ९३ ॥

Fresh bark of kuṭaja tree—four pala (160 gms.) is made into a thick paste with water, made into a ball, covered with leaves of jambu, fastened with threads, then given a coating of paste of wheat flour. After drying, another thick coating with mud is also done. After it dries, it is put inside a fire of burning cowdung heaps. When the mud coating assumes red colour like fire, it is taken out (allowed to cool, coverings removed) and juice of the leaves expressed. After it cools it is consumed added with honey. This Kuṭaja puṭapāka rasa described by the son of Kṛṣṇātreya, cures all kinds of diarrhoea and also bleeding diarrhoea of long duration.

कुटजत्वक्कृतः क्वाथो वस्त्रपूतो हिमीकृतः ।
 स लीढोऽतिविषायुक्तः स्यात् त्रिदोषातिसारनुत् ॥ ९४ ॥
 इच्छन्त्यत्राष्टमांशेन क्वाथादतिविषारजः ।
 प्रक्षेपयेच्चतुर्थांशमिति केचिद्वदन्ति हि ॥ ९५ ॥

Decoction of kuṭaja bark filtered through cloth and then cooled. This consumed added with powder of ativiṣā cures diarrhoea arising from all the three doṣās. Some physicians desire that the quantity of powder of ativiṣā to be added should be one-eighth (of the decoction) while some others desire it to be one-fourth the quantity.

Añkoṭa vaṭaka

पलमङ्कोटमूलस्य पाठां दार्वीञ्च तत्समाम् ।
 पिष्ट्वा तण्डुलतोयेन वटकानक्षसम्मितान् ॥ ९६ ॥
 छायाशुष्कांश्च तान्कुर्यात्तेष्वेकं तण्डुलाम्बुना ।
 पेषयित्वा प्रदद्यात्तं पानाय गदिने भिषक् ॥ ९७ ॥
 वातपित्तकफोद्भूतान्द्वन्द्वजान्सान्निपातिकान् ।
 हन्यात्सर्वानतीसारान्वटकोऽयं प्रयोजितः ॥ ९८ ॥

One pala (40gms.), of root of añkoṭa equal quantities of each of pāṭhā and dārvī, are all macerated in rice-wash and made into pills of one akṣa (10 gm.) each and dried in shade. One pill (per time) macerated in rice-wash should be given to the patient. This Añkoṭa vaṭaka cures diarrhoea arising from each of the doṣās separately, in combination of two doṣās and of all the three doṣās.

*Āgañtuja atīsāra—diarrhoea due to other causes**Śokaja atīsāra*

तैस्तैर्भावैः शोचतोऽल्पाशनस्य बाष्पोष्मा वै वह्निमाविश्य जन्तोः ।

कोष्ठं गत्वा क्षोभयेत्तस्य रक्तं तच्चाधस्तात् काकणन्तीप्रकाशम् ॥ १९ ॥

निर्गच्छेद् वै विड्विमिश्रं ह्यविड् वा निर्गन्धं वा गन्धवद्वाऽतिसारः ।

शोकोत्पन्नो दुश्चिकित्स्योऽतिमात्रं रोगो वैद्यैः कष्ट एष प्रदिष्टः ॥ १०० ॥

The person who greatly affected by grief, partaking little quantity of food, the heat exhaustion of his profuse tears, getting into the alimentary canal diminishes the strength of the digestive fire and vitiating the blood, expels out red blood through the rectum either mixed or unmixed with faeces, either without any smell or with smell. This diarrhoea arising from profound grief (śokaja atīsāra) is considered by the physicians as difficult to cure.

भयेन क्षोभिता दोषा दूषयन्ति मलं यदा ।

तदाऽतिसार्यते जन्तुः क्षिप्रमुष्णं जलप्लवम् ॥ १०१ ॥

वातपित्तातिसारस्य प्रायो लिङ्गैः समन्वितम् ।

अभयोपशमाच्छर्म यस्मिन्स्यात्स भयात्स्मृतः ॥ १०२ ॥

Doṣās which get aggravated by (intense), bhaya (fear) vitiate the mala (faeces) and give rise to diarrhoea quickly, in which the faeces if hot (warm) and floats on water, other symptoms of diarrhoea of vātapitta origin will also be present; since it gets cured as soon as the fear is removed and the patient feels comfortable, it is called bhayaja (caused by fear).

भयशोकसमुद्भूतौ ज्ञेयौ वातातिसारवत् ।

तयोर्वातहरी कार्या हर्षणाश्वासनःक्रिया ॥ १०३ ॥

Both bhayaja and śokaja should be considered similar to vātaja atīsāra. In these, treatments which mitigate vāta should be done, including creating happiness/pleasure and giving assurances.

Āmā atīsāra—diarrhoea due to undigested food

अन्नाजीर्णात्प्रदुताः क्षोभयन्तो दोषाः कोष्ठे धातुसंघान्मलांश्च ।

नानावर्णान्नैकशः सारयन्ति शूलोपेतं षष्ठमेनं वदन्ति ॥ १०४ ॥

Doṣās which get aggravated by indigestion/improper digestion of food, accumulating in the koṣṭha (alimentary canal) vitiate the dhātus and malās and produce atīsāra (diarrhoea), in which the faeces is of many colours, eliminated many times accompanied with pain in the abdomen. This fifth variety is known as Āmaja atīsāra.

वत्सकातिविषाशुण्ठीबिल्वहिङ्गुयवाम्बुदाः ।

चित्रकेण युतः क्वाथ आमामीसारनाशनः ॥ १०५ ॥

Decoction of vatsaka, ativiṣā, śuṇṭhī, bilva, hiṅgu, iṇḍrayava, ambuda (mustā) and citraka cures āmaja atisāra.

शोथघ्नीन्द्रयवौ पाठा श्रीफलातिविषाघनः ।

क्वथिताः सोषणाः पीताः शोथातीसारनाशनाः ॥ १०६ ॥

Śothaghñi (punarnavā), iṇḍrayava, pāthā, śrīphala, ativiṣā and ghana (mustā) made into decoction and consumed adding (powder of) ūṣaṇa cures śothātisāra (diarrhoea associated with dropsy).

आम्रास्थिमध्यमालूरफलक्वाथः समाक्षिकः ।

शर्करासहितो हन्याच्छर्द्यतीसारमुल्वणम् ॥ १०७ ॥

Marrow inside mango seed, and mālura phala (bilva) made into decoction and consumed mixing honey and sugar cures diarrhoea accompanied with vomiting.

कषायो भृष्टमुद्गस्य सलाजमधुशर्करः ।

निहन्याच्छर्द्यतीसारं तृष्णां दाहं ज्वरं भ्रमम् ॥ १०८ ॥

The patient suffering from nissāraka should consume dadhi (curds) along with its sara (cheese) adding honey to it, or drink milk made hot by immersing heated sheets of metals (like gold or silver) and then mixing honey.

दध्ना ससारेण समाक्षिकेण भुञ्जीत निःसारकपीडितस्तु ।

सुतप्तकुप्यक्वथितेन वाऽपि क्षीरेण शीतेन मधुप्लुतेन ॥ १०९ ॥

The patient of nissāraka (tenesmus) should consume curds with its fat adding honey or drink milk warmed by immersing heated small metal pots many times and then adding honey to it.

दीप्ताग्निर्निष्पुरीषो यः सार्यते फेनिलं शकृत् ।

स पिबेत्फाणितं शुण्ठीं दधि तैलं पयो घृतम् ॥ ११० ॥

बलाविश्वाशृतं क्षीरं गुडतैलानुयोजितम् ।

दीप्ताग्निं पाययेत्प्रातः सुखदं वर्चसः क्षये ॥ १११ ॥

He who has keen digestive fire, but eliminates only froth without faeces, often, should consume phāṇita (molasses) śuṇṭhi, curds, oil, milk and ghee.

Milk boiled with balā and viśvā, followed by drinking guḍa and taila, should be consumed in the morning gives good result when there is loss of (reduction in quantity) of faeces.

Bilva taila

तुलां संकुट्य बिल्वस्य पचेत्पादावशेषितम् ।

सक्षीरं साधयेत्तैलं श्लक्ष्णपिष्टैरिमैः समैः ॥ ११२ ॥

बिल्वं सधातकीकुष्ठं शुण्ठीरास्त्रापुनर्नवाः ।

देवदारुवचामुस्तं लोध्मोचरसान्वितम् ॥ ११३ ॥

एभिर्मृद्वग्निना पक्वं ग्रहण्यशोऽतिसारनुत् ।

बिल्वतैलमित्तिख्यातमत्रिपुत्रेण भाषितम् ॥ ११४ ॥

One tulā (4kg.) of bilva phala is made into decoction reduced to a quarter, it is added with milk, oil and fine powder of equal parts of bilva, dhātakī, kuṣṭha and śuṇṭhī, rāsnā, punarnavā, devadāru, vacā, mustā, lodhra and mocarasa (to form a kalka) and medicated oil prepared over mild fire. This reputed as Bilva taila, described by the son of Atri, cures duodenal disease, piles, diarrhoea etc.

ग्रहण्यशोऽधिकारे ये स्नेहाः समुपदर्शिताः ।

योज्यास्ते ह्यतिसारेऽपि त्रयाणां तुल्यहेतुना ॥ ११५ ॥

Medicated fats (ghṛta and taila) mentioned in grahaṇi and arśa chapters can also be used in atīsāra since all the three have common causes.

Pravāhikā-dysentery

वायुः प्रवृद्धो निचितं बलासं नुदत्यधस्तादहिताशनस्य ।

प्रवाहतोऽल्पं बहुशो मलाक्तं प्रवाहिकां तां प्रवदन्ति तज्ज्ञाः ॥ ११६ ॥

Vāyu (vāta) undergoing increase by ingestion of unhealthy foods (especially vāta increasing) expels the balāsa (kapha) accumulated in the koṣṭha (alimentary canal) downwards, through the rectum, then the patient strains (to expel it out), with little quantity (of kapha) mixed with faeces, many times. This, the experts call it as pravāhikā (dysentery).

प्रवाहिका वातकृता सशूला पित्तात्सदाहा सकफा कफाच्च ।

सशोणिता शोणितसम्भवा च ताः स्नेहरूक्षप्रभवा मतास्तु ॥ ११७ ॥

तासामतीसारवदादिशेच लिङ्गं क्रमं चामविपक्रतां च ॥ ११८ ॥

Pravāhikā produced by vāta (predominance) will be accompanied with pain, that by pitta predominance with burning sensation, that by kapha predominance with more of kapha in the faeces, with rakta predominance there will be blood with the faeces; these varieties due to either more of unctousness or of dryness in these the symptoms; modes of treatment and (deciding) stages of āma and pakva are the same/similar to those of atīsāra (diarrhoea).

बिल्वपेषी गुडं लोध्रं तैलं मरिचसंयुतम् ।

लीद्वा प्रवाहिकाऽऽक्रान्तः सत्वरं सुखमाप्नुयात् ॥ ११९ ॥

Pulp of tender fruits of bilva, guḍa, lodhra and taila added with (powder of) marica and licked quickly makes the patient of dysentery free from it.

धातकी बदरीपत्रं कपित्थं रसमाक्षिकम् ।

सलोध्रमेकतो दध्ना पिबेन्निर्वाहिकाऽर्दितः ॥ १२० ॥

The patient of dysentery should drink (the paste of) dhātaki, badarī patra, kapittha (pulp of the fruit), rasamākṣika (svarṇamākṣika bhasma) and lodhra—any one of these, mixed with curds.

Asādhya atīsāra—incurable diarrhoea

पक्वजाम्बवसङ्काशं यकृत्खण्डनिभं तनु ।
 घृततैलवसामज्जवेसवारपयोदधि ॥ १२१ ॥
 मांसधावनतोयाभं कृष्णं नीलारुणप्रभम् ।
 कुर्बुरं मेचकं स्निग्धं चन्द्रकोपगतं घनम् ॥ १२२ ॥
 कुणपं मस्तुलुङ्गाभं सगन्धं कुथितं बहु ।
 तृष्णादाहारुचिश्वासहिक्कापाश्चास्थिशूलिनम् ॥ १२३ ॥
 संमूर्च्छाऽरतिसंमोहयुक्तं पक्ववलीगुदम् ।
 प्रलापयुक्तञ्चभिषग्वर्जयेदतिसारिणम् ॥ १२४ ॥
 असंवृतगुदं क्षीणं शूलाध्मानैरुपद्रुतम् ।
 गुदे पक्वे गतोष्माणमतिसारिणमत्सृजेत् ॥ १२५ ॥

Diarrhoea in which the faeces resembles ripe fruit of jambu (dark blue in colour) piece of liver, thin (like water) ghee, oil, muscledfat, bone marrow, meat soup, curds or mutton wash; black, blue, light red, or mixture of many colours, like the feathers of the peacock, having smell like that of a cadaver and brain matter or pleasant smell, or smell of decomposing material, the patient having thirst, burning sensation, loss of taste, dyspnoea, hiccup, pain in the ribs, fainting, restlessness, delusion, ulceration of folds of the rectum and delirium such as a patient of diarrhoea is to be rejected as incurable. The patient in whom the rectum does not get closed, who is weak (emaciated), suffering from pain in the abdomen, flatulence, ulcers in the rectum and loss (or diminishen) flatulence, ulcers in the rectum and loss of temperature is also to be refused.

श्वासशूलपिपासाऽऽर्त्तं क्षीणं ज्वरनिपीडितम् ।
 विशेषेण नरं वृद्धमतिसारो विनाशयेत् ॥ १२६ ॥
 शोथं शूलं ज्वरं तृष्णां श्वासं कासमरोचकम् ।
 छर्दिं मूर्च्छां च हिक्काञ्च दृष्ट्वाऽतीसारिणं त्यजेत् ॥ १२७ ॥
 हस्तपादाङ्गुलीसन्धिप्रपाको मूत्रनिग्रहः ।
 पुरीषस्योष्णताऽतीव मरणायातिसारिणः ॥ १२८ ॥
 अतिसारी राजरोगी ग्रहणीरोगवानपि ।
 मांसग्रिबलहीनो यो दुर्लभं तस्य जीवनम् ॥ १२९ ॥
 बाले वृद्धे त्वसाध्योऽयं लिङ्गैरेतैरुपद्रुतः ।
 अपि यूनामसाध्यं स्यादतिदुष्टेषु धातुषु ॥ १३० ॥

Diarrhoea kills the patient who is suffering from dyspnoea, pain in the abdomen, thirst, emaciation, fever, especially the aged persons, patient of diarrhoea with pain in the abdomen, fever, thirst, dyspnoea, cough, loss of appetite, vomiting, fainting, and hiccup, are also to be rejected. Formation of ulcers in between the fingers and toes, suppression of urine, too much of increase of heat of the faeces are going to kill the patient of diarrhoea. Patients of diarrhoea, consumption (tuberculosis) and duodenal disease, when loses his muscles (emaciation), digestive fire and strength of the body, their life is difficult to survive. With the above symptoms appearing as complication, diarrhoea is incurable in children and also in the aged, in the middle aged and in those having great vitiation of the dhatus (tissues).

Atīsāra mukti lakṣaṇa

यस्योच्चारं विना मूत्रं सम्यग्वायुश्च गच्छति ।

दीप्ताग्नेर्लघुकोष्ठस्य स्थितस्तस्योदरामयः ॥ १३१ ॥

When the patient is able to eliminate urine and flatus easily without expulsion of faeces, when the digestive capacity is improved and the alimentary canal feels light, then diarrhoea is to be considered as cured.

Varjya—to be avoided

स्नानावगाहावभ्यङ्गं गुरुस्निग्धादिभोजनम् ।

व्यायाममग्निसन्तापमतिसारी विवर्जयेत् ॥ १३२ ॥

Taking bath, immersing in water, oil anointing and bath, partaking food which are hard for digestion, fatty, etc.; exercise, exposure to fire etc. should be avoided by the patient cured of diarrhoea.

Śankha potoli rasa

प्रत्येकं दश गद्याणां शुद्धसूतकगन्धयोः ।

विंशतिस्त्रिदिनं खल्वे पिष्ट्वा तां कज्जलीं त्र्यहम् ॥ १३३ ॥

ततो वज्रस्य दुग्धेन पिष्ट्वा तां कज्जलीं त्र्यहम् ।

आर्द्रकं चित्रकं श्वेतं निःसहायञ्च मर्दयेत् ॥ १३४ ॥

पेषयेत्तद्रसैरेवं कज्जलीं तां दिनत्रयम् ।

पीतानाञ्च कपदीनां चूर्णं गद्याणविंशतिः ॥ १३५ ॥

विंशतिः शङ्खचूर्णस्य चत्वारिंशच्च मिश्रितम् ।

त्रिदिनं मर्दयेत्खल्वे पूर्वोक्तेन क्रमेण च ॥ १३६ ॥

त्र्यहमर्कस्य दुग्धेन वज्रीदुग्धेन च त्र्यहम् ।

तन्मध्ये कज्जलीं क्षिप्त्वा चित्रकार्दुरसेन तु ॥ १३७ ॥

खल्वे पिष्ट्वा द्वयोः कार्या गुटयो बदरसम्मिताः ।

लिप्त्वा दग्ध्वाऽऽशु चूर्णेन पक्ककुहुरिकांतरम् ॥ १३८ ॥

प्रक्षिप्य गुटिकास्तत्र चूर्णलिप्तपिधानकम् ।
 दत्त्वा वस्त्रं मृदा लिप्त्वा गर्तं हस्तप्रमाणकम् ॥ १३९ ॥
 तद्गर्भे कुहूरीं मुक्त्वा पुटो देयश्च शाणकैः ।
 पश्चाच्चित्रकनीरेण स्वाङ्गशीतञ्च पेषयेत् ॥ १४० ॥
 गुटिकां पूर्वरीत्यैव कृत्वा देयः पुनः पुटः ।
 दग्धानां गुटिकानाञ्च चूर्णं कृत्वाऽथ कूपके ॥ १४१ ॥
 क्षेप्यं चैव हि निष्पन्नो रसोऽयं शङ्खुपोटली ।
 आमज्वरातिसारे च श्वासे कासे तथैव च ॥ १४२ ॥
 श्लेष्मपित्तामवातेषु मन्दाग्रौ ग्रहणीषु च ।
 अष्टादशप्रमेहेषु जीर्णे जीर्णबलेषु च ॥ १४३ ॥
 द्वात्रिंशन्मरिचैः साकं सघृतं वल्लपञ्चकम् ।
 सर्वरोगेषु दातव्यं मरिचाज्यं विना ज्वरे ॥ १४४ ॥
 शालयो दधि दुग्धादि भोजनं मधुरं हितम् ।
 कट्वम्लक्षारतैलाद्यान्दूरतः परिवर्जयेत् ॥ १४५ ॥
 विधिनाऽनेन कर्तव्यो रसोऽसौ शङ्खुपोटली ।
 क्रमेण विनिवर्तन्ते प्रोक्तरोगा न संशयः ॥ १४६ ॥

Purified sūta (mercury) and gaṇdhaka (sulphur) ten gadyāṇa (40gms.) are macerated for twenty three days and kajjalī prepared, it is then macerated in the juice of vajraka (snuhī), next with juices of ārdraṅka and śveta citraṅka, for three days in each. It is next mixed with bhasma (ash) of pīta kaparda (yellow cowri shells) and ash of śaṅkha (couch shell) twenty gadyāṇa (80gm.) each and macerated for three days in the same manner; three days in the juice of arka, three days in juice of snuhī and then with juice of citraṅka and ārdraṅka; afterwards, it is made into pills of the size of badarī fruit, put inside a mud crucible, coating its inner surface with slaked lime and crucible is covered over, both sealed with mud plaster and subjected to puṭa pāka (cooking in a pit) of depth of one arm. After it cools the pills are taken put macerated again in the juice of citraṅka and subjected to puṭapāka once more. After that the pills (medicines) is taken out, converted into fine powder and preserved in a glass bottle. This medicine known as Śaṅkhapotalī rasa is to be used in nascent fever, diarrhoea, dyspnoea, cough, diseases of kapha, pitta, āma and vāta, weakness of digestive fire, duodenal disease, eighteen kinds of diabetes, in those who have loss of strength, it should be used with (powder of) thirty two marica, mixed with ghee, in the doses of five valla (15 gunjā-1865mg.) each in all diseases and without marica and ghee in fevers. Food such as rice, curd, milk and food which are sweet are suitable and pungent, sour, alkaline, and oils etc. should be avoided. By consuming śaṅkhapotalī rasa in this manner, all diseases enumerated above will be cured without doubt.

त्रैलोक्यविजयाजातीफले तुल्ये कलिङ्गकम् ।

गृहीत्वा द्विगुणं श्रेष्ठो लेहः सर्वातिसारनुत् ॥ १४७ ॥

Equal parts of trailokya vijayā (bhañg) and jātīphala added with kaliñgaka equal to both are all made into fine powder and licked (with honey) cures all varieties of diarrhoea.

बिल्वमोचरसलोद्धातकीपुष्पचूतफलबीजसंयुता ।

नाशयेदतिविषाज्वलेहिका सिन्धुवेगमपि दुर्धरं ध्रुवम् ॥ १४८ ॥

Bilva, mocarasa, lodhra, dhātakīpuṣpa, cūtaṣphala bīja (āmra bīja) and ativiṣā powdered nicely and licked (with honey) stops even the rapid flow of Sindhu river (stops severe purgations in diarrhoeas).

*Thus ends chapter Two in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-3

तृतीयो ज्वरातिसाराधिकारः

Jvarātisāra—Fever with diarrhoea—diagnosis and treatment

ज्वरातिसारयोरुक्तं निदानं यत्पृथक्पृथक् ।
तस्माज्वरातिसारस्य निदानं नोदितं पुनः ॥ १ ॥

The causes of jvarātisāra are not described again here since the causes of jvara and atisāra have been enumerated earlier in their respective chapters.

ज्वरातिसारयोरुक्तं भेषजं यत्पृथक्पृथक् ।
न तन्मिलितयोः कार्यमन्योऽन्यं वर्धयेद्यतः ॥ २ ॥
अतस्तौ प्रतिकुर्वीत विशेषोक्तचिकित्सितैः ॥ ३ ॥

The treatments for jvara (fever) and atisāra (diarrhoea) which have been described earlier separately should not be combined and prescribed in this disease since each one aggravates the other (each one is different of the other), hence this should be treated with special methods only.

लङ्घनमेकं मुक्त्वा न चान्यदस्तीह भेषजं बलिनः ।
समुदीर्णदोषनिचयं तत्पाचयेत्तथा शमयेत् ॥ ४ ॥
लङ्घनमुभयोरुक्तं मिलिते कार्यं विशेषतस्तदनु ।
उत्पलषष्ठकसिद्धं लाजामण्डादिकं सकलम् ॥ ५ ॥
पृश्निपर्णीबलाबिल्वधनिकानागरोत्पलैः ।
ज्वरातिसारयोर्वाऽपि पिबेत्साम्लं शृतं नरः ॥ ६ ॥

For a strong patient there is no other treatment better than lañghana (fasting), since it digests the accumulated doṣās and also mitigates them; lañghana (fasting) has been prescribed in both the diseases, and when these are existing together it should be advocated especially. Lājāmaṇḍa prepared/processed with utpala saṣṭaka (quātha) etc. and such others should be made use of.

Utpala saṣṭaka quātha is prepared with pṛśniparṇī, balā, bilva dhānika, nāgara and utpala; it should be consumed in fever associated with diarrhoea added with little of sour juices.

कणाकरिकणालाजक्राथो मधुसितायुतः ।
पीतो ज्वरातिसारस्य तृष्णामाशु विनाशयेत् ॥ ७ ॥

Decoction of kaṇā, kariṇā and lājā added with honey and sugar, consumed relieves thirst quickly in fever with diarrhoea.

नागरातिविषामुस्ताऽमृताभूनिम्बवत्सकैः ।

क्वाथः सर्वज्वरान्हन्ति चातिसारं सुदारुणम् ॥ ८ ॥

Decoction of nāgara, ativiṣā, mustā, amṛtā, bhūnimba and vatsaka cures all kinds of fevers associated with diarrhoea.

गुडूच्यतिविषाधान्यशुण्ठीबिल्वाब्दबालकैः ।

पाठाभूनिम्बकुटजचन्दनोशीरपर्पटैः ॥ ९ ॥

पिबेत्कषायं सक्षौद्रं ज्वरातीसारनाशनम् ।

हल्लासारुचितृड्दाहवमीनाञ्च निवृत्तये ॥ १० ॥

Decoction of guḍūcī, ativiṣā, dhāñyā, suṇṭhī, bilva, abda and vālaka, pāṭhā, bhūnimba, kuṭaja, caṇḍana, uṣīra and parpaṭa added with honey should be consumed for the cure of fever with diarrhoea nausea, loss of taste, thirst, burning sensation and vomiting.

उत्पलं दाडिमत्वक् च पद्मकेशरमेव च ।

पीतं तण्डुलतोयेन ज्वरातीसारनाशनम् ॥ ११ ॥

Powder of utpala, dāḍima tvak and padmakesara consumed along with ricewash cures fever with diarrhoea.

विल्ववालकभूनिम्बगुडूचीमुस्तवत्सकैः ।

कषायः पाचनः शोथज्वरातीसारनाशनः ॥ १२ ॥

Decoction of bilva, vālaka, bhūnimba, guḍūcī, mustā and vatsaka is a digestive and cures fever with diarrhoea.

नागरातिविषाबिल्वगुडूचीमुस्तवत्सकैः ।

कषायः पाचनः शोथज्वरातीसारनाशनः ॥ १३ ॥

Decoction of nāgara, ativiṣā, bilva, guḍūcī, mustā and vatsaka is a digestive and cures dropsy and fever with diarrhoea.

दशमूलीकषायेण विश्वमक्षसमां पिबेत् ।

ज्वरे चैवातिसारे च सशोथे ग्रहणी गदे ॥ १४ ॥

Viśva (nāgara) one akṣa (10gm.) in quantity should be consumed along the decoction of daśamūla in fever, diarrhoea, fever with oedema (dropsy) and fever with duodenal disease.

*Thus ends chapter Three in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-4

चतुर्थो ग्रहणीरोगाधिकारः

Grahaṇī roga adhikāra—Duodenal disease—diagnosis and treatment

Nidāna-samprāpti—causes and pathogenesis

अतिसारे निवृत्तेऽपि मन्दाग्नेरहिताशिनः ।

भूयः सन्दूषितो वह्निर्ग्रहणीमपि दूषयेत् ॥ १ ॥

Persons who are just relieved of diarrhoea and even others who have poor digestive power, when they indulge in the use of unsuitable foods, their digestive fire becomes greatly vitiated (diminished), causing even the vitiation (disorders of functions) of the grahaṇī.

अग्न्यधिष्ठानमन्नस्य ग्रहणाद् ग्रहणी मता ।

अपक्वं धारयत्यन्नं पक्वं त्यजति चाप्यधः ॥ २ ॥

Grahaṇī, is the seat of the digestive fire, it is called grahaṇī since it withholds foods, retains the undigested food (for some time) and then pushes the digested food downwards.

षष्ठी पित्तधरा नाम या कला परिकीर्त्तिता ।

आमपक्वाशयान्तःस्था ग्रहणी साऽभिधीयते ॥ ३ ॥

ग्रहण्या बलमग्निर्हि स चापि ग्रहणीबलः ।

तस्मादग्नौ प्रदुष्टे तु ग्रहण्यपि विदुष्यति ॥

तस्मात्कार्यः परीहारो ह्यतिसारे विरिक्तवत् ॥ ४ ॥

Suśruta says, "The sixth kala known as pittadharā, which is located between āmāśaya (stomach) and pakvāśaya (intestines) is called grahaṇī (duodenum); it is the (seat of) strength for the agni (digestive fire) and that agni is the power of grahaṇī (strength of duodenum); so when digestive fire becomes vitiated (disordered) grahaṇī also gets vitiated (disordered); hence such things (foods etc.) which are forbidden for the person who has been administered purgative therapy, should also be avoided by the person suffering from diarrhoea."

एकैकशः सर्वशश्च दोषैरत्यन्तमूर्च्छितैः ।

सा दुष्टा बहुशो भुक्तमाममेव विमुञ्चति ॥ ५ ॥

पक्वं वा सरुजं पूति मुहुर्बद्धं मुहुर्द्रवम् ।
ग्रहणीरोगमाहुस्तमायुर्वेदविदो जनाः ॥ ६ ॥

Doṣās either individually or in combination, getting greatly aggravated (increased) vitiate the grahaṇī (duodenum) such disordered duodenum, eliminates out the food, either undigested or digested, associated with pain in the abdomen, foul smell, some times as solid and sometimes as liquid. Āyurvedic scholars describe this disease as grahaṇī roga (duodenal disease).

Vātaja grahaṇī lakṣaṇa—duodenal diseases of vāta origin

कटुतिक्तकषायातिरूक्षशीतलभोजनैः ।
प्रमितानशनात्यध्यवेगनिग्रहमैथुनैः ॥ ७ ॥
मारुतः कुपितो वह्निं संछाद्य कुरुते गदम् ।
तस्यान्नं पच्यते दुःखं शुक्तपाकं खराङ्गता ॥ ८ ॥
कण्ठास्यशोषः क्षुत्तृष्णा तिमिरं कर्णयोः स्वनः ।
पाश्वोरुवङ्क्षणग्रीवारुगभीक्षणं विसूचिका ॥ ९ ॥
हृत्पीडाकाश्र्यदौर्बल्यं वैरस्यं परिकर्तिका ।
गृद्धिः सर्वरसानाञ्च मनसः सदनं तथा ॥ १० ॥
जीर्णेजीर्यति चाध्मानं भुक्ते स्वास्थ्यमुपैति च ।
स वातगुल्महृद्रोगप्लीहाशङ्की च मानवः ॥ ११ ॥
चिराद् दुःखं द्रवं शुष्कं तन्वामं शब्दफेनवत् ।
पुनः पुनः सृजेद्वर्चः कासश्चासार्दितोऽनिलात् ॥ १२ ॥

Indulgence in foods which are predominantly pungent, bitter, astringent, very dry and cold, very less in quantity, not taking any food at all (starvation/ fasting) too much of walking, suppressing the urges, excess indulgence in copulation, etc. by these acts vāta gets aggravated, vitiates the digestive fire and gives rise to duodenal disease. In such a person the food gets digested with difficulty undergoing sour digestion, roughness of the parts of the body, dryness of the throat and mouth, poor hunger and thirst, feeling of darkness, noise in the ears, feeling of sudden pain in the flanks, thighs, groin in neck, viśūcika (vomiting and purgation), pain in the (area of) heart, emaciation, debility, loss of taste, cutting pain in the rectum, desire for things of all the tastes, weakness of the mind, the patient develops flatulence either during or after digestion of food and finds comfort by taking food, his symptoms gives doubt to the physician to suspect him to be a patient of either vāta gulma (abdominal tumour of vāta origin) hṛdroga (heart disease of vāta origin) and plihā (disease of the spleen of vāta origin); he eliminates faeces often, slowly, with difficulty that is liquid dry (visid), thin, not cooked well, accompanied with sound and froth, he may also

have cough and dyspnoea. These are the features of vātaja grahaṇī—duodenal disease of vāta origin.

Pittaja grahaṇī lakṣaṇa—duodenal disease of pitta origin

कटुतिक्तविदाह्यम्लक्षाराद्यैः पित्तमुल्बणम् ।
 आप्लावयद्धन्त्यनलं जलं तप्तमिवानलम् ॥ १३ ॥
 सोऽजीर्णं पीतनीलाभं पीताभः सार्यते द्वयम् ।
 अत्यम्लोद्गारहृत्कण्ठदाहारुचितृषाऽर्दितः ॥ १४ ॥

By indulgence in foods which are pungent, bitter, sour, alkaline and those causing heart burn, pitta gets increased, liquifies the fire and destroys it (makes it inactive) just as hot water also extinguishes the fire (when thrown over it), gives rise to indigestion (and duodenal disease).

The patient eliminates faeces which is yellow, blue or yellowish-blue in colour, liquid and many times; too many sour belchings, burning sensation in the heart (chest) and throat, loss of taste and thirst are also present in this disease.

Kaphaja grahaṇī lakṣaṇa—duodenal diseases of kapha origin

गुर्वतिस्निग्धशीतादिभोजनादतिभोजनात् ।
 भुक्तमात्रस्य च स्वप्नाद्धन्त्यग्निं कुपितः कफः ॥ १५ ॥
 तस्यान्नं पच्यते दुःखं हल्लासच्छर्द्दरोचकाः ।
 आस्योपदेहमाधुर्यकासष्ठीवनपीनसाः ॥ १६ ॥
 हृदयं मन्यते स्तब्धमुदरं स्तिमितं गुरु ।
 दुष्टो मधुर उद्गारः सदनं स्त्रीष्वहर्षणम् ॥ १७ ॥
 भिन्नामश्लेष्मसंश्लिष्टगुरुवर्चःप्रवर्त्तनम् ।
 अकृशस्यापि दौर्बल्यमालस्यञ्च कफात्मके ॥ १८ ॥

By consuming foods which are hard for digestion, very unctuous, very cold etc., too much of eating, by sleeping immediately after taking meals etc., kapha gets aggravated greatly and destroys the digestive fire. In such a person the food gets digested with difficulty, accompanied with oppression in the chest (nausea), vomiting, loss of taste, coating in the mouth, sweet taste, cough, expectoration and running in the nose; the heart appears to be inactive, abdomen motionless and heavy, belchings are impure, sweet in taste; there is debility, lack of desire in women (sex); the faeces eliminated is in fragments, mixed with āma (undigested materials) and śleṣma (kapha-mucus) and heavy, the patient feels weakness even though he is not emaciated and has lassitude—these are the features of duodenal disorder of kapha origin.

पृथग्वातादिनिर्दिष्टहेतुलिङ्गसमागमे ।
त्रिदोषं निर्दिशेदेवं तेषां वक्ष्यामि भेषजम् ॥ १९ ॥

Causes, and symptoms of each of the doṣās described so far will be found in duodenal disease arising from aggravation of all the three doṣās.

Saṅgraha grahaṇī

द्रवं घनं सितं स्निग्धं सकटीवेदनं शकृत् ।
आमं बहु सपैच्छिल्यं सशब्दं मन्दवेदनम् ॥ २० ॥
पक्षान्मासाद्दशाहाद्वा नित्यञ्चापि विमुञ्चति ।
अन्त्रकूजनमालस्यं दौर्बल्यं सदनं भवेत् ॥ २१ ॥
दिवा प्रकोपो भवति रात्रौ शान्तिं च गच्छति ।
दुर्विज्ञेया दुर्निवारा चिरकालानुबन्धिनी ॥ २२ ॥
सा भवेदामवातेन संग्रहग्रहणी मता ॥ २३ ॥

From aggravation of āma and vāta, develops another kind of duodenal disease; the patient eliminates faeces which is either fluid or solid, white in colour, unctous, accompanied with pain in the waist, āma (undigested), large in quantity, slimy, eliminated with sound and slight pain, in periods of either a month, fortnight, ten days or daily; there is gurgling noise in the intestines, lassitude, debility, gets aggravated during day and subsides at nights, it is difficult to diagnose, and prevent and persists for long time. This diseases is known as Saṅgraha grahaṇī.

Ghaṭīyañtra grahaṇī

प्रसुप्तिः पार्श्वयोः शूलं तथा जलघटीध्वनिः ।
तं वदन्ति घटीयन्त्रमसाध्यं ग्रहणीगदम् ॥ २४ ॥

Too much of sleep, pain in the flanks, sound (inside the abdomen) resembling as that of jala ghaṭī (water clock) when found in duodenal disease, such a condition is named as ghaṭīyañtra grahaṇī and said to be incurable.

Grahaṇī roga sāmānya cikitsā-general treatment of duodenal disease

ग्रहणीमाश्रितं रोगमजीर्णवदुपाचरेत् ।
लङ्घनैर्दीपनीयैश्च सदाऽतीसारभेषजैः ॥ २५ ॥
दोषं सामं निरामञ्च विद्यादत्रातिसारवत् ।
अतिसारोक्तविधिना तस्यामञ्च विपाचयेत् ॥ २६ ॥
पेयाऽऽदि पटु लघ्वन्नं पञ्चकोलादिभिर्युतम् ।
दीपनाननि च तक्रं च ग्रहण्यां योजयेद्भिषक् ॥ २७ ॥

Disease localised in the duodenum should be treated similar to ajīrṇa (indigestion) by resorting to fasting, dīpana (kindling digestive fire), use of medi-

cines prescribed in diarrhoea generally. Determination of doṣās (malas-faeces) either as uncooked or cooked is same as described in diarrhoea. Uncooked materials should be got cooked by the methods described in the treatment of diarrhoea. Peyā (liquid gruel) processed with pungent etc. light foods along with soup processed with pañcakola, drugs which stimulates hunger and takra (butter milk) should be administered for a patient of duodenal disease.

कपित्थबिल्वचाङ्गेरीतक्रदाडिमसाधिता ।

यवागूः पाचयत्यामं शकृत्संवर्तयत्यपि ॥ २८ ॥

Yavāgū (thick gruel) processed with kapittha, bilva, cāṅgerī, takra (butter-milk) and dāḍīma, cooks the āma (undigested materials) and solidifies the faeces.

Dadhi guṇa—properties of curds/yoghurt

गव्यं दध्युत्तमं बल्यं पाके स्वादु रुचिप्रदम् ।

पवित्रं दीपनं स्निग्धं पुष्टिकृत्पवनापहम् ।

उक्तं दध्नामशेषाणां मध्ये गव्यं गुणाधिकम् ॥ २९ ॥

Curds prepared from cow's milk is best, it gives strength, is sweet after digestion, gives taste, is auspicious, kindles hunger, unctuous, nutritive, mitigates vāta; it is best among all other kinds of curds.

माहिषं दधि सुस्निग्धं श्लेष्मलं वातपित्तनुत् ।

स्वादुपाकमभिष्यन्दिवृष्यं गुर्वस्त्रदूषणम् ॥ ३० ॥

Curds prepared from bufflalo's milk is very unctuous, increases kapha, mitigates vāta and pitta, sweet after digestion, increases moistures inside the body (tissue cells), aphrodisiac, hard for digestion and vitiates the blood.

आजं दध्युत्तमं ग्राहि लघुदोषत्रयापहम् ।

शस्यते श्वासकासार्षःक्षयकार्श्येषु दीपनम् ॥ ३१ ॥

Curds prepared from goat's milk is good water absorbant (constipating), easily digestable, mitigate dyspnoea, cough, haemorrhodis, consumption and emaciation, it kindless digestive power.

Takra—buttermilk

तक्रन्तु घोलं मथितोदश्चित्तक्रप्रभेदतः ।

सुश्रुताद्यैर्मुनिश्रेष्ठैश्चतुर्द्धा परिकीर्तितम् ॥ ३२ ॥

ससरं निर्जलं घोलं मथितं त्वसरोदकम् ।

तक्रं पादजलं प्रोक्तमुदश्चिच्चाद्धवारिकम् ॥ ३३ ॥

वातपित्तहरं घोलं मथितं कफपित्तनुत् ।

उदश्चित्कफदं बल्यं श्रमघ्नं परमं मतम् ॥ ३४ ॥

Takra (buttermilk) is considered to be of four kinds by great sages like

Suśruta etc. viz. 1. ghola, 2. mathita, 3. udaśvit and 4. takra : ghola is that which is churned along with cream and without adding water; mathita is that which is churned after removing the cream but without adding water; takra is that which is removed of cream and churned adding water one-fourth the quantity and udaśvit is that which is devoid of cream, churned adding half the quantity of water; ghola mitigates vāta and pitta, mathita mitigates kapha and pitta, udaśvit increases kapha, is strengthening, and is best to relieve fatigue.

तक्रं ग्राहि कषायाम्लं मधुरं दीपनं लघु।
 वीर्योष्णं बलदं वृष्यं प्रीणन वातनाशनम् ॥ ३५ ॥
 यान्युक्तानि दधीन्यष्टौ तद्वृणं तक्रमादिशेत्।
 ग्रहण्यादिमतां तक्रं पथ्यं संग्राहि लाघवात् ॥ ३६ ॥
 वातघ्नमम्लसान्द्रत्वात्सद्यस्कं त्वविदाहि च।
 किञ्च स्वादुविपाकं च अन्तेपित्तप्रकोपणम् ॥ ३७ ॥
 कषायोष्णविकासित्वाद्वैक्ष्याच्चैव कफे हितम् ॥ ३८ ॥

Takra is water absorbant (constipating) and astringent, sour and sweet in taste, stimulates hunger, easily digestable, hot in potency, strengthening, aphrodisiac, bestows contentment, mitigates vāta; takra (buttermilk) prepared from eight kinds of curds (described in Dadhi varga chapter 6 or Pūrva khaṇḍa) will have the properties of respective kind of curds.

In diseases like grahaṇī (duodenal disease) etc. takra (buttermilk) is ideal because it is constipating and easily digestable, mitigates vāta by its sourness, thickness, not causing burning sensation during digestion, sweet after digestion and aggravates pitta slightly at the end, it is good (to mitigate) for kapha also by its astringent taste, hot potency, relieving rigidity of joints and causing dryness.

समुद्धृतघृतं तक्रं पथ्यं लघु विशेषतः।
 स्तोकोद्धृतघृतं तस्माद् गुरु वृष्यं कफावहम्।
 अनुद्धृतघृतं सान्द्रं गुरु पुष्टिबलप्रदम् ॥ ३९ ॥

Buttermilk which is fully removed of its fat (butter) is good for health, is light (easy for digestion) especially; removed of fat (butter) in small quantity, buttermilk is not easy for digestion, is aphrodisiac, increases kapha, buttermilk not removed of fat (butter) is thick, heavy for digestion, bestows nourishment and strength.

वातेऽम्लं सैन्धवोपेतं पित्ते स्वादु सशर्करम्।
 पिबेत्तक्रं कफे चापि क्षारत्रिकटुसंयुतम् ॥ ४० ॥
 हिङ्गुजीरयुतं घोलं सैन्धवेनावधूलितम्।
 ग्रहण्यशोऽतिसारघ्नं भवेद्वातहरं परम् ॥ ४१ ॥

रोचनं पुष्टिदं बल्यं बस्तिशूलविनाशनम् ॥ ४२ ॥

Sour buttermilk should be consumed added with saiṇdhava in diseases of vāta; sweet buttermilk added with śarkara in diseases of pitta; and buttermilk added with kṣārās (alkalines) and trikaṭu in diseases of kapha.

Ghola added with hiṅgu, jīra and sprinkled with powder of saiṇdhava consumed cures duodenal disease, diarrhoea and mitigates vāta, restore taste, nutrition, strength and cures pain of the urinary bladder.

तक्रमामं कफं कोष्ठे हन्ति कण्ठे करोति च ।

पीनसश्वासकासादौ पक्कमेव विशिष्यते ॥ ४३ ॥

Uncooked buttermilk mitigates kapha inside the alimentary canal but produces it in the throat; so in diseases like rhinitis, dyspnoea, cough etc., cooked buttermilk itself is best.

नैव तक्रं क्षते दद्यान्नोष्णकाले न दुर्बले ।

न मूर्च्छाभ्रमदाहेषु न रोगे रक्तपैत्तिके ॥ ४४ ॥

Buttermilk should not be advised to persons who are wounded, not during summer, not for the weak, not in fainting, giddiness and feeling of burning sensation and not in bleeding diseases.

न तक्रसेवी व्यथते कदाचिन्न तक्रदग्धाः प्रभवन्ति रोगाः ।

यथा सुराणाममृतं सुखाय तथा नराणां भुवि तक्रमाहुः ॥ ४५ ॥

He who habitually consumes buttermilk does not suffer from diseases any time, diseases burnt (cured) by buttermilk do not recur; just as amṛta (nectar) is for the good of the gods, so is buttermilk for men in this world.

Śadyūṣaṇa

मुद्गयूषं रसं तक्रं धान्यजीरकसंयुतम् ।

सैन्धवेनान्वितं दद्यात्षड्यूषणमितीरितम् ॥ ४६ ॥

Mudga yūṣa (soup of green gram), rasa (soup of meat) and takra (buttermilk) added with powder of dhāṇya, jīraka and saiṇdhava is called śadyūṣaṇa (this will be of benefit of patients of duodenal diseases).

Bhaṅgādi yoga

कर्षं गन्धकमर्द्धपारदमुभे कुर्याच्छुभां कज्जलीं

द्वयक्षं त्र्यूषणतश्च पञ्चलवणं सार्द्धञ्च कर्षं पृथक् ॥

भृष्टं हिङ्गु च जीरकद्वययुतं सर्वार्द्धभङ्गाऽन्वितं

खादेदृङ्गमितं प्रवृत्तिगदवांस्तक्रेण बिल्वेन वा ॥ ४७ ॥

One karṣa (10gms.) of gaṇḍhaka, half karṣa (5gms.) of pārada are macerated and made into kajjali, one akṣa (10gms.) each of tryūṣaṇa and one and half karṣa (15gms.) each of the pañca lavaṇa, fried hiṅgu, the two jīraka and bhaṅga

half of the total of all the above are put together and made into a nice powder. It should be consumed in the dose of one ṭaṅka (750mg.) either with takra (butter-milk) or decoction of bilva.

Jatīphalādi cūrṇa

जातीफललवङ्गैलापत्रत्वङ्नागकेशरैः ।
 कर्पूरचन्दनतिलत्वक्क्षीरीतगरामलैः ॥ ४८ ॥
 तालीसपिप्पलीपथ्यास्थूलजीरकचित्रकैः ।
 शुण्ठीविडङ्गमरिचैः समभागं विचूर्णितैः ॥ ४९ ॥
 यावन्त्येतानि सर्वाणि दद्याद्भङ्गाञ्च तावतीम् ।
 सर्वचूर्णसमं कृत्वा प्रदेया शुभ्रशर्करा ॥ ५० ॥
 कर्षमात्रमिदं खादेन्मधुना प्लावितं जनः ।
 नाशयेद् ग्रहणौ कासं क्षयकासमराचकम् ॥ ५१ ॥

Jātīphala, lavaṅga, elā, patra, tvak, nāgakesara, karpūra, caṇḍana, tila, tvak-kṣīrī, tagara, āmalaka, talisa, pippalī, pathyā, sthūla jiraka, citraka, śuṇṭhī, viḍaṅga and marica—all equal in quantity, are powdered nicely; to this, is added equal quantity of bhaṅga and clean sugar equal to the total of all, mixed well and preserved. Consumed in the dose of one karṣa (10gms.) mixed with honey it cures duodenal diseases, cough, consumption, tubercular cough, and loss of taste/appetite.

Citrakādi vaṭaka

चित्रकं पिप्पलीमूलं क्षारो लवणपञ्चकम् ।
 व्योषंहिङ्गवजमोदा च चव्यं चैकत्र चूर्णयेत् ॥ ५२ ॥
 वटिका मातुलुङ्गस्य रसैर्वा दाडिमस्य च ।
 कृता विपाचयत्यामं दीपयत्याशु चानलम् ॥ ५३ ॥

Citraka, pippalīmūla, kṣāra (yuavakṣāra) pañcalavaṇas (five salts) vyoṣa (trikaṭu), hiṅgu, ajamodā and cavya all are powdered, macerated in the juice of mātuluṅga or dāḍima and rolled into pills. This cooks the āma (undigested materials) and kindles the digestive fire.

श्रीफलशलाटुमज्जा नागरचूर्णेन मिश्रितः सगुडः ।
 ग्रहणीगदमत्युग्रं तक्रभुजा शीलितोजयति ॥ ५४ ॥

Marrow of tender śrīphala (bilva phala) added with powder of nāgara and guḍa and consumed cures, duodenal disease though severe, the patient partaking food with buttermilk only.

Notes—

Commentary clarifies that the quantity of guḍa should be double of all the three.

Vārtākā gutikā

चतुष्पलं सुधाकाण्डं त्रिपलं लवणत्रयम् ।
 वार्ताकोः कुडवं चार्कमूलाद्विल्वं तथाऽनलात् ॥ ५५ ॥
 दग्ध्वा द्रवेण वार्ताकोर्गुटिका भोजनान्तरे ।
 भुक्ता भुक्तं पचत्याशु नाशयेद् ग्रहणीगदम् ।
 कासं श्वासं तथाऽर्शांसि विसूचीञ्च हृदामयम् ॥ ५६ ॥

Four pala (160gms.) of stem of sudhā, three pala (120gms.) of the three lavaṇa (salts), one kuḍava (160gms.) of vārtāka, one bilva (40gms.) each of root of arka and anala (citraka)—all the above are burnt to ash and made into pills with the juice of vārtāka. This pill consumed after meal, digests the food quickly and cures duodenal diseases, cough, dyspnoea, haemorrhoids, visucī (gastro enteritis) and diseases of the heart.

मुस्तकातिविषाबिल्वकौटजं सूक्ष्मचूर्णितम् ।
 मधुना च समालीढं ग्रहणीं सर्वजां जयेत् ॥ ५७ ॥

Mūstaka, ativiṣā, bilva, kautaja (kuṭajabīja)—all powdered nicely and consumed with honey cures duodenal diseases of all kinds.

श्वेतो वा यदि वा रक्तः सुपक्वो ग्रहणीगदः ।
 गुडेनाधिकसर्जेन भक्षितेनाशु नश्यति ॥ ५८ ॥

Duodenal disease whether white or red (without blood in the faeces or with blood) and well ripe (chronic) gets cured by consuming more of sarjarasa (rala) added with guḍa (jaggery) (2 :1 part).

बिल्वाब्दशक्रयववालकमोचसिद्धमाजं पयः पिबति यो दिवसत्रयं ना ।
 सोऽतिप्रवृद्धचिरजं ग्रहणीविकारं सामं सशोणितमसाध्यमपि क्षिणोति ॥ ५९ ॥

He who consumes goat's milk boiled with bilva, abda (mustā) śakrayava (iṇḍrayava), vālaka and mocarasa for three days gets cured of duodenal disease which though greatly aggravated, chronic, associated with āma, and blood and even incurable.

Kalyāṇakaguda

प्रस्थत्रयं त्वामलकीरसस्य शुद्धस्य दत्त्वाऽर्द्धतुलां गुडस्य ।
 चूर्णीकृतैर्ग्रन्थिकजीरचव्यव्योषैः सकृष्णाहपुषाऽजमोदैः ॥ ६० ॥
 विडङ्गसिन्धुत्रिफलायवानीपाठाऽग्निधान्यैश्च पलप्रमाणैः ।
 दत्त्वा त्रिवृच्चूर्णपलानि चाष्टावष्टौ च तैलस्य पचेद्यथावत् ॥ ६१ ॥
 तं भक्षयेदक्षपलप्रमाणं यथेष्टचेष्टस्त्रिसुगन्धियुक्तम् ।
 अनेन सर्वे ग्रहणीविकाराः सश्वासकासस्वरभेदशो थाः ॥ ६२ ॥
 शाम्यन्ति चायं चिरमन्तरग्रेहृतस्य पुंस्त्वस्य च वृद्धिहेतुः ।
 स्त्रीणान्तु वन्ध्याऽऽमयनाशनः स्यात् कल्याणको नाम गुडः प्रसिद्धः ॥ ६३ ॥

तैले मनाक् त्रिवृद् भृष्टा त्रिफलायाः पलत्रयम् ।
सिद्धे निधेयमत्रैव गुडे कल्याणपूर्वके ॥ ६४ ॥

Half tula (2kg.) of pure guḍa is put into three prastha (1920ml.) of juice of āmalaka and allowed to boil; during boiling powder of one pala (40gms.) each of grañthika (pippalimūla) jīraka, cavya, yvoṣa, (trikaṭu) kṛṣṇa (pippalī) hapuṣa, ajamodā, viḍaṅga, saiñdhava, triphalā yavānī, pāṭhā, agni and dhāñyaka; eight pala (320 gms.) each of powder of trivṛt and tila taila are also added and cooked as to be suitable to prepare pills. This pill in the dose of one akṣa (10gms.) should be consumed along with powder of little quantities of powder of trisugañdhi (tvak, patra and elā) every day. By this all varieties of duodenal disorders, associated with dyspnoea, cough, change of voice, oedema, it kindles the digestive fire quickly, impotence in men, sterility in women it is popular by the name Kalyāṇaka guḍa.

Trivṛt and triphalā—three pala together fried slightly in oil may be added to kalyāṇaka guḍa after it is prepared.

Mahā kalyāṇaka guḍa

पिप्पली पिप्पलीमूलं चित्रकं गजपिप्पली ।
धान्यकञ्च विडङ्गानि यवानी मरिचानि च ॥ ६५ ॥
त्रिफला चाजमोदा च नीलिनी जीरकस्तथा ।
सैन्धवं रोमकञ्चापि सामुद्रं रुचकं बिडम् ॥ ६६ ॥
आरग्वधश्चत्वक्पत्रं सूक्ष्मैला चोपकुञ्चिका ।
शुण्ठी शक्रयवाश्चैव प्रत्येकं कर्षसम्मिताः ॥ ६७ ॥
मृद्वीकायाः पलान्यत्र चत्वारि कथितानि हि ।
त्रिवृतायाः पलान्यष्टौ गुडस्यार्द्धतुला तथा ॥ ६८ ॥
तिलतैलपलान्यष्टावामलक्या रसस्य तु ।
प्रस्थत्रयमिदं सर्वं शनैर्मृद्वग्निना पचेत् ॥ ६९ ॥
औदुम्बरं चामलकं बादरञ्च यथाबलम् ।
तावन्मात्रमिदं खादेद् भक्षयेद्वा यथाऽनलम् ॥ ७० ॥
निखिलान्ग्रहणीरोगान्प्रमेहांश्चैव विंशतिम् ।
उरोघातं प्रतिश्यायं दौर्बल्यं वह्निसंक्षयम् ॥ ७१ ॥
ज्वरानपि हरेत्सर्वान्कुर्यात्कान्तिं मतिं बलम् ।
पाण्डुरोगाञ्ज्वाल्हन्ति रक्तपित्तञ्च विड्ग्रहम् ॥ ७२ ॥
धातुक्षीणो वयःक्षीणः स्त्रीषु क्षीणः क्षयी च यः ।
तेभ्यो हितश्च वन्ध्यायै महाकल्याणको गुडः ॥ ७३ ॥

One karṣa (10gms.) each of pippalī, pippalimūla, citraka, gaja-pippalī, dhāñyaka, viḍaṅga, yavānī, marica, triphalā, ajamodā, nīlinī, jīraka, saiñdhava,

romaka, sāmudra, rucaka, biḍa, āragvadha; tvak, and patra āragvadha, sūkṣmailā, upakuñcikā, śuṇṭhī and śakrayava—are made into powder, four pala (160gms.) of mṛdvīkā (drakṣā) eight pala (320gms.) of trivṛt, half tula (2kg.) of guḍa, eight pala (320ml.) of tila taila and three prastha (1920ml.) of juice of āmalaka are all put together and cooked over mild fire. This confection may be consumed in the dose of the size of one udumbara, āmalaka (size of āmalaka fruit) or badara depending upon the strength of the body and of digestive fire. This cures all varieties of duodenal disorders, twenty kinds of diabetes, pain in the chest, nasal catarrh, debility, loss of digestive power, all varieties of fever, bestows lustre, wisdom and strength, cures anaemia, bleeding disease, constipation, loss of tissues, loss of age, exhaustion by sexual activities, consumption and women who are barren. This is popularly known as Mahākalyāṇaka guḍa.

Kūṣmāṇḍa kalyāṇaka guḍa

कूष्माण्डानां सुपक्वानां स्विन्नानां निष्कुलत्वचाम् ।
 सर्पिःप्रस्थं पलशतं ताम्रपात्रे शनैः पचेत् ॥ ७४ ॥
 पिप्पली पिप्पलीमूलं चित्रकं गजपिप्पली ।
 धान्यकानि विडङ्गानि नागरं मरिचानि च ॥ ७५ ॥
 त्रिफला चाजमोदा च कलिङ्गाजजिसैन्धवम् ।
 एकैकस्य पलञ्चैकं त्रिवृतोऽष्टौ पलानि च ॥ ७६ ॥
 तैलस्य च पलान्यष्टौ गुडात्पञ्चाशदेव तु ।
 आमलक्या रसस्यात्र प्रस्थत्रयमुदीरितम् ॥ ७७ ॥
 तावत्पाकं प्रकुर्वीत मृदुना वह्निना भिषक् ।
 यावद्दुर्गन्धिः प्रलेपः स्यात्तदैवमवतारतेत् ॥ ७८ ॥
 औदुम्बरं चामलकं बादरं वा यथाबलम् ।
 तावन्मात्रमिदं खादेद् भक्षयेद्वा यथाऽनलम् ॥ ७९ ॥
 अनेनैव विधानेन प्रयुक्तश्च दिने दिने ।
 निहन्ति ग्रहणीरोगान्कुष्ठानशोभगन्दरान् ॥ ८० ॥
 ज्वरमानाहहृद्रोगं गुल्मोदरविसूचिकाः ।
 कामलां पाण्डुरोगञ्च प्रमेहांश्चैव विंशतिम् ॥ ८१ ॥
 वातशोणितवीसर्पदंष्ट्रयक्ष्महलीमकान् ।
 वातपित्तकफान्सर्वान्दुष्टाञ्छुद्धान् समाचरेत् ॥ ८२ ॥
 व्याधिक्षीणा वयःक्षीणाः स्त्रीषुक्षीणाश्च ये नराः ।
 तेभ्यो हितो गुडोऽयं स्याद्वन्ध्यानामपि पुत्रदः ॥
 वृष्यो बल्यो बृंहणश्च वयसः स्थापनं तथा ॥ ८३ ॥

Well ripe kūṣmāṇḍa phala is brought, its skin (bark) removed, cut into pieces, put into a copper vessel and cooked adding three prastha (1920ml.) of

ghee, powder of one pala (40gms.) each of pippalī, pippalīmūla, citraka gajapippalī, dhāñyaka, viḍaṅga, nāgara, marica, triphalā, ajamodā, kaliṅgakā (iṇdrayava) ajājī and saiṇdhava; eight pala (320gms.) of trivṛt, eight pala (320ml.) of tila and fifty pala (2000gms.) of guḍa and three prastha (1920ml.) of juice of āmalaka—are all added and cooked over mild fire, when the mass begins to adhere to the laddle, the vessel is taken out of the oven.

This confection can be consumed in the size of an udumbara, āmalaka or badara fruit according to his strength and of his digestive power. Consumed daily in this manner it cures duodenal diseases, leprosy (and other skin diseases), fistula of the rectum, fever, flatulence, heart diseases, abdominal tumor, enlargement of the abdomen, gastro enteritis, jaundice, abdominal tumor, enlargement of the abdomen, anaemia, twenty kinds of diabetes, gout, visarpa (erysepelas) dadru (eczema) tuberculosis, halīmaka (chlorosis), all diseases arising from aggravation of vāta, pitta and kapha; it is beneficial to those emaciated from diseases, old age, and excess of sexual activities; it bestows children to the barren women, it is aphrodisiac, gives strength, stoutness and retards ageing.

Bilva taila described in atīsāra chapter is useful in this disease also.

*Thus ends chapter Four in Madhyakhaṇḍa of Bhāvaṇḍaśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*

Thus ends Part-I in Madhya Khaṇḍa.



Part-II

Chapter-5

पञ्चमोऽर्शोऽधिकारः

Arśodhikāra—Haemorrhoids/piles—diagnosis and treatment

Arśas bheda-Kinds

पृथग्दोषैः समस्तैश्च शोणितात्सहजानि च ।

अर्शांसि षट् प्रकाराणि विद्याद् गुद्वलित्रये ॥ १ ॥

Arśas (piles) is of six kinds, viz.—one arising from each doṣa separately, one from the combination of all the three doṣas, one from śoṇita (blood) and one as sahaja (congenital). These develop in the three folds of the rectum/anus.

Notes—

Bhāvamiśra in his commentary on this verse states that the total length of the three guda valis (rectal folds) is four and half aṅgula (19.7cm./20cm.) and gives their names as pravāhaṇī, visarjṇī and samvaraṇī from above downwards; at the lower end is gudoṣṭha (anal lip) which is half aṅgula (0.5cm.); above it is the first fold (samvaraṇī) of one aṅgula (1.8cm.); above it are the second (visarjani) and the third (pravāhaṇī) folds one and half aṅgula (2.1cm.) each; piles may develop in any of these folds.

Vātaja arśas

Arśas nidāna—causes of piles

कषायकटुतिक्तानि रूक्षशीतलघूनि च ।

प्रमिताल्पाशनं तीक्ष्णं मद्यं मैथुनसेवनम् ॥ २ ॥

लङ्घनं देशकालौ च शीतौ व्यायामकर्म च ।

शोको वातातपस्पर्शो हेतुर्वातार्शसां ततः ॥ ३ ॥

Consuming foods which are astringent, pungent, and bitter, dry, cold and light, eating less quantity, drinking strong wines, indulging too much of copulation, fasting, residing in cold regions, cold season, excess of exercise, physical work grief, exposure to breeze and sunlight, are the causes for vātaja arśas.

Pittaja arśas

कट्वम्ललवणोष्णानि व्यायामाग्न्यातपप्रभाः ।

देशकालावशिशिरौ क्रोधो मद्यमसूयनम् ॥ ४ ॥

विदाहि तीक्ष्णमुष्णञ्च सर्वं पानान्नभोजनम्।
पित्तोल्बणानां विज्ञेयः प्रकोपे हेतुर्शसाम् ॥ ५ ॥

Partaking foods which are pungent, sour, salty and hot in potency, too much of exercise, exposure to fire and sun, residing in hot regions, hot seasons, anger, drinking wine, harbouring jealousy, foods and drinks which cause burning sensation inside during digestion, are to be understood as the causes for pittaja arśas.

Kaphaja arśas

मधुरस्निग्धशीतानि लवणाम्लगुरूणि च।
अव्यायामदिवास्वप्नशय्याऽऽसनमुखे रतिः ॥ ६ ॥
प्राग्वातसेवाशीतौ च देशकालावचिन्तनम्।
श्लैष्मिकाणां समुद्दिष्टमेतत्कारणमर्शसाम् ॥ ७ ॥

Indulgence in foods which are sweet, unctuous, cold, salty, sour, hard for digestion, not doing any physical activity, sleeping during day, enjoying pleasure of soft seat, bed and other comforts, exposure to eastern breeze, cold breeze, cold regions, cold seasons, not thinking of anything—these are the causes for kaphaja arśas.

हेतुलक्षणसंसर्गाद्विद्याद् द्वन्द्वोल्बणानि च।
सर्वो हेतुस्त्रिदोषाणां सहजैर्लक्षणं समम् ॥ ८ ॥

Indulgence in factor which cause aggravation of two and three doṣās together are the causes for production of arśas of two doṣa origin and three doṣa origin, and the same are the causes for sahaja arśas (congenital) also.

Samprāpti—pathogenesis

विष्टम्भोऽन्नस्य दौर्बल्यं कुक्षेराटोप एव च।
काश्यमुद्गारबाहुल्यं सक्थिसादोऽल्पविदकता ॥ ९ ॥
ग्रहणीदोषपाण्ड्वर्त्तिप्रशङ्का चोदरस्य च।
पूर्वरूपं विनिर्दिष्टमर्शसामभिवृद्धये ॥ १० ॥
दोषास्त्वङ्मांसमेदांसि सन्दूष्य विविधाकृतीन्।
मासाङ्कुरानपानादौ कुर्वन्त्यर्शासिताञ्जगुः ॥ ११ ॥

(Aggravated) doṣās causing vitiation in the tvak (skin), māmsa (muscle) and medas (fat) give rise to production of māmsāṅkura (sprouts of muscles) of different shapes in the rectum etc., which are known as arśas (piles).

Notes—

Arśas may also develop at other places such as penis, vagina, nose, skin etc, but in these growths are also called as arsas of those places in Āyurveda terminology but nowadays called as warts, cysts, polyps etc. of those places.

Vātaja arśas lakṣaṇa—symptoms of arśas of vāta origin

गुदाङ्कुराबह्वनिलाः शुष्काश्चिमिचितान्विताः ।
 म्लानाः श्यावारुणाः स्तब्धा विशदाः परुषाः खराः ॥ १२ ॥
 मिथो विसदृशा वक्रास्तीक्ष्णा विस्फुटिताननाः ।
 बिम्बीकर्कन्धुखर्जूरककोटीफलसन्निभाः ।
 केचित्त्वद्मम्बपुष्पाभाः केचित्सिद्धान्तकोपमाः ।
 शिरःपार्श्वसिकटयूरुवङ्क्षणाभ्यधिकव्यथाः ॥ १४ ॥
 क्षवथूद्गारविष्टम्बहृद्रोगारोचकप्रदाः ।
 कासश्चासाग्निवैषम्यकर्णनादभ्रमावहाः ॥ १५ ॥
 तैरात्तो ग्रथितं स्तोकं सशब्दं सप्रवाहिकम् ।
 रुक्फेनपिच्छाऽनुगतं विड्बद्धमुपवेश्यते ॥ १६ ॥
 कृष्णत्वङ्नखविण्मूत्रनेत्रवक्त्रश्च जायते ।
 गुल्मप्लीहोदराष्टीलासम्भवस्तत एव च ॥ १७ ॥

Pile masses are multiple, dry (non-exudative) with itching sensation, dull, blackish red, static (hard) visid (non-slimy) paruṣa (coarse) khara (rough) each one separate, curved, mouth cracked, resembles fruit of bimbī, karkaṇḍhu, kharjūra and karkoṭī, or flowers of kadamba or siddhārthaka; the patient has severe pain in the head, flanks, shoulders, waist, thighs, groin, sneezing, belching, constipation pain in the (region of the) heart and loss of taste/appetite, there may be cough, dyspnoea, digestive disorders, noise in the ears, giddiness, patient eliminates hard masses of faeces with pain and after straining accompanied with pain, froth, mucus etc., his skin, nails, faeces, urine, eyes, mouth etc. become blackish; there is possibility of abdominal tumour, enlargement of spleen, of the abdomen and of the prostate developing.

Pittaja arśas—symptoms of arśas of pitta origin

पित्तोत्तरा नीलमुखारक्तपीतासितप्रभाः ।
 तन्वस्त्रस्त्राविणो विस्त्रास्तनवो मृदवः श्लथाः ॥ १८ ॥
 शुकजिह्वायकृत्खण्डजलौकोवक्त्रसन्निभाः ।
 दाहपाकज्वरस्वेदतृणमूर्च्छाऽरतिमोहदाः ॥ १९ ॥
 सोष्माणो द्रवनीलोष्णपीतरक्तामवर्चसः ।
 यवमध्या हरितीतहारिद्रत्वङ्नखादयः ॥ २० ॥

Pile mass has blue tip and red, yellow or black colour, exudes thin blood, of bad smell, thin soft and flabby resemble the tongue of a parrot, piece of liver, mouth of a leech (all are blue black in colour), the patient has burning sensation, ulceration, fever, perspiration, thirst, fainting, restlessness and delusions; he

eliminates faeces which is warm liquid, blue yellow or red in colour, is āma (un-cooked) his nails eyes, skin, urine etc. become green, yellow or turmeric in colour; these are the symptoms of arśas of kapha origin.

Raktārśas lakṣaṇa—symptoms of arśas of rakta (blood origin)

रक्तोल्बणा गुदे कीलाः पित्ताकृतिसमन्विताः ।
 वटप्ररोहसदृशा गुञ्जाविद्रुमसन्निभाः ॥ २१ ॥
 तेऽत्यर्थं दुष्टमुष्णं च गाढविट्कप्रपीडिताः ।
 स्रवन्ति सहसा रक्तं तस्य चातिप्रवृत्तितः ॥ २२ ॥
 भेकाभः पीड्यते दुःखैः शोणितक्षयसम्भवः ।
 हीनवर्णबलोत्साहो हतौजाः कलुषेन्द्रियः ॥ २३ ॥
 विट् श्यावं कठिनं रूक्षमधोवायुर्न वर्तते ।
 तनु चारुणवर्णं च फेनिलं चासृगर्शसाम् ॥ २४ ॥
 कट्यूरुगुदशूलञ्च दौर्बल्यं यदि चाधिकम् ।
 तत्रानुबन्धो वातस्य हेतुर्यदि च रूक्षणम् ॥ २५ ॥
 शिथिलं श्वेतपीतं च विट् स्निग्धं गुरु शीतलम् ।
 यद्यर्शसां घनं चासृक् तन्तुमत्पाण्डुपिच्छिलम् ॥ २६ ॥
 गुदं सपिच्छं स्तिमितं गुरु स्निग्धं च कारणम् ।
 श्लेष्मानुबन्धो विज्ञेयस्तत्र रक्तार्शसां बुधैः ॥ २७ ॥

Pile masses arising from aggravation of rakta (blood) will be similar to that of pittaja arśas, the pile resemble the sprout of vaṭa, guñjā and vidrūma, squeezed by hard faeces these masses exude large quantity of bad warm blood suddenly, by such frequent bleeding the patient develops the colour of a frog (brown, green) due to loss of blood, suffers from loss of complexion, strength, enthusiasm, vigour, and power of sense organs, the faeces is black, hard, dry, without the expulsion of flatus, the blood is thin, pale red and frothy; when pain in the waist, thighs, and rectum, debility are more than association of vata (as secondary doṣa) is to be inferred, when the faeces is not well formed, is whitish yellow, unctous, heavy and cold, when thick, thread like, yellowish white, slimy blood exudes from the pile, mass, rectum is slimy static, heavy, and unctous, then kapha is to be understood as the secondary doṣa.

Kaphaja arśas—symptoms of arśas of kapha origin

श्लेष्मोल्बणा महामूला घना मन्दरुजः सिताः ।
 उत्सन्नोपचिताः स्निग्धाः स्तब्धवृत्तगुरुस्थिराः ॥ २८ ॥
 पिच्छिलाः स्तिमिताः श्लक्षणाः कण्ड्वाढ्याः स्पर्शनप्रियाः ।
 करीरपनसास्थ्याभास्तथा गोस्तनसन्निभाः ॥ २९ ॥

वङ्क्षणाहिनः पायुबस्तिनाभिविकर्षिणः ।
 सकासश्वासहृल्लासप्रसेकारुचिपीनसाः ॥ ३० ॥
 मेहकृच्छ्रशिरोजाड्यशिशिरज्वरकारिणः ।
 क्लैब्याग्रिमार्दवच्छर्दिरामप्रायविकारदाः ॥ ३१ ॥
 वसाभसकफप्राज्यपुरीषाः सप्रवाहिकाः ।
 न स्रवन्ति न भिद्यन्ते पाण्डुस्निग्धत्वगादयः ॥ ३२ ॥

In Kaphaja arśas the pile mass is deep rooted, thick has less pain, white colour, bulging, well grown, unctous (greasy), static, round, heavy and immovable, slimy, static, slippery, greatly itching, desirous of touch, resemble karīra, seed of panasa fruit, cow's nipple, it gives rise to enlargement of the groin, feeling of pulling down the rectum, bladder, and umbilicus, it is associated with cough, dyspnoea, nausea, excess of salivation, loss of taste and nasal catarrh, diabetes, dysuria, urinary calculi, fever with regors, impotence, poor digestive power, vomiting and disorders of āma predominance, the faeces resembles muscle fat kapha mixed accompanied with pravahika (dysentery), the skin does not exude any thing, nor get cracked, it becomes yellowish white and others (nails, urine, eyes etc.) are also white and unctous.

हेतुलक्षणसंसर्गाद्विद्याद् द्वन्द्वाल्बणानि च ॥ ३३ ॥
 सर्वैः सर्वात्मकान्याहुर्लक्षणैः सहजानि च ॥ ३४ ॥

Presence of symptoms of two doṣās and of three doṣās will be found in arśas arising from aggravation of combination of two and three dosas respectively. So also in sahaja arśas (congenital piles).

Some other texts have said

अर्शासि सहजातानि दारुणानि भवन्ति हि ।
 दुर्दर्शनानि पाण्डूनि परुषाण्यरुणानि च ॥ ३५ ॥
 अन्तर्मुखाणि तैरार्तः क्षीणः क्षीणस्वरो भवेत् ।
 क्षीणानलः क्षीणरेताः शिरासन्ततविग्रहः ॥
 अल्पप्रजः क्रोधशीलो भग्नकांस्यस्वनान्वितः ।
 शिरोदृक्कर्णनासासु रोगो हल्लेपसेकवान् ॥ ३६ ॥

Sahaja arśas is dreadful, difficult to see (inspect) are yellowish white, light red in colour, rough (coarse) and opening inwards. The person suffering from this will be emaciated with low voice, decreased digestive power, and vigour, has prominent veins all over the body, he has few children, angry mood, broken voice, pain (or discomfort) in the head, eyes, ears and nose, feeling of coating of thick kapha on the heart and more of salivation; these are symptoms of sahaja arśas (congenital piles).

Sādhyāsādhyatā—prognosis

बाह्यायां तु वलौ जातान्येकदोषोल्बणानि च ।
 अर्शासि सुखसाध्यानि न चिरोत्पतितानि च ॥ ३७ ॥
 द्वन्द्वजानि द्वितीयायां वलौ यान्याश्रितानि च ।
 कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च ॥ ३८ ॥
 सहजानि त्रिदोषाणि यानि चाभ्यन्तरा वलिम् ।
 जायन्तेऽर्शासि संश्रित्य तान्यसाध्यानि निर्दिशेत् ॥ ३९ ॥
 शेषत्वादायुषस्तानि चतुष्पादसमन्वये ।
 याप्यन्ते दीप्तकायाग्रेः प्रत्याख्ययान्यतोऽन्यथा ॥ ४० ॥

Arśas born in the external fold (samvariṇī) from aggravation of any one doṣa and not of long duration is curable; that born in the second vali (visarjini) that from any two doṣās, and of more than one year duration is curable with difficulty; sahaja arśas, that born from all the three doṣas and that located in inner most fold (pravāhiṇī) are incurable. In persons who have long life and when all the four limbs of treatment are ideal and in patients who have strong power of digestive fire, arsas is yāpya (controllable but persists till death) while on the contrary it is impossible to cure.

हस्ते पादे मुखे नाभ्यां गुदे वृषणयोस्तथा ।
 शोथो हृत्पार्श्वशूलं च यस्यासाध्योऽर्शसो हि सः ॥ ४१ ॥
 हृत्पार्श्वशूलं संमोहश्छर्दिर्ङ्गस्य रुग्ञ्वरः ।
 तृष्णा गुदाऽऽस्यपाकश्च निहन्युर्गुदजातुरम् ॥ ४२ ॥
 तृष्णाऽरोचकशूलार्त्तमतिप्रस्रुतशोणितम् ।
 शोथातीसारसंयुक्तमर्शासि क्षपयन्ति हि ॥ ४३ ॥

Appearance of swelling in the hands, feet, face, imbilicus, anus and scrotum, pain in the heart and flanks, also indicate impossibility of cure.

Pain in the heart and flanks, delusion (unconsciousness) vomitings, body aches, fever, thirst, ulceration of the rectum and mouth—are going to kill the patient of arśas. Thirst, loss of taste, pain in the abdomen, too much of bleeding, oedema, and diarrhoea, these are going to kill the patient.

Anyā arśas—at other places

मेढ्रादिष्वपि वक्ष्यन्ते यथास्वं नाभिजानि च ।
 गण्डूपदास्यरूपाणि पिच्छिलानि मृदूनि च ॥ ४४ ॥
 व्यानो गृहीत्वा श्लेष्माणं करोत्यर्शस्त्वचो बहिः ।
 कीलोपमं स्थिरखरं चर्मकीलं तु तद्विदुः ॥ ४५ ॥
 वातेन तोदपारुष्यं पित्तादतिसरक्तता ।
 श्लेष्मणा स्निग्धता तस्य ग्रथितत्वं सवर्णता ॥ ४६ ॥

Arśas develops also at the penis, imbilicus, etc.; resembling the earthworm, slimy and soft.

Vyāna vāta solidifying the kapha, produces arśas on the skin externally, resembling a peg/nail. This is called as Carmakīla; when associated with vāta it has pricking pain and roughness, with pitta it has too much of blood in it, and with kapha it is unctous (greasy/fatty) knotty and has the same colour as of the skin.

Arśas sāmānya cikitsā—general line of treatment of piles

यद्वातस्यानुलोम्याय यदग्निबलवृद्धये ।
अन्नपानौषधं सर्वं तत्सेव्यं नित्यमर्शसैः ॥ ४७ ॥

All such foods, drinks and medicines which help the downward movement of vāta and which augment the strength of the digestive fire should be used by the patient of piles daily.

शालिषष्टिकगोधूमयवान्नानि घृतैः सह ।
अजाक्षीरेण वा निम्बपटोलानां रसेन वा ॥ ४८ ॥
वार्त्ताकुमूलजैः कन्दै रसैर्मांसरसेन वा ।
जीवन्युपोदिकाशाकैस्तण्डुलीयकवास्तुकैः ॥ ४९ ॥
अन्यैश्च सृष्टविण्मूत्रमरुद्धिर्वह्निदीपनैः ।
अर्शांसि भिन्नवर्चांसि हन्याद्वातातिसारवत् ॥ ५० ॥
सतक्रं लवणं दद्याद्वातवर्चोऽनुलोमनम् ।
न प्ररोहन्ति गुदजाः पुनस्तक्रसमाहताः ॥ ५१ ॥
तक्राभ्यासोऽर्शसैः कार्यो बलवर्णाग्निवृद्धये ।
स्रोतःसु तक्रशुद्धेषु सम्यक् सरति तद्रसः ॥ ५२ ॥
तेन पुष्टिस्तथा तुष्टिर्बलं वर्णश्च जायते ।
वातश्लेष्मविकाराणां शतञ्च विनिवर्त्तते ॥ ५३ ॥

Rice, ṣaṣṭika, rice, wheat, barley, well boiled should be consumed added with ghee, along with either goat's milk or soup of nimba or paṭola or juice (soup) of root or rhizome of vārtāku or soup of meat, green leafy vegetables like jīvañtī, upodikā, taṇḍulīyaka, vāstūka (all well cooked) or others which help easy elimination of faeces, urine, flatus and kindle digestive fire. If the faeces are not well formed and expelled out often, the patient should be treated like a patient of diarrhoea of vāta origin. He should be given takra (buttermilk) added with salt which helps easy elimination of flatus and faeces. Piles which is cured by the use of takra (buttermilk) will not grow again.

Habitual use of takra should be cultivated by patients of piles which promotes strength, complexion and digestive power; srotas (channels in cells) purified by takra helps easy movement of rasa, by which there is nourishment, con-

tentment, good complexion and hundreds of diseases arising from vāta and śleṣma will also disappear.

Karañjādi cūrṇa

चिरबिल्वाग्निसिन्धूत्थनागरेन्द्रयवारलु ।
तक्रेण पिबतोऽर्शासि निपतत्यसृजा सह ॥ ५४ ॥

Powder of cirabilva, agni, siṇdhūttha, nāgara, iṇdrayava and aralu-consumed along with buttermilk all makes kinds of piles including the raktaja kind to fall off.

Rajanī lepa

लेपं रजनिचूर्णेन सुधादुग्धयुतेन च ।
अशोरोगनिवृत्त्यर्थं कारयेत्तु चिकित्सकः ॥ ५५ ॥

Powder of rajanī (haridrā) mixed with sudhā dugdha (milky sap of snuhī) should be applied to the pile mass by the physician for its cure.

पिप्पली सैन्धवं कुष्ठं शिरीषस्य फलं तथा ।
सुधादुग्धार्कदुग्धं वा लेपोऽयं गुदजान्हरेत् ॥ ५६ ॥

Powder of pippalī, saiṇdhava, kuṣṭha, fruit of śīriṣa all macerated with milky sap of either sudhā (snuhī) or arka and applied on the pile masses cures them.

हरिद्राजालिनीचूर्णं कटुतैलसमन्वितम् ।
एष लेपो वरः प्रोक्तो ह्यर्शसामन्तकारकः ॥ ५७ ॥

Powder of haridrā and jālinī, mixed with kaṭu taila (mustard oil) and applied on the pile mass is best to cure them.

असितानां तिलानान्तु पलं शीतजलेन च ।
खादतोऽर्शासिशाम्यन्ति दृढा दन्ता भवन्ति च ॥ ५८ ॥

Consuming one pala (40gms.) of black tila seeds daily, followed by drinking cold water relieves piles and also makes the teeth firm.

शस्त्रैर्वाऽथ जलौकोभिः प्रोच्छूनकठिनार्शसः ।
शोणितं सञ्चितं दृष्ट्वा हरेत्प्राज्ञः पुनः पुनः ॥ ५९ ॥

Hard, protruding pile mass blood filled should be drained out of its accumulation by the use of either sharp instrument (incising) or leeches (sucking by leeches) repeatedly.

Bṛhat kāsīsādi taila

कासीसं सैन्धवं कृष्णं शुण्ठी कुष्ठञ्च लाङ्गली ।
शिलाभिदश्वमारश्च दन्तीजन्तुघ्नचित्रकम् ॥ ६० ॥

तालकं कुनटी स्वर्णक्षीरी चैतैः पचेद्विषक् ।
 तैलं स्नुहार्कपयसा गवां मूत्रं चतुर्गुणम् ॥ ६१ ॥
 एतदभ्यङ्गतोऽर्शासि क्षारेणैव पतन्ति हि ।
 क्षारकर्मकरं ह्येतन्न च सन्दूषयेद्वलिम् ॥ ६२ ॥

Medicated oil is prepared by using kāsisa, saiṇdhava, kṛṣṇa, śuṇṭhī, kuṣṭha, lāṅgalī, śilābhid (pāśāṇabheda), aśvamāra, dañtī, jañtughna, citraka, tālaka, kunaṭī and svarṇakṣīrī (cok)—all equal quantity is mixed with taila (tila taila) (one part) milky sap of snuhī, and arka, and gomūtra (each four parts) are all cooked together. By anointing this oil, on the pile masses, they fall off by its caustic property. It does not cause harm to the folds of the rectum.

Samaśarkara cūrṇa

शुण्ठीकणामरिचनागदलत्वगेलं चूर्णीकृतं क्रमविवर्द्धितमूर्ध्वमन्यात् ।
 खादेदिदं समसितं गुदजाग्रिमान्द्यगुल्मारुचिश्चसनकण्ठहृदामयेषु ॥ ६३ ॥

Śuṇṭhī, kaṇā, marica, nāgadala (nāgakesara) tvak and elā (sūksmailā) each preceding taken double the quantity of its succeeding, commencing from the last one (ela-1 part, tvak-2 parts, nagakesara-4parts, marica8 parts, kanā-16 parts and sunthi-32 parts) all are powdered nicely and mixed with sugar equal to the total quantity of the powder. This powder consumed daily cures piles, weakness of digestion, abdominal tumour, loss of taste, dyspnoea, diseases of the throat and heart.

Vijayā cūrṇa

त्रिकत्रयं वचा हिङ्गु पाठाक्षारौ निशाद्वयम् ।
 चव्यतिक्ताकलिङ्गानि शक्राह्वा लवणानि च ॥ ६४ ॥
 ग्रन्थिबिल्वाजमोदाश्च गणोऽष्टाविंशतिर्मतः ।
 एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ॥ ६५ ॥
 चूर्णं विडालपदकं पिबेदुष्णेन वारिणा ।
 एरण्डतैलयुक्तं वा लिह्याच्चूर्णमिदं नरः ॥ ६६ ॥
 हन्यादर्शासि सर्वाणि श्वासशोषभगन्दरान् ।
 हृच्छूलं पार्श्वशूलञ्च वातगुल्मं तथोदरम् ॥ ६७ ॥
 हिक्कां कासं प्रमेहांश्च पाण्डुरोगं सकामलम् ।
 आमवातमुदावर्तमन्त्रवृद्धिं गुदक्रिमीन् ॥ ६८ ॥
 अन्ये च ग्रहणीदोषा भिषग्भिर्ये प्रकीर्तिताः ।
 विजयो नाम चूर्णोऽयं तान्सर्वानाशु नाशयेत् ॥ ६९ ॥
 महाज्वरोपसृष्टानां भूतोपहतचेतसाम् ।
 अप्रजानाञ्च नारीणां हितमेतद्धि भेषजम् ॥ ७० ॥

Trika traya (three triads viz.—triphalā, trikaṭu and trijātaka) vacā, hiṅgu, pāṭhā, the two kṣāra (yavakṣāra, sarjikṣāra) two niśā, cavya, tiktā, kaliṅga, śakrāhvā (iṅdrayava) pañcalavaṇa, grañthika, bilva, ajamodā—these twenty eight drugs all equal in quantity are made into a fine powder. This should be consumed (daily) in the dose of one biḍāla padaka (karśa-10gms.) along with water or licked mixed with eraṇḍa taila (castor oil). This Vijayā cūrṇa, by name, cures, all a varieties of piles and also dyspnoea, consumption, rectal fistula, pain in the heart, flanks, abdominal tumour, of vāta origin, enlargement of the abdomen, hiccup, cough, diabetes, anaemia, jaundice, rheumatism, upward movement inside the abdomen, hernia, worms in the rectum, duodenal diseases, it is beneficial even to those suffering from severe forms in fevers, possession by evil spirits and barren women.

Laghu sūraṇamodaka

मरिचमहौषधचित्रकसूरणभागा यथोत्तरं द्विगुणाः ।
 सर्वसमो गुडभागः सेव्योऽयं मोदकः प्रसिद्धफलः ॥ ७१ ॥
 ज्वलनं ज्वलयति जाठरमुन्मूलयतीह शूलगुल्मगदान् ।
 निःशेषयति श्लीपदमर्शांसि विनाशयत्याशु ॥ ७२ ॥

Marica, mahauśadha, citraka and sūraṇa—each succeeding one taken in double the quantity of its preceding added with guḍa (jaggery) equal to the total of the drugs—all mixed well and made into modaka (large sized pills). Consumed daily it kindles the digestive fire, relieves pain in the abdomen, tumours of the abdomen, filarisis and cures piles quickly.

Brhat sūraṇa modaka

षोडश सूरणभागा वह्नेरष्टौ महौषधस्यातः ।
 अर्द्धेन भागयुक्तिर्मरिचस्य ततोऽपि चार्द्धेन ॥ ७३ ॥
 त्रिफला कणा समूला तालीसारुष्करकृमिघ्नानाम् ।
 भागा महौषधसमा दहनांशा तालमूलीच ॥ ७४ ॥
 भागाः शूरणतुल्या दातव्या वृद्धदारकस्यापि ।
 भृङ्गैले मरिचांशो सर्वाण्येकत्र कारयेच्चूर्णम् ॥ ७५ ॥
 द्विगुणेन गुडेन युतः सेव्योऽयं मोदकः प्रकामधनैः ।
 गुरुघृष्यभोजनरतैरितरेषूपद्रवं कुर्यात् ॥ ७६ ॥
 भस्मकमनेन जनितं पूर्वमगस्त्यस्य योगराजेन ।
 भीमस्य मारुतेरपि महाशनौ तेन तौ यातौ ॥ ७७ ॥
 अग्निबलवर्णहेतुर्न केवलं शूरणो महावीर्यः ।
 हन्ता शस्त्रक्षारानलैर्विनाऽप्यर्शसामेषः ॥ ७८ ॥

श्वयथुश्लेष्मपदमदहद् ग्रहणीं च कफानिलोद्धृताम् ।
 नाशयति वलीपलितं मेधांकुरुते जराञ्जहरेत् ॥ ७९ ॥
 हिक्कां कासं श्वासं च राजरोगं प्रमेहांश्च ।
 प्लीहानं च तथोग्रं हन्त्याशु रसायनं पुंसाम् ॥ ८० ॥

Sūraṇa—sixteen parts, vahni (citraka)—eight parts, mahauṣadha—four parts, marica—two parts, triphalā, kaṇā, kaṇamūla, tālisa, āruṣkara and krimi-ghna—all together equal to the quantity of mahauṣadha, tālamūlī (kṛṣṇa musalī kaṇḍa) equal to the quantity of dahana (citraka), vṛddhadāru—equal to the quantity of sūraṇa, bhṛṅga (teja patra), elā, equal to the quantity of marica—all these are converted into a nice powder and preserved. This should be consumed in suitable doses mixed with double the quantity of guḍa (jaggery) made into big bolus. This is suited for those who eat foods which are difficult for digestion, fatty and aphrodisiac and more in quantity frequently. In other (ordinary) persons it produces many complications, such as bhasmaka which was born long ago by this itself, and by which both sage Agastya and Bhima son of Marut (vāyu) had become voracious eaters. Sūraṇa is a very potent drug, it not only bestows power of digestion, strength colour and complexion. It destroys piles without use of instruments (surgery) alkali (cautery) and fire (cautery) it also cures dropsy, filariasis, intoxication, duodenal diseases of kapha and vāta origin, wrinkles of the skin, grey hairs, increases intelligence wards of oldage, cures quickly hiccup, cough, dyspnoea, consumption, diabetes, and diseases of the spleen, and is a rejuvenator also.

Bāhusāla guḍa

त्रिवृत्तेजोवती दन्ती श्वदंष्ट्रा चित्रकं शटी ।
 गवाक्षी मुस्तविश्वाह्वविडङ्गानि हरीतकी ॥ ८१ ॥
 पलोन्मितानि चैतानि पलान्यष्टावरुष्करात् ।
 वृद्धदारात् पलान्यष्टौ शूरणस्य तु षोडश ॥ ८२ ॥
 जलद्रोणद्वये क्वाथ्यं चतुर्भागावशेषितम् ।
 पूतन्तु तं रसं भूयः क्वाथ्येभ्यस्त्रिगुणं गुडम् ॥ ८३ ॥
 मेलयित्वा पचेत्तावद्यावद्दर्वीप्रलेपनम् ।
 अवतार्य ततः पश्चाच्चूर्णानीमानि दापयेत् ॥ ८४ ॥
 त्रिवृत्तेजोवतीकन्दचित्रकान्द्विपलांशिकान् ।
 एलात्वङ्मारिचं चापि नागाह्वञ्चापि षट्पलम् ॥ ८५ ॥
 द्वात्रिंशच्च पलान्यत्र चूर्णयित्वा निधापयेत् ।
 ततो मात्रां प्रयुञ्जीत जीर्णे क्षीररसाशिनः ॥ ८६ ॥
 हन्यादर्शांसि सर्वाणि तथा सर्वोदराण्यपि ।
 गुल्मानपि प्रमेहांश्च पाण्डुरोगं हलीमकम् ॥ ८७ ॥

दीपयेदनलं मन्दं यक्ष्माणं चापकर्षति ।
 आढ्यवाते प्रतिश्याये पीनसे च हितो मतः ॥ ८८ ॥
 भवन्त्यनेन पुरुषाः शतं वर्षाण्यनामयाः ।
 दीर्घायुषः प्रजनना वलीपलितवर्जिताः ॥ ८९ ॥
 गुडः श्रीबाहुशालोऽयं रसायनवरो मतः ।
 दुर्नामान्तकरो ह्येष दृष्टो वारसहस्रशः ॥ ९० ॥

Trivṛt, tejavatī, dañtī, śvadamṣṭrā, citraka, śaṭhī, gavakṣī, mustā, viśvāhvā, viḍaṅga and haritakī—each one pala (40gms.), āruṣkara and vṛddhadāru each eight pala (320gms.) and sūraṇa kaṇḍa 16 pala (640gms.) are all boiled together in two droṇa (20.42kg.) of water, decoction reduced to one—fourth quantity and filtered; next guḍa (jaggery) three time the quantity of the decoction is also added, mixed well and cooked again till the mass begins to adhere to the laddle. Then it is taken out of the oven and a mixture of fine powder of two pala (80gms.) each of trivṛt, tejavatī, kaṇḍa (sūraṇa) and citraka, six pala (240gms.) each of elā, tvak, marica, and nāgakesara, thirtytwo pala—all together is also added and preserved. It is consumed in suitable dose daily; after its digestion the person should take meals along with milk and meat soup. It cures all varieties of piles and all kinds of abdominal enlargements, tumors of the abdomen, diabetes, anaemia, halimaka (chlorosis) kindle the weak digestive power, cures consumption, loss of control of the thighs, nasal catarrh, rhinitis; by its use persons can live for hundred years free of diseases, free of wrinkles of the skin, grey hairs and with many children. This Sribahuśāla guḍa is a best rejuvenator; that it is an efficient medicine to cure piles has been observed thousands of times.

Guḍapāka parīkṣā

यावद्दर्वीप्रलेपः स्याद् गुडो वा तन्तुमान् भवेत् ।
 तोयपूर्णं यदा पात्रे क्षिप्तो न प्लवते गुडः ॥ ९१ ॥
 क्षिप्तस्तु निश्चलस्तिष्ठेत्पतितस्तु न शीर्यति ।
 एष पाकः समस्तानां गुडानां परिकीर्तितः ॥ ९२ ॥

During cooking of guḍa when the mass in the cooking vessel begins to adhere to the laddle, or when guḍa assumes thready shape/when a small quantity is put on water held in another vessel, the mass does not float, (but sinks), when put on the ground it stays firm and when dropped from a height it does not split—then that is to be taken as the correct stage/kind of pāka (proper cooking) in all cases.

Mātrā—dose of guḍapāka

सार्द्धं पलं पलं चार्द्धं भक्षयेद् गुडखण्डयोः ।
 श्रेष्ठा तु मध्यमा हीना मात्रोक्ता मुनिभिस्त्रिधा ॥ ९३ ॥

One and half, one or half pala are the best (maximum), medium and minimum doses respectively for consuming guḍa (confection prepared with jaggery) and khaṇḍa (candied sugar) as told by the great sages.

Tilādi modaka

तिलभल्लातकैः पथ्या गुडश्चेति समांशकैः ।

दुर्नामश्वासकासघ्नं प्लीहपाण्डुज्वरापहम् ॥ ९४ ॥

Equal quantities of tila, bhallātaka, pathyā, and guḍa cooked, made into pills and consumed daily cures piles, dyspnoea, cough, splenic disorders, anaemia and fevers.

पित्तश्लेष्मप्रशमनी कण्डूकुक्षिरुजाऽपहा ।

गुदजान्नाशयत्याशु भक्षिता सगुडाऽभया ॥ ९५ ॥

Guḍa and abhayā consumed daily mitigates diseases of pitta and śleṣma, cures itching, abdominal pain and piles quickly.

Durnāmāri loha

प्रणम्य शंकरं रुद्रं दण्डपाणिं महेश्वरम् ।

जीवितारोग्यमन्विच्छन्नारदोऽपृच्छदीश्वरम् ॥ ९६ ॥

सुखोपायेन हे नाथ! शस्त्रक्षाराग्निभिर्विना ।

चिकित्सामर्शसां नृणां कारुण्याद्वक्तुमर्हसि ॥ ९७ ॥

नारदस्य वचः श्रुत्वा नराणां हितकाम्यया ।

अर्शसां नाशनं श्रेष्ठं भैषज्यं शङ्करोऽवदत् ॥ ९८ ॥

One sage Nārada approached Lord Śaṅkara and after offering him obeisances, requested him thus—O Lord; show compassion towards men suffering from piles, please reveal a best medicine for the cure of piles without recourse to use of sharp instruments (surgery), caustic alkalies and burning by fire etc. for the good of human beings. Having heard this request of Narada, filled with kindness for men, Lord Śaṅkara revealed this medicine, best to cure piles for the benefit of the mankind.

पाण्ड्यवज्रादिलोहानामादायान्यतमं शुभम् ।

कृत्वा निर्मलमादौ तु कनुट्या माक्षिकेण च ॥ ९९ ॥

पत्तूरमूलकल्केन लिम्पेद्रसयुतेन च ।

वह्नौ निक्षिप्य विधिवत्साराङ्गारेण निर्द्धमेत् ॥ १०० ॥

ज्वाला च तस्य रोद्धव्या त्रिफलाया रसेन च ।

ततो विज्ञाय गलितं शङ्खनोर्ध्वं समुच्छ्रयेत् ॥ १०१ ॥

त्रिफलाया रसे पूते तदाकृष्य तु निर्द्धमेत् ।

न सम्यग्गालितं यत्तु तेनैव विधिना पुनः ॥ १०२ ॥

ध्मातं निर्वापयेत्तस्मिंल्लोहं तन्निफलारसे ।
 यल्लोहं न मृतं तत्तु पाच्यं भूयोऽपि पूर्ववत् ॥ १०३ ॥
 मारणान्न मृतं यञ्च तत्त्यक्तव्यमलोहवत् ।
 ततः संशोष्य विधिवच्चूर्णयेल्लोहभाजने ॥ १०४ ॥
 लोहेन च तथा पिप्याद् दृषदा सूक्ष्मचूर्णितम् ।
 कृत्वा लोहमये पात्रे मार्दे वा लिप्तरन्ध्रके ॥
 रसैः पङ्कोपमं कृत्वा तं पचेद्गोमयाग्निना ॥ १०५ ॥
 पुटानि क्रमतो दद्यात्पृथगोभिर्विधानतः ।
 त्रिफलाऽऽर्द्रकभृङ्गाणां केशराजस्य बुद्धिमान् ॥ १०६ ॥
 मानकन्दकभल्लातवह्नीनां शूरणस्य च ।
 हस्तिकर्णपलाशस्य कुलिशस्य तथैव च ॥ १०७ ॥
 पुटे पुटे चूर्णयित्वा लोहात्षोडशिकं पलम् ॥ १०८ ॥
 तन्मात्रं त्रिफलायाश्च पलेनाधिकमाहरेत् ।
 अष्टभागावशेषे तु रसे तस्याः पचेद् बुधः ॥ १०९ ॥
 अष्टौ पलानि दत्त्वा च सर्पिषो लोहभाजने ।
 ताम्रे वा लोहदर्व्यां तु चालयेद्विधिपूर्वकम् ॥ ११० ॥
 ततः पाकविधानज्ञः स्वच्छे चोर्ध्वं च सर्पिषि ।
 मृदुमध्यादिभेदेन गृहीयात्पाकमन्यतः ॥ १११ ॥
 आरम्भे तद्विधानज्ञः कृतकौतुकमङ्गलः ।
 घृतभ्रामरसंयुक्तं विलिह्याद्रक्तिकाक्रमात् ॥ ११२ ॥
 वर्द्धमानानुपानञ्च गव्यक्षीरोत्तमं मतम् ।
 गव्याभावे त्वजायाश्च स्निग्धवृष्यादिभोजनम् ॥ ११३ ॥
 सद्यो वह्निकरश्चैव भस्मकञ्च नियच्छति ।
 हन्ति वातं तथा पित्तं कुष्ठानि विषमज्वरम् ॥ ११४ ॥
 गुल्माक्षिपाण्डुरोगांश्च निद्रालस्यमरोचकम् ।
 शूलञ्च परिणामञ्च प्रमेहमपबाहुकम् ॥ ११५ ॥
 श्वयथुं रुधिरस्त्रावं दुर्नामानं विशेषतः ।
 बलकृद् बृंहणञ्चैव कान्तिदं स्वरबोधनम् ॥ ११६ ॥
 शरीरलाघवकरंमारोग्यपुष्टिवर्द्धनम् ।
 आयुष्यं श्रीकरञ्चैव बलतेजस्करं शुभम् ॥ ११७ ॥
 सश्रीकपुत्रजनन वलीपलितनाशनम् ।
 दुर्नामारिरयं नाम्ना दृष्टो वारसहस्रशः ॥ ११८ ॥
 अनेनार्शांसि दहन्ते यथा तूलञ्च वह्निना ।

Take pāṇḍya (silver), vajra (iron) or any other loha (metal) and purify it first (then make it into thin sheets) and apply the paste of kunaṭī (manassilā) and māḥṣika (svarṇa māḥṣika) made with juice of root of pattūra and rasa (mercury).

After it dries a little, all the sheets are subjected to strong heat with burning coal. When these begin to burn with flames, the sheets are taken out and immersed in decoction of triphalā. This process is repeated till the sheets of metal become suitable to be made into bhasma (ash). Then it is powdered in an iron khalva (pestle and mortar) using decoction of triphalā and made like a jelly, put inside a small vessel of metal or mud, its mouth sealed with paste of triphalā, and subjected to cooking inside heaps of coddung. Such cookings should be done with decoction of triphalā, juice of ādraka, bhr̥ṅgarāja, keśarāja, mānakaṇḍa, bhallātaka, vahni (citraka) sūraṇa, hastikarṇa, palāśa and kulīśa one after the other. At each puṭa one sixteenth of a pala of triphalā should be added.

In this manner cookings are to be continued till only one eighth part remains. This is fried in pan of iron or copper using ghee, stirring it with an iron laddle and the frying pan removed when the proper cooking has been achieved and then preserved.

Before commencing to consume the medicine, prayers should be offered and auspicious rites performed. It should be consumed mixed with ghee and honey, commencing in the dose of one raktika (125mg.) and gradually increasing it. Cow's milk is best anupana (after drink) in its absence, that of goat, food should be unctous (fatty) and aphrodisiac etc. and also kindling digestive fire.

This medicine controls bhasmaka (hyperactivity of digestive fire) mitigates vata and pitta, cures leprosy (and other skin diseases) irrergula fevers, abdominal tumours, eye diseases, anaemia, excess of sleep lassitude, loss of taste, pain in the abdomen, during digestion, diabetes, stiffness of the arm., dropsy, and bleeding piles especially. It bestows strength nourishment, complexion, good voice, good offspring, wards off wrinkles and grey hairs; this medicine known as Durnāmāri loha promotes long life, auspiciousness, strength, vigour as has been observed in thousands of time. By this, piles got burnt just like cotton by the fire.

सौकुमार्याल्पकायत्वान्मद्यसेवी यदा नरः ॥
 जीर्णमद्यादियुक्तादिभोजनैः सह दापयेत् ॥ ११९ ॥
 लावतित्तिरिवर्त्तीरमयूरशशकादयः ।
 चटकः कलविङ्कश्च वर्त्तका हरितालकः ॥ १२० ॥
 श्येनकश्च बृहल्लावो वनविष्किरकादयः ।
 पारावतमृगादीनां मांसं जाङ्गलकं शुभम् ॥ १२१ ॥
 मदूरो रोहितः श्रेष्ठः शकुलश्च विशेषतः ।
 मत्स्यराजा इति प्रोक्ता हितमत्स्याय देहिने ॥ १२२ ॥

वृन्ताकस्य फलं शस्तं पटोलं बृहतीफलम् ।
 प्रलम्बाभीरुवेत्राग्रताडकं तण्डुलीयकम् ॥ १२३ ॥
 वास्तूकं धान्यशाकञ्च चित्रकं चक्रमर्दकम् ।
 नालिकेरञ्च खर्जूरं दाडिमं लवलीफलम् ॥ १२४ ॥
 शृङ्गाटकञ्च पक्वाम्रं द्राक्षातालफलानि च ।
 जातिकोशं लवङ्गं च पूगं ताम्बूलपत्रकम् ॥
 हितान्येतानि वस्तूनि लोहमेतत्समश्नताम् ॥ १२५ ॥
 नाश्रीयल्लकुचकोलकर्कन्धूबदराणि च ॥ १२६ ॥
 जम्बीरं बीजपूरञ्च तित्तिडी करमर्दकम् ।
 आनूपानि च मांसानि क्रकरं पुण्ड्रकाणि च ॥ १२७ ॥
 हंससारसदात्यूहचाषक्रौञ्चवलालिकाः ।
 मानकन्दं कसेरुणि कतकञ्च कलिङ्गकम् ॥ १२८ ॥
 कूष्माण्डकञ्च कर्कोटं क्रमुकञ्च विशेषतः ।
 कटुकं कालशाकञ्च कुण्डुरुः कर्कटी तथा ॥ १२९ ॥
 ककारादीनि सर्वाणि द्विदलानि च वर्जयेत् ॥ १३० ॥

If the patient is of tender build and constitution and habituated to wine, he should take old wine and foods which contain more fat while consuming this medicine. Meat of lava, tittiri, vartīra, māyūra, śaśa-khāda, caṭaka, kalaviṅka, varṭaka, haritalaka, śyena, bṛhatlāva, vacavis-kariras, pārāvata (all are birds) and mṛgas (deers) are suitable, madgura, rohiṣa saśakula known as king fishes—are good for those habituated to fish eating. Vṛntāka, paṭola, bṛhatīphala, pralamba (dīrghālābu), abhīru (śatāvarī), vetrāgra, tāḍaka, (devadālī) and taṇḍulīya—are suitable vegetables. Vāstūka, dhañvayāsaka, citraka, cakramardaka, nālikera, kharjūra, dāḍima, lavalīphala, śrṅgāṭaka, pakva āmra, drākṣā, tālaphala, jātikośa, lavaṅga, pūga and tāmbūla patra—these things are also suited to those who are consuming this loha (durnāmāri).

Persons consuming this medicine, should not eat, lakuca, kola, karkandhu, badara, jambīra, bijapūra, tiṇṭiḍi, karamardaka, meat of animals of marshy regions, krakra, puṇḍraka, haṃsa, sārasa, datyuha, eāṣa, krauñca and balāka, mānakañda, kasenu, kaṭaka, kaliṅgaka, kūṣmaṇḍaka, karkoṭa, kramuka, kaṭuka, kālaśāka, kuñturu, karkaṭi, all others commencing with the letter 'ka' and pulses should be avoided.

शङ्करेण समाख्यातो यक्षराजानुकम्पया ।
 जगतामुपकाराय दुर्नामारिरयं ध्रुवम् ॥ १३१ ॥
 स्थानाञ्चलति मेरुश्च पृथ्वी पर्योति वायुना ।
 पतन्ति चन्द्रताराश्च मिथ्या चेदहमब्रुवम् ॥ १३२ ॥

ब्रह्मघ्नाश्च कृतघ्नाश्च क्रूरा येऽसत्यवादिनः ।
वर्जनीयाः सधर्मेण भिषजा गुरुनिन्दकाः ॥ १३३ ॥

This Durnāmāri loha was revealed by lord Śaṅkara out of compassion for yaksaraja, for the benefit of the people of the world. This is sure to cure pies; what all I have said in praise of this medicine is truth only, if any thing I have said is not true, then merumountain will move out of its place, the earth gets carried away by wind, and the moon and the stars fall off.

Those who kill brahmanas, who are ungratful, cruel, speak falsehood and who abuse preceptors should not be treated with this medicine.

मुनिरसपिष्टविडङ्गं मुनिरसलीढं चिरस्थिमं घर्मे ।
द्रावयति लोहदोषान्वह्निर्नवनीतपिण्डमिव ॥ १३४ ॥
काले मलप्रवृत्तिर्लाघवमुदरे विशुद्धिरुद्वारे ।
अङ्गेषु नावसादो मनःप्रसादोऽस्य परिपाके ॥ १३५ ॥

Viḍaṅga macerated with the muni rasa (fresh juice of leaves of agastya) licked along with juice of leaves of agastya and then standing in sun for some time, dissolves (wards off/removes) all the bad effects of consuming loha (durnāmāri loha) just as fire melts a ball of butter.

Elimination of faeces at the proper/usual time, feeling of lightness of the abdomen, pure belchings, and absence of weakness of the body parts and pleasant mind are signs of good digestion of this loha.

क्रिमिरिपुचूर्णं लीढं सहितं स्वरसेन वङ्गसेनस्य ।
क्षपयत्यचिरान्नियतं लोहाजीर्णोद्धवं शूलम् ॥ १३६ ॥

Powder of krimiripu (viḍaṅga) licked along with fresh juice of vaṅgasena (agastya patra) removes the fear of indigestion and pain in the abdomen surelu due to consuming of this loha.

भवेद्यद्यतिसारस्तु दुग्धं पीत्वा तु तं जयेत् ।
गुञ्जाद्वादशकादूर्ध्वं वृद्धिरस्य भयप्रदा ॥ १३७ ॥

If diarrhoea were to develop, it should be got over by drinking milk. Consuming more than twelve guṇja (1500mg/1.5gms.) per day of this loha is dangerous.

Raktārśas cikitsā—treatment of bleeding piles

रक्तार्शसामुपेक्षेत रक्तमादौ स्ववृद्धिषक् ।
दुष्टास्त्रे निःसृते न स्युः शूलानाहासृगामयाः ॥ १३८ ॥

In Rakta arśas, at its beginning, bleeding should be neglected (not controlled) because going out of vitiated blood will not give raise to great pain, swelling and other disorders of blood.

चन्दनकिराततित्तकधन्वयवासाःसनागराःकथिताः ।

रक्तार्शसांप्रशमनादार्वीत्वगुशीरनिम्बाश्च ॥ १३९ ॥

Cañdana, kirātatikta, dhañvayavāsa, nāgara, darvītvak, uśīra, and nimba—made into decoction and consumed relieves bleeding.

नवनीततिलाभ्यासात्केशरनवनीतशर्कराऽभ्यासात् ।

दधिसरमथिथाभ्यासाद् गुदजाः शाम्यन्ति रक्तवहाः ॥ १४० ॥

Habitual use of consuming a mixture of navanita (butter) and tila (sesame) or navanīta and śarkarā (sugar) or dadhisara (cheese) and mathita (churned buttermilk) all help to mitigate bleeding piles.

सपद्मकेशरं क्षौद्रं नवनीतं नवं लिहन् ।

सिताकेशरसंयुक्तं रक्तार्शसि सुखी भवेत् ॥ १४१ ॥

Padmakesara (lotus filaments), kṣaudra (honey) and fresh butter added with sugar and nāgakesara and licked cures bleeding piles.

पयसा शृतेन यूषैः सतीनमुद्गाढकीमसूराणाम् ।

ओदनमद्यादम्लैःशालिश्यामाककोद्रवजम् ॥

शशहरिणलावमांसैः कपिञ्जलैरेणमांसैश्च ॥ १४२ ॥

Milk added to the soup of satīna, mudga, āḍhaki and masūra, well cooked śāli (rice) syāmāka and kodrava, meat of śaśa, hariṇa and lava, kapiñjala, and eṇa—may be consumed by a patient of bleeding piles.

समङ्गोत्पलमोचाकतिरीटोत्पलचन्दनैः ।

सिद्धं छागीपयो दद्याद् गुदजे शोणितात्मके ॥ १४३ ॥

Samaṅgā, utpala, mocaka (mocarasa), tirīta (lodhra), utpala and rakta cañdana are all boiled in goat's milk and this milk consumed cures bleeding piles.

Kṣāra sūtra bāndhana—tieing alkali thread for piles

भावितं रजनीचूर्णं स्नुहीक्षीरैः पुनः पुनः ।

बन्धनात्सुदृढं सूत्रं छिनत्त्यर्शो भगन्दरम् ॥ १४४ ॥

Powder of rajanī (haridrā) soaked and macerated in the milky sap of snuhī often. A thread soaked in the fluid, tied tight on the pile mass cures bleeding piles and rectal fistula.

नासानाभिसमुत्थेषु तथा मेढ्रादिजेष्वपि ।

त्रिष्वप्यर्शःसु कुर्वीत तत्र तत्र यथोचितम् ॥ १४५ ॥

This treatment can be done in arśas (piles) growing in the nose, umbilicus, penis etc. as and how found suitable.

Carmakīla cikitsā—treatment of skin warts

चर्मकीलन्तु संचिद्य दहेत्क्षारेण चाग्निना ॥ १४६ ॥

Carmakīlā (warts on the skin) should be cut and then burnt either with alkali or fire.

Avoidables

स्त्रीपृष्ठं वेगरोधं च यानान्युत्कटकासनम् ।

यथास्वं दोषलं चान्नमर्शसः परिवर्जयेत् ॥ १४७ ॥

Copulation, riding, suppression of urges, journey, sitting on one's heels and hard seats, foods which aggravate the doṣās—all these should be avoided by patients of piles.

*Thus ends chapter Five in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Sri Bhāvamiśra, son of Sri Latakanmiśra.*



Chapter-6

षष्ठो जठराग्निविकाराधिकारः

Jatharāgni vikārādhikāra—Disorders of digestive fire diagnosis and treatment

Agnibheda—kinds of digestive fire

कफपित्तातिलाधिक्यात्तत्साम्याज्जाठरोऽनलः ।

मन्दस्तीक्ष्णोऽथ विषमः समश्चेति चतुर्विधः ॥ १ ॥

Jatharāgni (digestive fire) is of four kinds viz mañdāgni, tīkṣāgni, viṣamāgni, one each from predominance of kapha, pitta and vāta respectively and (the fourth) samāgni from the normalcy of all the doṣās.

स्वल्पाऽपि नैव मन्दाग्नेर्मात्रा भुक्ता विपच्यते ।

छर्दिः सादः प्रसेकः स्याच्छिरोजठरगौरवम् ॥ २ ॥

Mañdāgni (weak digestive fire) is that which does not digest even small quantities of food properly, gives rise to vomiting, debility, excess of salivation and feeling of heaviness of the head and the abdomen.

मात्रातिमात्राऽप्यशिता तीक्ष्णाग्नेः पच्यते सुखम् ।

अतएव हि केनापि मतस्तीक्ष्णाग्निरुत्तमः ॥ ३ ॥

Tīkṣṇāgni (powerful digestive fire) is that which digests even more quantity of food easily; so in the opinion of some authorities it is the best kind.

अशिता खलु मात्राऽपि विषमाग्नेस्तु देहिनः ।

कदाचित्पच्यते सम्यक् कदाचिन्न विपच्यते ॥ ४ ॥

तस्याध्मानमुदावर्त्तं शूलं जठरगौरवम् ।

प्रवाहणमतीसारस्तथा स्यादन्नकूजनम् ॥ ५ ॥

Viṣamāgni (erratic, indefinite) is that which digests the usual quantity of food some times properly and some times improperly, gives rise to flatulence, upward movement inside the abdomen, pain in the abdomen, heaviness, straining at stools, diarrhoea and intestinal gurglings.

समा समाग्नेरशिता मात्रा सम्यग्विपच्यते ।

एषां मध्ये तु सर्वेषां समाग्निः श्रेष्ठ उच्यते ॥ ६ ॥

Samāgni (normal digestive fire) is that which cooks/digests the normal quantity of food properly without any difficulty, it is the best among all the kinds of agni and so said to be ideal.

अतिमात्रमजीर्णेऽपि गुरु चान्नं समश्नतः ।
दिवाऽपि स्वपतो येन पच्यते सोऽग्निरुत्तमः ॥ ७ ॥

Some other texts say—

That kind of agni (digestive fire) which will digest the food though more in quantity, hard for digestion and even when the person sleeps during day after taking food—such a agni is the best.

तीक्ष्णः पित्तसमुत्थानान्विषमो वातहेतुकान् ।
तथा करोति मन्दाग्निविकारान् कफसम्भवान् ॥ ८ ॥

Tikṣṇāgni gives rise to diseases of pitta origin, viṣamāgni to diseases of vāta origin and māṇḍagni to diseases of kapha origin.

Bhasmaka—over active digestive fire

बह्वर्त्तिरूक्षान्नभुजां नराणां क्षीणे कफे मारुतपित्तवृद्धौ ।
अतिप्रवृद्धः पवनान्वितोऽग्निर्भुक्तं क्षणाद्भस्म करोति यस्मात् ।
तस्मादसौ भस्मकसंज्ञकोऽभूदुपेक्षितोऽयं पचते च धातून् ॥ ९ ॥
तृट्स्वेददाहमूर्च्छादीन्कृत्वैषोऽत्यग्निसम्भवान् ।
पक्त्वाऽन्नमाशु धात्वादीन् स क्षिप्रं नाशयेद् ध्रुवम् ॥ १० ॥

In persons who are suffering from painful disorders and those who consume very dry foods, kapha becomes decreased, vāta and pitta get increased agni (digestive fire) with the association of vāta becomes greatly increased, digests the food consumed within few minutes converting into bhasma (ash). Hence this condition/disease is called Bhasmaka and if neglected it even cooks (digests/destroys) the dhātus (tissues). producing thirst, perspiration, feeling of burning sensation, fainting, and other symptoms of increased activity of digestive fire, it destroys the tissues quickly.

Ajīrṇa indigestion

Ajīrṇa nidāna—causes for indigestion

अत्यम्बुपानाद्विषमाशनाच्च सन्धारणात् स्वप्नविपर्ययाच्च ।
कालेऽपि सात्त्यं लघु चापि भुक्तमन्नं न पाकं भजते नरस्य ॥ ११ ॥

By drinking more quantity of water, consuming food in improper manner, suppressing the urges, irregularities of sleep and such other activities, the food though habituated, eaten at proper times and easily digestible does not under go proper digestion.

तृष्णाभयक्रोधपरिप्लुतेन लुब्धेन रुग्दैर्न्यनिपीडितेन ।
प्रद्वेषयुक्तेन च सेव्यमानमन्नं न सम्यक् परिपाकमेति ॥ १२ ॥

Food consumed properly by persons who are afflicted with emotions like desire, fear, anger, miserableness, pain, timidity and hatred does not get digested properly.

अनात्मवन्तः पशुवद् भुञ्जते येऽप्रमाणतः ।

रोगानीकस्य ते मूलमजीर्णं प्राप्नुवन्ति हि ॥ १३ ॥

Those who have no control over their mind and consume unlimited quantity of food like cattle, become victims of ajīrṇa (indigestion) which is the cause of many diseases.

प्रायेणाहारवैषम्यादजीर्णं जायते नृणाम् ।

तन्मूलो रोगसङ्घातस्तद्विनाशाद्विनश्यति ॥ १४ ॥

Ajīrṇa (indigestion) generally arises from improper food, it is the root cause of many disease, when this is cured, the other diseases also disappear.

ग्लानिगौरवविष्टम्भभ्रममारुतमूढताः ।

विबन्धो वा प्रवृत्तिर्वा सामान्याजीर्णलक्षणम् ॥ १५ ॥

Exhaustion, feeling of heaviness of the body, stasis of food in the alimentary tract without digestion for long period, giddiness, non-movement of vāta (flatus), either constipation or diarrhoea—are the general symptoms indigestion.

आमं विदग्धं विष्टब्धं कफपित्तानिलैस्त्रिभिः ।

अजीर्णं केचिदिच्छन्ति चतुर्थं रसशेषतः ॥ १६ ॥

अजीर्णं पञ्चमं केचिन्निर्दोषं दिनपाकि च ।

वदन्ति षष्ठञ्चाजीर्णं प्राकृतं प्रतिवासरम् ॥ १७ ॥

Ajīrṇa is of three kinds viz. āmājīrṇa, vidagdhājīrṇa and viṣṭabdhājīrṇa arising from kapha, pitta and vāta respectively. Some others include rasaśeṣajīrṇa as the fourth kind. Yet others include dinapākī ajīrṇa which is normal as the fifth kind and prākṛta which is also normal and happens every day as the sixth kind.

Āmājīrṇa

तत्रामे गुरुतोत्क्लेशः शोथो गण्डाक्षिकूटगः ।

उद्गारश्च यथाभुक्तमविदग्धं प्रवर्तते ॥ १८ ॥

Feeling of heaviness of the body, nausea (more of salivation), swelling of the cheek and around the eyes, belching similar to the food eaten just then, without any sign of digestion are the symptoms of amājīrṇa.

Vidagdhājīrṇa

विदग्धे भ्रमतृणमूर्च्छाः पित्ताच्च विविधा रुजः ।

उद्गारश्च सधूमाम्लः स्वेदो दाहश्च जायते ॥ १९ ॥

In vidagdhājīrṇa there is giddiness, thirst, fainting, different kinds of pains due to increase of pitta, belching is sour and comes out like hot smoke, perspiration and burning sensation.

Viṣṭabdhājīrṇa

विष्टब्धे शूलमाध्मानं विविधा वातवेदनाः ।

मलवाताप्रवृत्तिश्च स्तम्भो मोहोऽङ्गपीडनम् ॥ २० ॥

In viṣṭabdhājīrṇa there is pain in the abdomen, flatulence, different kinds of pains due to increase of vāta, nonelimination of faeces and flatus, stiffness of the body and pain in the body parts.

Rasaśeṣājīrṇa

रसशेषेऽन्नविद्वेषो

हृदयाशुद्धिगौरवे ॥ २१ ॥

In rasaśeṣājīrṇa there is aversion to food, lack of purity in the heart (chest/belching) and feeling of heaviness of the heart.

Ajīrṇa upadrava—complications/sequellae of indigestion

मूर्च्छा प्रलापो वमथुः प्रसेकः सदनं भ्रमः ।

उपद्रवा भवन्त्येते मरणञ्चाप्यजीर्णतः ॥ २२ ॥

Fainting, delirium, vomiting, nausea (salivation) debility, giddiness are the complications/sequellae from indigestion, and even death may take place.

आमं विदग्धं विष्टब्धमित्यजीर्णं यदीरितम् ।

विसूच्यलसकौ तस्माद्भवेच्चापि विलम्बिका ॥ २३ ॥

From the three kinds of indigestion viz. āma, vidagdha and viṣṭabdhā named earlier, three other diseases viz. viśūcī, alasaka and vilāmbika may arise.

Notes—

Bhāvamiśra in the commentary clarifies that the second three diseases need not be from the first three kinds of indigestion respectively. Any one may arise from any kind of indigestion.

Viśūcikā-(gastro-enteritis?)

सूचीभिरिवगात्राणि तुदन्सन्तिष्ठतेऽनिलः ।

यत्राजीर्णेन सा वैद्यैर्विसूचीति निगद्यते ॥ २४ ॥

न तां परिमिताहारा लभन्ते विदितागमाः ।

मूढास्तामजितात्मानो लभन्तेऽशनलोलुपाः ॥ २५ ॥

Vata getting aggravated begins to cause pain in the body as though pricked by needles, along with indigestion; such a condition is called by the physicians as viśūcī—this does not happen in persons who take food properly observing the regimen laid down in the texts but occurs in those who have no self discipline and are greedy of food.

मूर्च्छाऽतिसारौ वमथुः पिपासा शूलं भ्रमोद्वेष्टनजृम्भदाहाः ।

वैवर्ण्यकम्पौ हृदये रुजश्च भवन्ति तस्यां शिरसश्च भेदः ॥ २६ ॥

Fainting, diarrhoea, vomiting, thirst, giddiness, pain in the calves, too much of yawnings, burning sensation, discolouration of the body, tremors, pain in the heart and splitting headache are its symptoms.

निद्रानाशोऽरतिः कम्पो मूत्राघातो विसंज्ञता ।

अमी उपद्रवा घोरा विसूच्याः पञ्च दारुणाः ॥ २७ ॥

Loss of sleep, restlessness, tremors, suppression of urine, loss of consciousness—these five are the dreaded complications of visucī.

Alasaka

कुक्षिरानह्यतेऽत्यर्थं प्रताम्यत्यथ कूजति ।

निरुद्धो मारुतश्चैव कुक्षावपुरि धावति ॥ २८ ॥

वातवर्चोनिरोधश्च यस्यात्यर्थं भवेदपि ।

तस्यालसकमाचष्टे तृष्णोद्गारौ च यस्य तु ॥ २९ ॥

He who has profound distention of the abdomen, suffers greatly, moans, has obstruction of flatus which moves in the upward direction and obstruction of faeces, severe thirst and more of belchings is to be understood as suffering from alasaka.

नाथो याति न चाप्यूर्ध्वमाहारो यो न पच्यते ।

कोष्ठे स्थितोऽलसीभूतस्ततोऽसावलसः स्मृतः ॥ ३० ॥

यः श्यावदन्तौष्ठनखोऽल्पसंज्ञो वम्यर्दितोऽभ्यन्तरयातनेत्रः ।

क्षामस्वरः सर्वविमुक्तसन्धिर्यायान्नरोऽसौ पुनरागमाय ॥ ३१ ॥

The patient (of visucī and alasaka) whose teeth, lips and nails have become black (blue), who is semiconscious, has too many vomitings, eyes gone inside, low/feable voice and looseness of all the bony joints is not going to come back (from the claws of death).

Vilambikā

दुष्टन्तु भुक्तं कफमारुताभ्यां प्रवर्तते नोर्ध्वमधश्च यत्र ।

विलम्बिकां तां भृशदुश्चिकित्स्यामाचक्षते शास्त्रविदः पुराणाः ॥ ३२ ॥

The ingested food getting vitiated by kapha and vāta, does not move out of the body either in the upward direction (vomitings) or in the downward (purgation) not undergoes digestion. This condition is described as vilambikā by ancient authorities and as very difficult to cure.

Jirṇāhāra lakṣaṇa—symptoms of proper digestion of food

उद्गारशुद्धिरुत्साहो वेगोत्सर्गो यथोचितः ।

लघुता क्षुत्पिपासा च जीर्णाहारस्य लक्षणम् ॥ ३३ ॥

Purity of belching (without any taste or smell), enthusiasm, elimination of wastes at the proper time, feeling of lightness of the body, feeling of hunger, and thirst (normally) are the symptoms of proper digestion of ingested food.

Ajīrṇa cikitsā—treatment of indigestion

हरीतकी तथा शुण्ठी भक्ष्यमाणा गुडेन च ।
 सैन्धवेन युता वा स्यात्सातत्येनाग्निदीपनी ॥ ३४ ॥
 गुडेन शुण्ठीमथ चोपकुल्यां पथ्यां तृतीयामथ दाडिमं वा ।
 आमेष्वाजीर्णेषु गुदामयेषु वर्चोविबन्धेषु च नित्यमद्यात् ॥ ३५ ॥

Consuming harītakī and śuṇṭhī added with either guḍa (jaggery) or saiṇdhava daily kindles digestive fire. Śuṇṭhi, upakulyā (pippalī), pathyā and dāḍima added with guḍa (jaggery) should be consumed daily for the cure of āmajīrṇa, piles and constipation.

Guḍāṣṭaka cūrṇa

व्योषदन्ती त्रिवृच्चित्रं कृष्णामूलं विचूर्णितम् ।
 तच्चूर्णं गुडसम्मिश्रं भक्षयेत्प्रातरुत्थितः ॥ ३६ ॥
 एतद् गुडाष्टकं नाम बलवर्णाग्निवर्द्धनम् ।
 शोथोदावर्त्तशूलघ्नं प्लीहपाण्ड्वामयापहम् ॥ ३७ ॥

Vyoṣa, daṇṭī, trivṛt, citraka and kṛṣṇamūla (pippalimūla) all converted into powder, added with guḍa (jaggery) and consumed daily in the morning. This known as Guḍāṣṭaka (cūrṇa) increases strength, digestive power, cures dropsy, upward movement inside the abdomen, colic, enlargement of spleen and anaemia.

दहनाजमोदसैन्धवनागरमरिचानि चाम्लतक्रेण ।
 सप्ताहादग्निकरं पाण्ड्वर्शोनाशनं परमम् ॥ ३८ ॥

Dahana (citraka), ajamodā, saiṇdhava, nāgara, and marica consumed along with sour buttermilk, kindles digestive fire within seven days and is best to cure anaemia and piles.

तत्रामे वमनं कार्यं विदग्धे लङ्घनं हितम् ।
 विष्टब्धे स्वेदनं शस्तं रसशेषे शयीत च ॥ ३९ ॥

In āmajīrṇa vomitings should be induced, in vidagdhājīrṇa fasting is beneficial and in viṣṭabdhājīrṇa sudation/fomentation is ideal and in rasaśesjīrṇa sleeping (for some hours without any food) are ideal treatments.

वचालवणतोयेन वान्तिरामे प्रशस्यते ।
 कणासिन्धुवचाकल्कं पीत्वा वा शिशिराम्भसा ॥ ४० ॥

It is ideal to use vacā and salt water or kaṇā, saiṇdhava and vacā made into a paste with cold water to produce vomitings in āmajīrṇa.

धान्यनागरसिद्धं वा तोयं दद्याद्विचक्षणः ।
 आमामीर्णप्रशमनं शूलघ्नं बस्तिशोधनम् ॥ ४१ ॥

Water boiled with dhāñyaka and nāgara may be given to drink, this will mitigate āmajīrṇa, cures colic and cleanses the bladder.

भवेद्यदा प्रातरजीर्णशङ्का तदाऽभयां नागरसैन्धवाभ्याम्।

विचूर्णितां शीतजलेन भुक्त्वा भुञ्ज्यादशङ्कं मितमन्नकाले ॥ ४२ ॥

When there is doubt of indigestion in the morning then nāgara and saiñdhava powdered together may be consumed with cold water and limited quantity of food partaken at the usual time of meals.

विदह्यते यस्य तु भुक्तमात्रं दन्दह्यते हृच्च गलश्च यस्य।

द्राक्षां सितामाक्षिकसम्प्रयुक्तां लीढ्वाऽभयां चापि सुखं लभेत् ॥ ४३ ॥

If the patient feels burning sensation in the stomach immediately after taking food, his heart (area of) and throat also has severe burning sensation then he should be made to lick a mixture of drākṣā, sitā (sugar) māksika (honey) and abhayā which gives him comfort.

Hīṅgvaṣṭaka cūrṇa

त्रिकटुकमजमोदा सैन्धवं जीरके द्वे समधरणधृतानामष्टमो हिङ्गुभागः।

प्रथमकवलभुक्तं सर्पिषा चूर्णमेतज्जनयति जठराग्निं वातरोगांश्च हन्ति ॥ ४४ ॥

Trikaṭuka, ajamodā, saiñdhava, the two jīraka—each equal parts and hīṅgu one—eighth part of the (total of all drugs) all these are powdered nicely and preserved. Consumed along with the first morsel of food adding a little ghee, this powder stimulates digestive fire and cures disorders of vāta origin.

Bṛhad Agnimukha cūrṇa

द्वौ क्षारौ चित्रकं पाठा करञ्जं लवणानि च।

सूक्ष्मैला पत्रकं भार्गी क्रिमिघ्नं हिङ्गु पौष्करम् ॥ ४५ ॥

शटी दावी त्रिवृन्मुस्तं वचा चेन्द्रयवास्तथा।

वृक्षाम्लं जीरकं धात्री श्रेयसी चोपकुञ्चिका ॥ ४६ ॥

अम्लवेतसमम्लीका यवानी देवदारु च।

अभयाऽतिविषा श्यामा हपुषाऽऽरग्वधं समम् ॥ ४७ ॥

तिलमुष्ककशिग्रूणां कोकिलाक्षपलाशयोः।

क्षाराणि लौहकिट्टञ्च तप्तं गोमूत्रसेचितम् ॥ ४८ ॥

सूक्ष्मचूर्णानि कृत्वा तु समभागानि कारयेत्।

मातुलुङ्गरसेनैव भावयेद्विसत्रयम् ॥ ४९ ॥

दिनत्रयन्तु शुक्तेन तथाऽऽर्द्रकरसेन च।

अत्यग्निकारकं चूर्णं प्रदीप्ताग्निसमप्रभम् ॥ ५० ॥

उपयुक्तं विधानेन नाशयत्यचिराद्दान्।

अजीर्णमथ गुल्मञ्च प्लीहानं गुदजानि च ॥ ५१ ॥

तथान्नवृद्धिमुदराण्यष्टीलां वातशोणितम् ।
प्रणुदत्युल्बणान्दोषान्नष्टाग्निं च प्रदीपयेत् ॥ ५२ ॥

The two kṣarā, citraka, pāthā, karañja, lavaṇās (all five) sūkṣmailā, patraka, bhārṅgī, krimighna, hiṅgu, pauṣkara, śaṭī, dārvī, trivṛt, mustā, vacā, iṅdrayava, vṛkṣāmla, jīraka, dhātṛī, śreyasī, upakuñcika, amlavetasa, amlikā, yavānī, devadāru, abhayā, ativiṣā, śyāmā, hapuṣā and āragvadha—all equal parts are powdered, ash of tila, muṣkaka, śigru, kokilakṣa, palāśa and lohakiṭṭa heated and immersed in cow's urine many times all equal parts are mixed, converted into nice powder, soaked and macerated for three days in the juice of mātuluṅga. Next three days in śukta (vinegar) and then in the juice of ādraka.

This cūrṇa is like a burning flame, capable of producing great increase of digestive fire, used carefully it cures all diseases quickly such as indigestion, abdominal tumour, splenic disorders, piles, hernia (inguinal and scrotal), enlargement of the abdomen, prostatic enlargement, gout; it mitigates the aggravated doṣās and kindles the poor digestive fire.

Vaiśvānara kṣāra

सुहार्कचित्रकैरण्डवरुणं सपुनर्नवम् ।
तिलापामार्गकदलीपलाशं तिन्तिडीं तथा ॥ ५३ ॥
गृहीत्वा ज्वालयेदेतत्प्रस्थं भस्माखिलं यथा ।
जलाढके विपक्तव्यं यावत्पादावशेषितम् ॥ ५४ ॥
सुप्रसन्नं विनिस्त्राव्य लवणप्रस्थसंयुतम् ।
पक्वं निर्धूमकठिनं सूक्ष्मचूर्णीकृतं पुनः ॥ ५५ ॥
यवानीजीरकव्योषस्थूलजीरकहिङ्गुभिः ।
पृथगर्धपलैरेभिश्चूर्णितैस्तद्विमिश्रयेत् ॥ ५६ ॥
आर्द्रकस्वरसेनापि भावयेच्छोषयेत् पुनः ।
शीतोदकेन तच्चूर्णं पिबेत्प्रातर्हि मात्रया ॥ ५७ ॥
तस्मिञ्जीर्णेऽन्नमश्रीयाद्यूषैर्जाङ्गलजै रसैः ।
ईषदम्लैः सलवणैः सुखोष्णैर्वह्निदीपनैः ॥ ५८ ॥
एतेनाग्निर्विवर्द्धेत बलमारोग्यमेव च ।
तत्रानुपानं शस्तं हि तक्रं वा भोजने हितम् ॥ ५९ ॥
मन्दाग्न्यर्शोविकारेषु वातश्लेष्मामयेषु च ।
अश्मर्या शर्करायाञ्च विण्मूत्रानिलरोगिषु ॥ ६० ॥

Stems of snuhī, arka, citraka, eraṇḍa, varuṇa, punarnavā, tila, apāmārga, kadali, palāśa, tiṅṭiḍī—are collected together and burnt to form ash. One prastha (640gms.) of this ash, is cooked/boiled in one āḍhaka (2.56litre) of water and reduced to one fourth the quantity, the clear supernatant fluid is filtered and cast off. The residue which is solid is added with powder of half pala (20gms.)

each of yavānī, jīraka, yvoṣa, sthūlajīraka and hiṅgu, mixed well, powdered nicely and soaked/macerated with the juice of ādraka. This powder should be consumed in the morning itself followed by cold water, in the appropriate dose. After its digestion the patient should partake boiled rice along with soup. Soups and soup of meat of animals of desert—like regions, added with little of sours and salt, warm and which kindles digestive fire. By increase of digestive power, strength of the body and health also increase. Buttermilk is ideal as drink after meals. This medicine is curative in poor digestive power, piles, diseases of vāta and śleṣma origin, renal calculus and gravel and diseases of faeces, urine and flatus.

Lavaṇa bhāskara cūrṇa

सामुद्रलवणं कार्यमष्टकर्षमितं बुधैः ।
 सौवर्चलं पञ्चकर्षं विडसैन्धवधान्यकम् ॥ ६१ ॥
 पिप्पली पिप्पलीमूलं पत्रकं कृष्णजीरकम् ।
 तालीशं केशरं चव्यमम्लवेतसकं तथा ॥ ६२ ॥
 द्विकर्षमात्राण्येतानि प्रत्येकं कारयेद् बुधः ।
 मरिचं जीरकं विश्वमेकैकं कर्षमात्रकम् ॥ ६३ ॥
 दाडिमं स्याच्चतुष्कर्षं त्वगेला चार्द्धकार्षिकी ।
 एतच्चूर्णीकृतं सर्वं लवणं भास्कराभिधम् ॥ ६४ ॥
 भक्षयेच्छाणमानन्तु तक्रमस्तुककाञ्जिकैः ।
 वातश्लेष्मभवं गुल्मं प्लीहानमुदरं क्षयम् ॥ ६५ ॥
 अर्शासि ग्रहणीं कुष्ठं विबन्धञ्च भगन्दरम् ।
 शूलंशोथं श्वासकासाऽऽमदोषांश्चापि हृद्गुजम् ॥ ६६ ॥
 अश्मरीं शर्कराञ्चापि पाण्डुरोगं क्रिमीनपि ।
 मन्दाग्निं नाशयेदेतद्दीपनं पाचनं परम् ॥ ६७ ॥
 हिताय सर्वलोकानां भास्करेण विनिर्मितम् ।
 हन्यात्सर्वाण्यजीर्णानि भुक्तमात्रमसंशयम् ॥ ६८ ॥

Eight karṣa (80gms.) of sāmudra lavaṇa, five karṣa (50gms.) of sauvarcal lavaṇa, two karṣa (20gms.) each of biḍa lavaṇa, saiṇdhava, dhāṇyaka, pippalī, pippalīmūla, patraka, kṛṣṇajīraka, tālīsa, kesara (nāgakesara) cavya and amlavetasa, one karṣa (10gms.) each of marica, jīraka and viśvam (śuṇṭhī), four karṣa (40gms.) of dāḍima, half karṣa (5gms.) each of tvak and elā—all these are mixed and converted into nice powder. This known as lavaṇa bhāskara, consumed along with buttermilk, whey or gruel in dose of one śāṇa (4gms.) cures abdominal tumours arising from vāta and śleṣma, diseases of the spleen, enlargement of the abdomen, consumption, piles, duodenal disease, leprosy (and other skin diseases) constipation, fistula-in-ano, colic, oedema, dyspnoea, cough, āmadoṣa, pain in

the heart, urinary calculus and gravel, anaemia, intestinal parasites, it cures weak digestive power, stimulates hunger, is a good digestive, it was formulated by Bhāskara (sun) for the benefit of the people of the world, it cures all types of indigestion without any doubt.

Badabānala cūrṇa-1

सैन्धवसमूलमागधचव्यानलनागरं पथ्या ।

क्रमवृद्धमग्निवृद्धौ वडवाऽनलनामचूर्णं स्यात् ॥ ६९ ॥

Saiṇdhava, māgadhamūla (pippalīmūla), cavya, anala (citraka) nagara and pathyā—each succeeding—double in quantity than its preceeding—put together and converted into nice powder. This known as Badabānala cūrṇa is best to increase digestive fire.

Badabānala cūrṇa-2

पथ्यानागरकृष्णाकरञ्जबिल्वाग्निभिः सितातुल्यैः ।

वडवाऽनल इव जरयति बहु गुर्वतिभोजनं चूर्णम् ॥ ७० ॥

Pathyā, nāgara, kṛṣṇā, karañja, bilva, agni (citraka)—all made into nice powder and mixed with equal quantity of sitā (sugar). This Badabānala cūrṇa digests even the heavy and hard foods like badābanala (fire of the ocean).

Samaśarkara cūrṇa

एलात्वङ्नागपुष्पाणां मात्रोत्तरविवर्द्धिता ।

मरिचं पिप्पली शुण्ठी चतुष्पञ्चषडुत्तरा ॥ ७१ ॥

द्रव्याण्येतानि यावन्ति तावन्ती सितशर्करा ।

चूर्णमेतत्प्रयोक्तव्यमग्निसन्दीपनं परम् ॥ ७२ ॥

Elā, tvak, nāgapuṣpa—each increased in quantity succeeding parts (one, two and three parts) added with marica, pippalī, śuṇṭhī, four, five and six parts, all are powdered nicely and sugar equal to this total powder is also added and used to increase the digestive power of patients.

Kravyāda Rasa

द्विपलं गन्धकं शुद्धं पलमेकन्तु पारदम् ।

मृतलोहं तथा ताम्रं कर्षद्वयमितं पृथक् ॥ ७३ ॥

सञ्चूर्ण्य सर्वं सम्मिश्रं द्रावयित्वाऽग्नियोगतः ।

सम्यग् द्रुतं समस्तं तत्पञ्चाङ्गुलदले क्षिपेत् ॥ ७४ ॥

पुनः सञ्चूर्ण्य तत्सर्वं लोहपात्रे निधापयेत् ।

जम्बीरस्य रसं तत्र पूतं पलशतं क्षिपेत् ॥ ७५ ॥

चुल्ल्यां निवेश्य तद्यत्नान्मृदुना वह्निना पचेत् ।

रसे तस्मिन्धनीभूते तत्संशोष्य विचूर्णयेत् ॥ ७६ ॥

पञ्चकोलकषायस्य चुक्रेण सहितस्य च।
 भावना तत्र दातव्या पश्चात्संशोषयेच्छनैः ॥ ७७ ॥
 भृष्टटङ्कणचूर्णेन तुल्येन सह मेलयेत्।
 मरिचेनापि तुल्येन तदद्धेन विडेन च ॥ ७८ ॥
 भावयेत्सप्तकृत्वस्तु चणकाम्लजलेन च।
 ततः संशोष्य सम्पिष्य कूपीमध्ये निधापयेत् ॥ ७९ ॥
 रसः क्रव्यादनामाज्यं भैरवानन्दयोगिना।
 उक्तः सिंहलराजाय बहुमांसाशिने पुरा ॥ ८० ॥
 भक्षयेद्भोजनस्यान्ते माषद्वयमितं रसम्।
 भक्षयित्वा रसं पश्चात्पिबेत्तक्रं ससैन्धवम् ॥ ८१ ॥
 अत्यर्थं गुरु यद् भुक्तमतिमात्रमथापि च।
 तत्सर्वं जीर्यति क्षिप्रं रसस्यै तस्य भक्षणात् ॥ ८२ ॥
 शूलं गुल्मञ्च विष्टम्भं प्लीहानमुदरं तथा।
 रसः क्रव्यादनामाज्यं विनिहन्ति न संशयः ॥ ८३ ॥

Two pala (80gms.) of purified gaṇdhaka, one pala (40gms.) of purified pārada, two karṣa (20gms.) each of loha bhasma and tāmra bhasma—are all mixed, melted and made into a powder. This is done in an iron vessel and one hundred pala (4 kg.) of filtered juice of jambīra is poured over it. The vessel is placed on an oven and cooked by mild fire; when the mass becomes a solid, it is taken out and made into powder. It is then soaked in the decoction of pañcakola added with cukra (sour juice) and then allowed to dry. This powder is next mixed with equal quantity of fried ṭaṅkaṇa and marica and half quantity of biḍa—all together and preserved in the glass bottle. This formula known as Kravyāda Rasa was formulated by yogi Bhairavānaṇḍa for the sake of king of Simhala (or king Simghaṇa), who was very fond of eating meat. This should also be consumed in the dose of two māṣa (1gm.) at the end of meals (soon after meals) followed by drinking buttermilk added with saindhava salt. By consuming this medicine foods which are very hard to digest, and that consumed in large quantity all will get digested quickly, it cures without doubt colic, abdominal tumours, diseases of the spleen, enlargement of abdomen.

Notes—

Rasendraciñtāmaṇi and Rasaratna pradīpa are named as the sources of this formula.

Jvālānala Rasa

क्षारत्रयं सूतगन्धौ पञ्चकोलमिदं समम्।
 सर्वैस्तुल्या जया भृष्टा तदद्धा शिगुजा जटा ॥ ८४ ॥

एतत्सर्वं जयाशिग्रुवह्नीनां केवलैर्द्रवैः ।
 भावयेत्त्रिदिनं घर्मे ततो लघु पुटे पचेत् ॥ ८५ ॥
 मार्कवस्य द्रवैर्घृष्टो रसो ज्वालानलो भवेत् ।
 निष्कोऽस्य मधुना लीढोऽनुपानं गुडनागरम् ॥ ८६ ॥
 हन्त्यजीर्णमतीसारं ग्रहणीमग्निमार्दवम् ।
 श्लेष्महृल्लासवमनमालस्यमरुचिं जयेत् ॥ ८७ ॥

Kṣāra traya, sūta, gaṇdhaka, pañcakola, all equal in quantity, fried jayā (bhaṅgā) equal to all, root of śigru half the quantity all. These are soaked and macerated in the juice (or decoction) of jayā (of bhaṅgā) śigru and vahni (citraka) for three days keeping the vessel in the sun. It is then subjected to laghu puṭa, macerated with juice of mārkaḥ (bhṛṅgarāja). It is then taken out and preserved. This Jvālānala Rasa to be used in the dose of one niṣka (750mg.) along with honey, guḍa (jaggery) and nāgara. It cures indigestion, diarrhoea, duodenal diseases, weakness of digestive fire, aggravated sleṣma, nausea, vomiting, lassitude and loss of taste.

Notes—

The source of this formula is Rasaratna pradīpa.

Agnikumāra Rasa

टङ्कणं रसगन्धौ च समं भागत्रयं विषात् ।
 कपर्दः स्वर्जिका क्षारो मागधी विश्वभेषजम् ॥ ८८ ॥
 पृथक् पृथक्कर्षमात्रं वसुभागमिहोषणम् ।
 जम्बीराम्लैर्दिनं घृष्टं भवेदग्निकुमारकः ॥
 विसूचीशूलवातादिवह्निमान्द्यप्रशान्तये ॥ ८९ ॥

Tankaṇa, rasa (pārada) and gaṇdhaka each equal in quantity, viṣa (vatsa-bha) three parts, one karṣa each of kaparda bhasma (ash of cowri shell), svarjika kṣāra, māgadhi (pippalī) and viśvabheṣaja; vasu bhagha (eight parts) of ūsaṇa (marica)—are all macerated in the juice of jambīra for one day and rolled into pills. This known as Agnikumāra rasa is best to cure viśūcī (gastro-enterities), colic and indigestion caused by vāta etc. (other doṣas).

Notes—

This formula is derived from Rasaratna pradīpa and Rasendra ciñtāmaṇi.

Rāmabāṇa Rasa

पारदामृतलवङ्गगन्धकं भागयुग्ममरिचेन मिश्रितम् ।
 तत्र जातिफलमर्धभागिकं तित्तिडीफलरसेन मर्दितम् ॥ ९० ॥
 माषमात्रमनुपानसेवितं रामबाणगुडिका रसायनम् ।
 बिल्वपत्रमरिचेन भक्षितं सद्य एव जठराग्निवर्द्धितम् ॥ ९१ ॥

वातो नाशमुपैति चार्द्रकरसैर्निर्गुण्डिकाया द्रवैः-
 पित्तं नाशमुपैति धान्यकजलैर्वासा त्रिदोषं हरेत्।
 श्लेष्मा सिन्धुहरीतकीभिरुदरं क्वाथैश्च पौनर्नवैः-
 शोथं पाण्डुगदं निहन्ति गुडिका रोगार्त्तिविध्वंसिनी ॥ १२ ॥
 वह्निमान्द्यदशवक्त्रनाशनो रामबाण इति विश्रुतो रसः।
 सङ्ग्रहग्रहणिकुम्भकर्णकमामवातखरदूषणं जयेत् ॥ १३ ॥
 दीयते तु मरिचानुपानतः सद्य एव जठराग्निदीपनः।
 रोचनः कफकुलान्तकारकः श्वासकासवमिजन्तुनाशनः ॥ १४ ॥

Pārada, amṛtā (viṣa-vatsanābha) lavaṅga, gaṇḍhaka, each one part mixed with two parts, of marica, half part of jātīphala are all macerated in the juice of tiṇṭidīphala and rolled into pills of one māṣa dose (1gms.). This Rāmabāṇa Rasa consumed with suitable vehicle acts as a rejuvenator, combined with bilva patra and marica it kindles the digestive fire immediately, consumed with juice of ārdraka and nirguṇḍī it cures vāta disorders; with decoction and dhāñyaka and vāsā it mitigates pitta and all the three doṣās, with saiṇdhava and haritakī decoction it cures enlargement of the abdomen, with decoction of punarṇavā it cures dropsy and anaemia, just as the arrow of Rāma killed the ten headed Rāvaṇa, this Rāmabāṇa rasa destroys the ten faced agnimāṇḍya (indigestion), the kumbha-karṇa the sangraha grahaṇī (duodenal disease and kharadūṣana the āmāvāta (rheumatism); given with marica (decoction of) it stimulates digestive fire immediately, cures loss of taste, mitigates kapha, dyspnoea, cough, vomiting and worms in the intestines.

Notes—

The source of this formulae is Raseṇdra cintāmaṇi.

Śaṅkha vaṭī

पलं चिञ्चाक्षारं पलमितमिदं पञ्चलवणं,
 द्वयं सम्यक् पिष्टं भवति लघुनिम्बूफलरसैः।
 ततः पिष्टे तस्मिन्पलपरिमितं शङ्खशकलं,
 क्षिपेद् वारान्सप्त द्रवमिह च तेनैव विधिना ॥ १५ ॥
 पलप्रमाणं कटुकत्रयञ्च पलार्द्धमानं वचहिङ्गुभागः।
 विषं पलद्वादशभागयुक्तं तावद्रसो गन्धक एष चोक्तः ॥ १६ ॥
 बदरास्थिप्रमाणेन वटीमेतस्य कारयेत्।
 भक्षयेत्सेवया साम्योत्सर्वाजीर्णप्रशान्तये ॥ १७ ॥
 सर्वोदरेषु शूलेषु विसूच्यां विविधेषु च।
 अग्निमान्द्येषु गुल्मेषु सदा शङ्खवटी हिता ॥ १८ ॥

One pala (40gm.) each of ciñcā kṣāra (ash of bark of ciñca) pañca lavaṇa—

these are macerated with the juice of laghu nimbu phala (for one day), to this paste is added one pala (40gms.) of ash of śaṅkha (conch shell), one pala of kaṭutrāya, half-pala of vacā and hiṅgu, twelve pala (480gms.) each of viṣa (vatsanābha), rasa (pārada) and gaṇḍhaka (sulphur) all purified are macerated again as before in laghu nimbu phalarasa for (one day) and rolled into pills of the size of badara seeds.

This Śaṅkhavaṭī consumed habitually, cures all varieties of indigestion enlargement of abdomen, colic, viśūcī (gastro-enteritis) and abdominal tumours.

Brhat śaṅkhavaṭī

स्तुह्यर्कचिञ्चाऽपामार्गरम्भातिलपलाशजान् ।
 लवणानाददीतैषां प्रत्येकं पलमात्रया ॥ १९ ॥
 लवणानि पृथक्पञ्च ग्राह्याणि पलमात्रया ।
 स्वर्जिका च यवक्षारष्टङ्कणं त्रितयं पलम् ॥ १०० ॥
 सर्वं त्रयोदशपलं सूक्ष्मं चूर्णं विधाय च ।
 निम्बूपलरसे प्रस्थसम्मिते तत्परिक्षिपेत् ॥ १०१ ॥
 तत्र शङ्खस्य शकलं पलं वह्नौ प्रताप्य तु ।
 वारात्रिर्वापयेत्सप्त सर्वं द्रवति तद्यथा ॥ १०२ ॥
 नामरं त्रिपलं ग्राह्यं मरिचन्तु पलद्वयम् ।
 पिप्पली पलमाना स्यात्पलाद्धं भृष्टहिङ्गुतः ॥ १०३ ॥
 ग्रन्थिकं चित्रकञ्चापि यवानी जीरकं तथा ।
 जातीफलं लवङ्गञ्च पृथक्कर्षद्वयोन्मितम् ॥ १०४ ॥
 रसो गन्धो विषं चापि टङ्कणञ्च मनःशिला ।
 एतानि कर्षमात्राणि सर्वं सञ्चूर्य मिश्रयेत् ॥ १०५ ॥
 शरावार्द्धेन चुक्रेण वटिकां तस्य कारयेत् ।
 माषप्रमाणां सदैर्घ्यैर्बृहच्छङ्खवटी स्मृता ॥ १०६ ॥
 सर्वाजीर्णप्रशमनी सर्वशूलनिवारिणी ।
 विसूच्यलसकादीनां सद्यो भवति नाशनी ॥ १०७ ॥

One pala (40gms.) each of ash of snuhī, arka, cincā, apāmārga, rambhā (kadali), tila and palāśa; one pala each of pañca lavaṇās, and one pala of each of svarjikṣāra, yavakṣāra, ṭaṅkaṇa (together) thirteen pala (520gms.) in total (of all) are made into nice powder and soaked in one prastha (640gms.) of juice of nimbū phala. Small pieces of śaṅkha (conch shell) heated on fire are immersed into the juice of nimbū phala for seventimes or till the shell becomes ash. Then three pala of nāgara, two pala of marica, one pala of pippalī, half-pala of fried hiṅgu, two karṣa (20gms.)—each of graṇthika, citraka, yavānī, jīraka, jātīphala (and lavaṅga, one karṣa (10gms)—each of rasa (pārada), gaṇḍhaka, viṣa (vatsanābha), ṭaṅkaṇa and manaśśilā—all these are powdered and mixed to the paste prepared

earlier, and macerated again adding half śarāva (160mg.) of cukra (vinegar) and made into pills one māṣa (1gms.) in quantity and preserved. This Bṛhat śaṅkha vaṭī cures all varieties of indigestion, abdominal pain and alasaka and, viśūcikā (complications of indigestion).

Ajīrṇa kaṇṭaka Rasa

टङ्कणकणाऽमृतानां सहिङ्गुलानां समं भागम् ।
मरिचस्य भागयुगलं निम्बूनीरैर्वटी कार्या ॥ १०८ ॥
वटिकां कलायसदृशीमेकां द्वे वा समश्रीयात् ।
सत्यमजीर्णे शान्त्यै वह्नेर्वृद्ध्यै कफध्वस्त्यै ॥ १०९ ॥

Equal parts of ṭankaṇa, kaṇā, amṛtā (vatsanābha) and hiṅgula—added with two parts of marica—are all macerated in the juice of nimbū phala and made into pills of the size of a kalaya (round pea). One or two pills are consumed, cures indigestion, increases digestive power and mitigates kapha without doubt.

Ajīrṇāri Rasa

शुद्धसूतं गन्धकञ्च पलमात्रं पृथक् पृथक् ।
हरीतकी च द्विपला नागरस्त्रिपलः स्मृतः ॥
कृष्णा च मरिचं तद्वत् सिन्धून्यं त्रिपलंमतम् ।
चतुष्पलनि विजया मर्दयेन्निम्बुक द्रवैः ॥
पुटानिसप्त देयानि घर्ममध्येपुनः पुनः ।
अजीर्णारि रथ प्रोक्तः सद्यो दीपनपाचनः ॥
भक्षयेद्विगुणं भक्ष्यं पाचयेत् रोचयेदपि ।

One pala (40gms.) each of purified sūta (pārada) and gaṇdhaka, two pala (80gms.) of haritakī, three pala (120gms.) each of nāgara, kṛṣṇa, marica and saiṇdhava and four pala (160gms.) of vijayā (bhaṅgā) are all macerated in the juice of nimbū phala and subjected to sūryaputa for seventimes. This formula known as Ajīrṇāri Rasa augments digestive fire quickly, is digestive, promotes taste; by this the person will begin to consume double the quantity of food than before.

Note—

This formula is not found in some editions and so considered as interpolation.

Viśūcikā cikitsā—treatment of viśūci (gastro-enteritis)

जलपीतमपामार्गमूलं हन्याद्विसूचिकाम् ।
सतैलं कारवेल्लयम्बु नाशयेद्धि विसूचिकाम् ॥ ११० ॥

Root of apāmārga made as paste with water and consumed cures viśūcikā. Similarly juice of (leaves of) kāravella added with oil (sesame oil) and consumed cures viśūcika.

बलामूलस्य तु क्वाथः पिप्पलीचूर्णसंयुतः ।

विसूचीनाशनः श्रेष्ठो जठराग्निविवर्द्धनः ॥ १११ ॥

Decoction of roots of balā added with powder of pippalī is best to cure viśūci and augment digestive fire.

बिल्वनागरनिक्वाथो हन्याच्छर्दिविसूचिकाम् ।

बिल्वनागरकैटर्यक्वाथस्तदधिको गुणैः ॥ ११२ ॥

Decoction of bilva and nāgara cures vomiting and viśūcikā; decoction of bilva, nāgara and kaiṭarya is still more efficacious.

व्योषं करञ्जस्य फलं हरिद्रे मूलं समावाप्य च मातुलुङ्ग्याः ।

छायाविशुष्का वटिका कृता सा हन्याद्विसूचीं नयनाञ्जनेन ॥ ११३ ॥

Vyoṣa, karañjaphala, the two haridrā, root of mātuluṅga are all macerated, made into a pill and dried in shade. This applied to the eye as a collyrium cures viśūcikā.

अपामार्गस्य पत्राणि मरिचानि समानि च ।

अश्वस्य लालया पिष्ट्वाञ्जनाद्धन्ति विसूचिकाम् ॥ ११४ ॥

Leaves of apāmārga, marica both equal, macerated in the saliva of a horse and applied as collyrium cures viśūcikā.

विसूच्यामतिवृद्धायां तक्रं दधि समं जलम् ।

नारिकेलाम्बु पेयं वा प्राणत्राणाय योजयेत् ॥ ११५ ॥

When viśūcī has increased greatly takra (buttermilk) or dadhi (curds) added with equal quantity of water or water of coconut should be consumed to support life.

त्वक्पत्रकैरण्डकशिगुकुष्ठैरम्लप्रपिष्टैः सवचाशताह्वैः ।

उद्धर्तनं खल्लिविसूचिकाघ्नं तैलं विपक्वञ्च तदर्थकारि ॥ ११६ ॥

Massaging the body with paste of tvak patra, eranda, śigru, kuṣṭha, vacā and śatāhvā made with any sour liquid or oil cooked with these drugs are used for massage, is going to cure khallī (contractures of fingers and toes) in viśūcikā.

कुष्ठसैन्धवयोः कल्कं शुक्तं तैले तु साधितम् ।

विसूच्यां मर्दनं तेन खल्लिशूलनिवारणम् ॥ ११७ ॥

Oil boiled with paste of kuṣṭha saiṇdhava and śukta (vinegar) and used for massage relieves pain of khallī in viśūcikā.

पिपासायां तथोत्क्लेशे लवङ्गस्याम्बु शस्यते ।

जातीफलस्य वा पीतं शृतं भद्रघनस्य वा ॥ ११८ ॥

When there is thirst and nausea, water boiled with lavaṅga or jāṭīphala or bhadraghana (bhadramusta) is beneficial.

उत्क्लिश्यान्नं न निर्गच्छेत्प्रसेकणीवनेरितम् ।

हृदयं पीड्यते चास्य तमुत्क्लेशं विनिर्दिशेत् ॥ ११९ ॥

Utkleśa (nausea) is that condition in which the food does not come out of the mouth (but there is a feeling like that) initiated by excess flow of saliva and expectoration and there is oppression (uncomfortable feeling) in the heart (chest).

सरुग् वाऽऽनद्धमुदरमम्लपिष्टैः प्रलेपयेत् ।

दारुहैमवतीकुष्ठशताह्वाहिङ्गुसैन्धवैः ॥ १२० ॥

When there is pain and distention of the abdomen, then a paste of devadāru, haimavatī vacā, kuṣṭha, śatāhvā, hiṅgu and saiṇdhava made by macerating with sour liquid should be applied on the abdomen.

तक्रेण युक्तं यवचूर्णमुष्णं सक्षारमर्त्तिं जठरे निहन्यात् ।

स्वेदो घटैर्वाऽप्यथ बाष्पपूर्णे रुष्णौस्तथाऽन्यैरपि पिण्डतापैः ॥ १२१ ॥

Flour of yava and buttermilk added with yavakṣāra and consumed warm, cures pain in the abdomen; fomentation with pot filled with steam or by any other means, on the abdomen is also beneficial.

Alasaka-vilambikā cikitsā—treatment of

विलम्बिकाऽलसकयोरयमेव क्रियाक्रमः ।

तत एव तयोरुक्तं पृथङ् नहि चिकित्सितम् ॥ १२२ ॥

For alasaka and vilambikā, the same treatments described so far also hold good, hence for these two diseases treatment are not mentioned separately.

Bhasmaka cikitsā

तं भस्मकं गुरुस्निग्धसान्द्रमन्दहिमस्थिरैः ।

अन्नपानैर्नयेच्छान्तिं पित्तघ्नैश्च विरेचनैः ॥ १२३ ॥

अत्यद्भुताग्निशान्त्यै माहिषदधिदुग्धसर्पीषि ।

संसेवेत यवागूं समपिष्टे पयसि सर्पिषा सिद्धाम् ॥ १२४ ॥

Bhasmaka roga (unsatiable hunger and appetite)—should be controlled by indulging in foods and drinks which are hard for digestion, unctuous, thick, slow, cold in potency, and stable in properties, by use of those which mitigate pitta and which cause purgations. Use of milk, curds, and ghee prepared from buffalos milk, yavāgū added with equal quantities of riceflour, milk and ghee.

असकृत्पित्तहरणं पायसं प्रतिभोजनम् ।

श्यामात्रिवृद्धिपक्कञ्च पयो दद्याद्विरेचनम् ॥ १२५ ॥

यत्किञ्चिन्मधुरं मेध्यं श्लेष्मलं गुरु भोजनम् ।

सर्वं तदत्यग्निहितं भुक्त्वा प्रस्वपनं दिवा ॥ १२६ ॥

Milk pudding prepared from drugs which mitigate pitta should be con-

sumed, purgations should be encouraged by drinking milk boiled with śyāmātrivrt, meals should consist of sweet, fatty, foods which cause increase of kapha and hard for digestion; after meals the patient should sleep even during day.

सिततण्डुलसितकमलं छागक्षीरेण पायसं सिद्धम् ।

भुक्त्वा च तेन पुरुषो दशदिवसात्तुच्छभोजनो भवति ॥ १२७ ॥

By consuming pāyasa (milk pudding) prepared with sita taṇḍula (white rice), sita kamala (white lotus petals) and goat's milk, the patient (of bhasmaka) comes back to his normal/small quantity of food within ten days.

Anyā ajirṇa cikitsā—treatment of other kinds of indigestion

अलं पनसपाकाय फलं कदलसम्भवम् ।

कदलस्य तु पाकाय बुधैरपि घृतं हितम् ॥ १२८ ॥

घृतस्य परिपाकाय जम्बीरस्य रसो हितः ॥ १२९ ॥

नारिकेलफलतालबीजयोः पाचकं सपदि तण्डुलं विदुः ।

क्षीरमेव सहकारपाचनं चारमज्जनि हरीतकी हिता ॥ १३० ॥

मधूकमालूरनृपादनानां परूषखर्जूरकपित्थकानाम् ।

पाकाय पेयं पिचुमन्दबीजं घृतेऽपि तद्वेऽपि तदेव पथ्यम् ॥ १३१ ॥

खर्जूरशृङ्गाटकयोः प्रशस्तं विश्वौषधं कुत्र च भद्रमुस्तम् ।

यज्ञाङ्गबोधिद्रुफलेषु शस्तं प्लक्षे तथा पर्युषितं प्रपीतम् ॥ १३२ ॥

तण्डुलेषु च पयः पयस्वथो दीप्यकस्तु चिपिटे कणायुतम् ।

षष्टिका दधिजलेन जीर्यते कर्कटी च सुमनेषु जीर्यति ॥ १३३ ॥

To digest panasa phala (ingested and which has caused indigestion) consuming kadali phala is sufficient; to digest kadali phala the wise say use of ghee itself is sufficient; to digest ghee, juice of jambīra is beneficial. For digestion of nārikela phala and tālaphala consuming boiled rice itself is enough; for digesting sahakāra (āmraphala) drinking milk; for digesting cāramajja, eating harītakī is beneficial. For digestion of madhūka, mālura (bilva) nṛpādana (rājādana) parūṣaka, kharjūra and kapittha, ghee and buttermilk, seeds of picumaṇḍa should be consumed. Viśvasadha is ideal for digestion of kharjūra and śṛṅgātaka, some say even bhadramustā is also useful. For digestion of fruits of yajñāṅga (udumbara), bodhidru and plakṣa boiled water is enough. For digestion of taṇḍula (rice), paya (water), for digestion of water use of dīpyaka, for digestion of cipiṭa water boiled with kaṇā; saṣṭika rice gets digested by water of curds (whey) and karkaṭī gets digested by use of sumanā (wheat).

गोधूममाषहरिमन्थसतीनमुद्रपाको भवेज्झटिति मातुलपुत्रकेण ।

खर्जूरिकाबिसकशेरुसितासु शस्तं शृङ्गाटके मधुफलेष्वपि भद्रमुस्तम् ॥ १३४ ॥

कङ्कुश्यामाकनीवाराः

कुलत्थाश्चाविलम्बितम् ।

दध्ना जलेन जीर्यन्ति वैदलः काञ्जिकेन तु ॥ १३५ ॥

पिष्टान्नं शीतलं वारि कृशरां सैन्धवं पचेत् ।
 माषेण्डरीं निम्बुफलं पायसं मुद्गयूषकः ॥ १३६ ॥
 वटो वेसवाराल्लवङ्गेन फेनः समं पर्यटः शिगुबीजेन याति ।
 कणामूलतो लडुकापूपसट्टाऽऽदिपाको भवेच्छष्कुलीमण्डयोश्च ॥ १३७ ॥

By eating mātula putraka (dhattūra phala), foods prepared from godhūma, māṣa, harimañtha, satīna and mudga gets digested immediately; for digestion of kharjūrikā, bisa, kaseru, sita, śṛṅgāṭaka and madhuphala use of bhadramustā is beneficial.

Foods prepared from kaṅgu, śyāmaka, nīvara and kulattha gets digested by drinking water of dadhi (curds); those prepared from pulses by drinking kāñjika (gruel); that prepared from flour by drinking cold water; kṛśārā gets digested by the use of saiñdhava; maseñdarī (iḍḍali prepared with black-gram flour) gets digested by use of juice of nimbū phala and payasa (milk pudding) gets digested by drinking mudga yūṣa (soup of green gram).

Indigestion due to eating of vaṭa (vaḍa) gets cured by consuming vesavāra, that due to eating of pheñaka by the use of lavaṅga, that due to parpaṭa (pāpad) by the use of śigrubīja; that due to eating of laḍḍu, apūpa, saṭṭaka, śāṣkulī and maṇḍa get cured by use of kaṇamūla (pippalimūla).

किमत्र चित्रं बहुमत्स्यमांसं भोजी सुखी काञ्जिकपानतः स्यात् ।
 इत्यद्भुतं केवलवह्निपक्वमांसेन मत्स्यः परिपाकमेति ॥ १३८ ॥
 आममाम्रफलं मत्स्ये तद्वीजं पिशिते हितम् ।
 कूर्ममांसं यवक्षारः शीघ्रं पाकमुपैति हि ॥ १३९ ॥
 कपोतपारावतनीलकण्ठ कपिञ्जलानां पिशितानि भुक्त्वा ।
 काशस्य मूलं परिपिष्य पीतं सुखी भवेन्ना बहुशो हि दृष्टम् ॥ १४० ॥

Is it any wonder if the person who eats more of fish remains free of indigestion by drinking kāñjika after meals? It is wonder indeed that fish meat cooked only by fire (burnt) becomes digested easily. Fish meat gets digested quickly by eating unripe mango fruit and other kinds of meat by eating seed kernel of mango fruit; meat of tortoise becomes digested by use of yavakṣāra.

Persons who have consumed the meat of kapota, pārāvata (pigeon) nīlakaṇṭha (peacock) kapiñjala birds will find comfort (without indigestion) if they make a paste of roots of kāśa, mix it with water and drink after meals; this has been observed in many times.

मांसानि सर्वाण्यपि यान्ति पाकं क्षीरेण सद्यस्तिलनालजेन ।
 चञ्चूकसिद्धार्थकवास्तुकानां गायत्रिसारकथितेन पाकः ॥ १४१ ॥
 पालङ्किकाकेबुककारवेल्लीवार्त्ताकुवंशाङ्गूरमूलकानाम् ।
 उपोदिकाऽलाबुपटोलकानां सिद्धार्थको मेघरवश्च पक्ता ॥ १४२ ॥
 विपच्यते सूरणको गुडेन तथाऽऽलुकं तण्डुलधावनेन ।
 पिण्डालुकं जीर्यति कोरदूषात्कशेरुपाकः किल नागरेण ॥ १४३ ॥

लवणस्तण्डुलतोयात्सर्पिर्जम्बीरकाद्यम्लात् ।
 मरिचादपि तच्छ्रीघ्रं पाकं यात्येव काञ्जिकात्तैलम् ॥ १४४ ॥
 क्षीरं जीर्यति तद्रेण तद्द्रव्यं कोष्णमण्डकात् ।
 माहिषं माणिमन्थेन शङ्खचूर्णेन तदधि ॥ १४५ ॥
 रसालं जीर्यति व्योषात्खडं नागरभक्षणात् ।
 सिता नागरमुस्तेन तथेक्षुश्चाद्रिकारसात् ॥ १४६ ॥
 जरामिरागैरिकचन्दनाभ्यामभ्येति शीघ्रं मुनिभिः प्रदिष्टम् ।
 उष्णेन शीतं शिशिरेण चोष्णं जीर्णो भवेत्क्षारगणस्तथाऽम्लैः ॥ १४७ ॥

All kinds of meats get digested by drinking milk boiled with tila nāla (stem of tila plant).

Indigestion caused by cañcuka, siddhārthaka and vāstuka gets cured by drinking decoction of gāyatri sāra (khadirasāra); indigestion due to palañkika, kebuka, karavellī, vārtakū, vamsāñkura, mūlaka, upodikā, alābu and paṭola gets cured by siddhārthaka and meghārava; sūraṇa gets digested by eating guḍa (jaggary) āluka by the use of rice-washed water, piṇḍāluka by the use of koradūṣa and digestion of kaseru by the use of nāgara. Indigestion of lavaṇa (salt) gets cured by the use of rice-wash, of sarpi (ghee) by the use of sours like jambīra phala or marica; that of tila (oils) by the use of kāñjika (gruel). Indigestion due to milk gets cured by use of takra (buttermilk); products prepared from takra gets digested by the use of maṇḍa (scum), that due to buffalo's milk by the use of mānimañtha (saiñdhava) and curds of buffalo's milk gets cured by use of śankha cūrṇa (bhasma/ash of conch shell).

Rasālā gets digested by use of vyoṣa; khaḍa (khala cooked buttermilk by use of nāgara; sita (sugar) gets digested by use of nāgaramustā and ikṣu (sugar-cane) by the use of juice of ārdraka.

Indigestion caused by excess of wine, gets cured quickly by the use of gairika and cañdana—say the sages. Indigestion caused by consuming foods of hot (potency) gets cured by the use of things (foods, drugs) of (cold potency) and vice versa, that produced by things of kṣāra (alkalie) gets cured by the use of amla (sour) things.

तप्तं तप्तं हेम वा तारमग्नौ तोये क्षिप्तं सप्तकृत्वस्तदम्भः ।

पीत्वाऽजीर्णं तोयजातं निहन्यात्तत्र क्षौद्रं भद्रमुस्तं विशेषात् ॥ १४८ ॥

Thin sheets of either gold or silver are heated red-hot and immersed in water, this process repeated seven times; this water consumed, cures indigestion caused by water, mixing honey and nāgara musta especially to this water is beneficial.

*Thus ends chapter Six in Madhyakhaṇḍa of Bhāvapraśaśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-7

सप्तमः कृमिरोगाधिकारः

Krimiroga adhikāra—Diseases due to worms diagnosis and treatment

Krimi bheda—kinds of worms

क्रिमयस्तु द्विधा प्रोक्ता बाह्याभ्यन्तरभेदतः ॥ १ ॥

बहिर्मलकफासृग्विड्जन्मभेदाच्चतुर्विधाः ।

नामतो विंशतिविधा

Krimis (worms) are of two kinds viz bāhya (external) and abhyañtara (internal); again these are of four kinds viz. those arising from bahirmala (external waste, dirt), kapha, asṛk (blood) and viḍ. (faeces), these are of twenty kinds by name.

Bāhya krimi (external worms)

बाह्यास्तत्र मलोद्भवाः ॥ २ ॥

तिलप्रमाणसंस्थानवर्णाः केशाम्बराश्रयाः ।

बहुपादाश्च सूक्ष्माश्च यूका लिख्याश्च नामतः ॥ ३ ॥

द्विधा ते कोठपिडिकाः कण्डूगण्डान्प्रकुर्वते ॥ ४ ॥

These arise from external dirt, similar to tila (sesame seed) in size, shape and colour, reside in hairs and cloth, have many legs and small in size, known as yūka and likhyā (one black and another white respectively), these produce rashes, eruptions, itching and enlargement of glands etc.

Abhyañtara krimi—internal worms

Nidāna—causes

अजीर्णभोजी मधुराम्लसेवी द्रवप्रियः पिष्टगुडोपभोक्ता ।

व्यायामवर्जी च दिवाशयी च विरुद्धभोजी लभते क्रिमींश्च ॥ ५ ॥

Those who eat uncooked/raw materials, foods which are more of sweet and sour tastes, liquids, prepared from flour, guḍa (jaggary); those who abstain from physical exercise (activities), sleep during day and who eat incompatible foods (unsuitable to health) become victims of diseases of worms.

Lakṣaṇa—symptoms

ज्वरो विवर्णता शूलं हृद्रोगः सदनं भ्रमः ।

भक्तद्वेषोऽतिसारश्च सञ्जातक्रिमिलक्षणम् ॥ ६ ॥

Fever, discolouration of the skin, pain in the abdomen, heartache, debility, giddiness, aversion of food and diarrhoea—are the symptoms of the person who has developed worms.

Kaphaja krimi

मांसमाषगुडक्षीरदधिशुक्तैः कफोद्धवाः ॥ ७ ॥

कफादामाशये जाता वृद्धाः सर्पन्ति सर्वतः ।

पृथुब्रघ्निभाः केचित्केचिद्रण्डूपदोपमाः ॥ ८ ॥

रूढधान्याङ्कुराकारास्तनुदीर्घास्तथाऽणवः ।

श्वेतास्ताम्रावभासाश्च नामतः सप्तधा तु ते ॥ ९ ॥

अन्त्रादा उदरावेष्टा हृदयादा महागुदाः ।

च्युरवो दर्भकुसुमाः सुगन्धास्ते च कुर्वते ॥ १० ॥

हल्लासमास्यस्त्रवणमविपाकमरोचकम् ।

मूर्च्छाच्छर्दिज्वरानाहकासक्षवथुपीनसान् ॥ ११ ॥

Use of māmśa (meat), māśa (black-gram), guḍa (jaggery), kṣīra (milk), dadhi (curds), and śukta (fermented sugarcane juice)—leads to production of kaphaja krimis. These are born in the āmāśaya (stomach, small intestine) and when fully grown, begin to move to all places (nearby); some of these resemble thick straps of leather, some resemble earthworms, some are like the sprouts of germinating seeds; some thin, long and minute, white or coppery in colour; these are of seven kinds by name, viz. añtrādā, udarāveṣṭhā, hṛdayādā, mahāgudā, curava, darbhakusumā and sugaṇdhā; these give rise to nausea, excess salivation, improper digestion, loss of taste, fainting vomiting, fever, flatulence, cough, more of sneezing and nasal catarrh.

Raktaja krimi

विरुद्धाजीर्णशाकाद्वैः शोणितोत्था भवन्ति हि ॥ १२ ॥

रक्तवाहिसिरास्थाना रक्तजा जन्तवोऽणवः ।

प्रपादा वृत्तताम्राश्च सौक्ष्म्यात्केचिददर्शनाः ॥ १३ ॥

केशादा लोमविध्वंसा रोमद्वीपा उदुम्बराः ।

षट् ते कुष्ठैककर्माणः सहस्रैरसमातरः ॥ १४ ॥

Raktaja krimi arise from indulgence in incompatible, uncooked foods and vegetables, these reside in the raktavāhi siras (blood vessels), are minute, prapāda (having front legs), round, coppery in colour; being very minute some are invisible;—these are of six kinds of viz, keśādā, lomavidhavamśā, romadvīpā, udumbarā,

saurasā and mātara by name; these give rise to leprosy (and other skin diseases) especially.

Notes—

All Ayurvedic texts earlier to Bhāvamiśra have described raktaja krimi as 'apāda' not having legs whereas Bhāvamiśra describes these as 'prapāda' having legs in the front. Bhāvamiśra is wrong in holding this view since none of the parasites residing in blood are having legs, this has been confirmed nowadays.

Purīṣaja krimi

माषपिष्टाम्ललवणगुडशकैः पुरीषजाः ॥ १५ ॥
 पक्काशये पुरीषोत्था जायन्तेऽधोविसर्पिणः ।
 वृद्धास्ते स्युर्भवेयुश्च ते यदाऽऽमाशयोन्मुखाः ॥
 तदाऽऽस्योद्गारनिःश्वासा विड्गन्थानुविधायिनः ।
 पृथुवृत्ततनुस्थूलाः श्यावपीतसितासिताः ॥ १६ ॥
 ते पञ्च नाम्ना क्रिमयः ककेरुकमकेरुकाः ।
 सौसुरादाः सलूनाख्या लेलिहा जनयन्ति च ॥
 विड्भेदशूलविष्टम्भकाश्चर्यपारुष्यपाण्डुताः ।
 रोमहर्षाग्निसदनगुदकण्डूर्विमार्गाः ॥ १७ ॥

Purīṣaja/vidja krimi—arise from indulgence in foods, prepared from māṣa, piṣṭa (flour), more of sour and salty, guḍa (jaggery) and śāka (leafy vegetables); these are born in pakvāśaya (large intestine), usually move downwards, but when greatly increased begin to move even upward to the stomach producing belching and expiration with the smell of faeces; worms are thick, round, thin, blue-black, yellow, white or black in colour; are of five kinds—kakeruka, makeruka, sausurādā, salūna, and leliha by name; these produce loose bowel movements, pain, stasis of undigested food in the abdomen, emaciation, roughness of the skin, anaemia, frequent horripilations, weakness of digestive power and itching in the anus.

Krimi cikitsā—treatment for worms

विडङ्गव्योषसंयुक्तमन्नमण्डं पिबेन्नरः ।
 दीपनं क्रिमिनाशाय जठराग्निविवृद्धये ॥ १८ ॥

Annamanḍa (scum of gruel of rice) added with powder of viḍaṅga and vyoṣa should be consumed by the patient in order to kindle hunger, destroy worms and augment the digestive fire.

प्रत्यहं कटुकं तिक्तं भोजनं कफनाशनम् ।
 क्रिमीणां नाशनं रुच्यमग्निसन्दीपनं परम् ॥ १९ ॥
 विडङ्गशृतपानीयं विडङ्गेनावधूलितम् ।
 पीतं क्रिमिहरं दृष्टं क्रिमिजांश्च गदाञ्जयेत् ॥ २० ॥

लिह्याद्विडङ्गचूर्णं वा मधुना क्रिमिनाशनम्।
 पलाशबीजस्य रसं पिबेन्माक्षिकसंयुतम्॥
 पिबेत्तद्वीजकल्कं वा मधुना क्रिमिनाशनम्॥ २१॥

Food which are pungent, bitter, mitigate kapha and killing worms should be consumed daily; to help taste and kindle digestive fire. Water prepared by boiling viḍaṅga and added with powder of viḍaṅga (at the time of drinking) and used as drinking water is seen to destroy worms and cure diseases produced by worms. Powder of viḍaṅga may be licked with honey or juice (or decoction) of palāśa seeds mixed with honey may be drunk or eat the paste of that seeds with honey for destruction of worms.

कम्पिल्लचूर्णकर्षार्द्धं गुडेन सह भक्षितम्।
 पातयेत्तु क्रिमीन्सर्वानुदरस्थान् न संशयः॥ २२॥
 विडङ्गं कौटजं बीजं तथा बीजं पलाशजम्।
 सञ्चूर्ण्य खादेत्खण्डेन क्रिमीन्नाशयितुं नरः॥ २३॥
 निम्बपत्रसमुद्भूतं रसं क्षौद्रयुतं पिबेत्।
 धत्तूरपत्रजं वाऽपि क्रिमिनाशनमुत्तमम्॥ २४॥

Half karṣa (5gms.) of powder of kampilla mixed with guḍa (jaggery) and consumed, expels all kinds of worms from the abdomen without doubt.

Viḍaṅga, kuṭaja bīja and palāśabīja should be powdered and consumed adding khaṇḍa (sugar candy) to destroy worms.

Juice of nimba patra or of dhattūra patra added with honey is good to destroy worms.

Yūka nāśana

रसेन्द्रेण समायुक्तो रसो धत्तूरपत्रजः।
 ताम्बूलपत्रजो वाऽपि लेपो यूकविनाशनः॥ २५॥
 धत्तूरपत्रकल्केन तद्रसेनैव पाचितम्।
 तैलमभ्यङ्गमात्रेण यूका नाशयति क्षणात्॥ २६॥
 क्रिमीणां विट्कफोत्थानामेतदुक्तं चिकित्सितम्।
 रक्ताजानान्तु संहारं कुर्यात्कुष्ठचिकित्सया॥ २७॥

Raseṇdra (mercury) mixed with (by macerating) the juice of either dhattūra patra or tāmbūla patra and applied on the head destroys yūkā (lice) or oil cooked with the paste of dhattūra patra (and its own juice and then used for anointing and bath destroys yūkā (lice).

Treatment of worms arising from faeces and kapha were thus described here; destruction of worms born from rakta should be done on the lines of treatment of kuṣṭha (leprosy). (vide chapter-54).

Apathya—unsuitables

क्षीराणि मांसानि घृतानि चापि दधीनि शाकानि च पर्णवन्ति ।

अम्लञ्च मिष्टञ्च रसं विशेषात्क्रिमीञ्जिघांसुः परिवर्जयेद्भि ॥ २८ ॥

Persons desirous of getting rid of diseases of worms, should avoid the use of milks, meats, ghee, curds, leafy vegetables especially foods of sour and sweet tastes.

*Thus ends chapter Seven in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-8

अष्टमः पाण्डुरोगकामलाहलीमकाधिकारः

Pāṇḍuroga—Kāmalā—Halīmakādhikāra—Anaemia-jaundice etc.

Diagnosis and treatment

पाण्डुरोगाः स्मृताः पञ्च वातपित्तकफैस्त्रयः ।

चतुर्थः सन्निपातेन पञ्चमो भक्षणान्मृदः ॥ १ ॥

Pāṇḍuroga (anaemia) is of five kinds—one from each dosa seperately, the fourth from the combination of all the three doṣās and the fifth caused by eating mud.

Nidāna—samprāpti—causes and pathogenesis

व्यवायमम्लं लवणानि मद्यं मृदं दिवास्वप्नमतीव तीक्ष्णम् ।

निषेवमाणस्य विदूष्य रक्तं दोषास्त्वचं पाण्डुरतां नयन्ति ॥ २ ॥

Too much indulgence in copulation, sour and salts, wine, habit of eating mud, sleeping during day, foods and drinks which are very strong/penetrating deep into the tissues; the doṣās get aggravated, vitiate the rakta (blood) and produce pāṇḍuvarṇa (yellowish-white colour) in the skin.

Pūrvārūpa—prodromal symptoms

त्वक्स्फोटनिष्ठीवनगात्रसादमृद्भक्षणप्रेक्षणकूटशोथाः ।

विण्मूत्रपीतत्वमथाविपाको भविष्यतस्तस्य पुरःसराणि ॥ ३ ॥

Cracking of the skin, spitting often, weakness of the body, desire for eating mud, swelling around the eyes, yellow colouration of the faeces and urine, improper digestion—are its prodromal symptoms.

Vātaja pāṇḍuroga lakṣaṇa—features of pāṇḍuroga of vāta origin

त्वङ्मूत्रनयनादीनां रूक्षकृष्णारूणाभता ।

वातपाण्ड्वामये कम्पस्तोदानाहभ्रमादयः ॥ ४ ॥

Dryness/roughness, black, or mild—red colour of the skin, urine eyes etc. (faeces, nails), tremors, pricking pain, flatulence, giddiness etc. are the symptoms of pāṇḍuroga arising from vāta.

Pittaja pāṇḍuroga—features of pāṇḍuroga of pitta origin

पीतत्वङ्नखविण्मूत्रो दाहतृष्णाज्वरान्वितः ।

भिन्नविद्वकोऽतिपीताभः पित्तपाण्डुवामयी नरः ॥ ५ ॥

Yellow colouration of the skin, urine, faeces, nails and eyes, feeling of burning sensation, thirst, fever, loose bowels (diarrhoea) which is very yellow—are the symptoms of pāṇḍuroga caused by pitta.

Kaphaja pāṇḍu—symptoms of pāṇḍuroga of kapha origin

कफप्रसेकः शवयथुस्तन्द्राऽऽलस्यातिगौरवैः ।

पाण्डुरोगी कफाच्छुक्लैस्त्वङ्मूत्रनयनाननैः ॥ ६ ॥

Excess salivation, oedema, stupor, lassitude, feeling of heaviness of the body, white colouration of the skin, eyes, urine, face etc. are the symptoms or pāṇḍuroga caused by kapha.

Sannipātaja lakṣaṇa

सर्वात्रसेविनः सर्वे दुष्टा दोषास्त्रिदोषजम् ।

त्रिदोषलिङ्गं कुर्वन्ति पाण्डुरोगं सुदुःसहम् ॥ ७ ॥

Presence of symptoms of all the three doṣās will be seen, this is difficult to tolerate.

Mṛtbhakṣaṇaja pāṇḍu lakṣaṇa

मृत्तिकाऽदनशीलस्य कुप्यत्यन्यतमो मलः ।

कषाया मारुतं पित्तमूषरा मधुरा कफम् ॥ ८ ॥

कोपयेन्मृद्रसादींश्च रौक्ष्याद् भुक्तञ्च रूक्षयेत् ।

पूरयत्यविपक्वैव स्रोतांसि निरुणद्धपि ॥ ९ ॥

इन्द्रियाणां बलं हत्वा तेजो वीर्यौजसी तथा ।

पाण्डुरोगं करोत्याशु बलवर्णाग्निनाशनम् ॥ १० ॥

In those persons who are habituated to eating mud, the doṣās get aggravated, māruta (vāta) by mud of astringent taste, pitta by mud of salt and alkaline taste and kapha by mud of sweet taste; mud by its dryness causes dryness of the alimentary tract; does not undergo digestion and fills into all the channels (passages, cell pores etc.) and obstruct them (and their functions) reduces the power of the sense organs, energy and strength and gives rise to pāṇḍuroga, the destroyer of strength, colour (complexion), digestive power.

मृद्भक्षणाद्धवेत्पाण्डुस्तन्द्राऽऽलस्यनिपीडितः ।

सकासश्वासशूलार्तः सदाऽरुचिसमन्वितः ॥ ११ ॥

शूनाक्षिकूटगण्डभूः शूनपान्नाभिमेहनः ।

कृमिकोष्ठोऽतिसार्येत मलं सासृक्कफान्वितम् ॥ १२ ॥

Yellowish-white colour, stupor, lassitude, cough, dyspnoea, abdominal pain, loss of taste/ appetite always, oedema around the eyes, cheeks, eyebrows, legs (feet), umbilicus and genitals, diarrhoea expelling worms, faeces mixed with blood and kapha (mucus) are its symptoms.

Pāṇḍuroga asādhya lakṣaṇa—signs of bad prognosis

ज्वरारोचकहृल्लासच्छर्दितृष्णाक्लमान्वितः ।
 पाण्डुरोगी त्रिभिर्दोषैस्त्याज्यःक्षीणो हतेन्द्रियः ॥ १३ ॥
 पाण्डुरोगाश्चिरोत्पन्नः खरीभूतो न सिध्यति ।
 कालप्रकर्षाच्छूनाङ्गो यो वा पीतानि पश्यति ॥ १४ ॥
 बद्धाल्पविट् सहरितं सकफं योऽतिसार्यते ।
 दीनः स्वेदातिदिग्धाङ्गश्छर्दिमूर्च्छातृषाऽन्वितः ॥ १५ ॥
 पाण्डुदन्तनखो यस्तु पाण्डुनेत्रश्च यो भवेत् ।
 पाण्डुसङ्घातदर्शी च पाण्डुरोगी विनश्यति ॥ १६ ॥
 अन्तेषु शूनं परिहीणमध्यं म्लानं तथाऽन्तेषु च मध्यशूनम् ।
 गुदे मुखे शेफसि मुष्कयोश्च शूनं प्रताम्यन्तमसंज्ञकल्पम् ॥
 विवर्जयेत्पाण्डुकिनं यशोऽर्थी तथाऽतिसारज्वरपीडितञ्च ॥ १७ ॥

That patient of pāṇḍuroga (anaemia) is to be refused treatment who is having fever, loss of taste, nausea, vomiting, thirst, exhaustion, emaciation, loss of sensory function and the disease is produced by all the three doṣās. Pāṇḍuroga which has become khara (made all dhātus/tissues very dry) lose oilness by remaining for a long time, given rise to swelling the body parts; of him, who sees all things as yellow only should be refused. That patient of pāṇḍuroga who has diarrhoea and eliminates faeces which is hard, small in quantity and mixed with kapha (mucus), who is timid, body full of sweat, suffers from more of vomiting, fainting, and thirst, whose teeth (gums) nails and eyes have become very pale, who sees all things as yellowish white masses, is going to die. He who has swelling in the extremities and emaciation in the middle (trunk) or has swelling in the rectum, face, penis, scrotum; who has frequent fainting and unconsciousness, who suffers from (severe) diarrhoea and fever, such a patient of pāṇḍuroga should be refused by the physician desirous of success (in treatment).

Kāmalā roga—jaundice

Nidāna samprāpti—causes and pathogenesis

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते ।
 तस्य पित्तमसृङ्मांसं दग्ध्वा रोगाय कल्पते ॥ १८ ॥
 हारिद्रनेत्रः स भृशं हारिद्रत्वङ्नखाननः ।
 पीतरक्तशकृन्मूत्रो भेकवर्णो हतेन्द्रियः ॥ १९ ॥

दाहाविपाकदौर्बल्यसदनारुचिकर्षितः ॥ २० ॥

The patient of pāṇduroga who indulges in foods and activities which aggravate pitta, then pitta getting increased burns up the aṣṛk (blood) and māṁsa (muscle of the body) and produces the disease (known as kāmālā) characterised by hāridra varṇa (colour of turmeric—deep yellow) of the eyes, skin, nails and face; yellowish red colour of the faeces and urine, colour of the frog (brown, greenish brown) of the the skin, loss of acuity of sense organs, feeling of burning sensation, improper digestion, debility and anorexia.

कामलाबहुपित्तैषा कोष्ठशाखाऽऽश्रया मता ।

कालान्तरात्खरीभूता कृच्छ्रास्यात्कुम्भकामला ॥ २१ ॥

Kāmālā in which there is more of pitta (increased) is called koṣṭha śakhāśraya kāmālā, this persisting for a long time and having made the dhatus dry, gives rise to kumbhakāmālā.

छर्द्यरोचकहृल्लासज्वरक्लमनिपीडितः ।

नश्यति श्वासकासात्तो विड्भेदी कुम्भकामली ॥ २२ ॥

The patient of kumbhakāmālā who suffers greatly from vomiting, loss of taste, nausea, fever, exhaustion, dyspnoea, cough and diarrhoea-dies.

Notes—

Bhavamiśra in his commentary on the above verse says—that kāmālā is of two kinds viz. koṣṭhāśraya (localised in the alimentary tract) and the second śākhāśraya (localised in the tissues); it is koṣṭhāśraya kāmālā becoming chronic which turns into kumbhakāmālā.

कृष्णापीतशकृन्मूत्रो भृशं शूनश्च मानवः ।

सरक्ताक्षिमुखच्छर्दिर्विण्मूत्रो यश्च ताम्यति ॥ २३ ॥

दाहारुचितृषाऽऽनाहतन्द्रामोहसमन्वितः ।

नष्टाग्निसंज्ञः क्षिप्रं हि कामलावान्विपद्यते ॥ २४ ॥

Patients of kāmālā whose faeces and urine are black or yellow, has profound swelling of the body, his eyes, face, vomiting, faeces, and urine are mixed with blood, who faints often, suffers from burning sensation, anorexia, thirst, flatulence, stupor, delusion, loss of digestive power and consciousness is going to die soon.

Halīmaka roga

यदा तु पाण्डोर्वर्णः स्याद्धरितश्यावपीतकः ।

बलोत्साहक्षयस्तन्द्रा मन्दाग्नित्वं मृदुज्वरः ॥ २५ ॥

स्त्रीष्वहर्षोऽङ्गमर्दश्च श्वासतृष्णाऽरुचिभ्रमाः ।

हलीमकं तदा तस्य विद्यादनिलपित्ततः ॥ २६ ॥

When the white colour of body of the patient of pāṇḍu roga changes to green or bluish yellow, when the patient loses strength, enthusiasm, develops stupor, poor digestive fire, mild fever, lack of desire in women (sex), body aches, dyspnoea, thirst, loss of taste/appetite and giddiness, then he is to be understood as suffering from halīmaka a disease which is caused by increase of vāta and pitta.

Pāṇḍuroga cikitsā—treatment of pāṇḍuroga (anaemia)

सप्तरात्रं गवां मूत्रैर्भावितञ्चायसो रजः ।
 पाण्डुरोगप्रशान्त्यर्थं पयसा प्रपिबेन्नरः ॥ २७ ॥
 गोमूत्रसिद्धं मण्डूरचूर्णं सुगडमश्रतः ।
 पाण्डुरोगः क्षयं याति पक्तिशूलञ्च दारुणम् ॥ २८ ॥
 अयोमलं सुसन्तप्तं भूयो गोमूत्रसाधितम् ।
 मधुसर्पिर्युतं लीढ्वा पाण्डुरोगी सुखी भवेत् ॥ २९ ॥

Powder of iron (iron filings) soaked for seven days in cow's urine should be consumed by the patient of pāṇḍuroga.

Powder of maṇḍūra soaked and macerated in cow's urine should be consumed along with guda (jaggery); by this pāṇḍuroga gets cured, so also severe abdominal pain. Similarly ayomala (maṇḍūra) well heated, then soaked and macerated in cow's urine should be consumed along with honey and ghee for the cure of panduroga.

Punarnavādi maṇḍūra

पुनर्नवा त्रिवृद्धयोषं विडङ्गं दारुचित्रकम् ।
 कुष्ठं हरिद्रे त्रिफला दन्ती चव्यं कलिङ्गकम् ॥ ३० ॥
 कटुका पिप्पलीमूलं मुस्तं शृङ्गी च कारवी ।
 यवानी कट्फलञ्चेति पृथक्पलमितं समम् ॥ ३१ ॥
 मण्डूरं द्विगुणं चूर्णाद् गोमूत्रेऽष्टगुणे पचेत् ।
 गुडेन वटकाङ्कत्वा तक्त्रेणालोड्य तान्पिबेत् ॥ ३२ ॥
 पुनर्नवादिमण्डूरवटकोऽश्विनिर्मितः ।
 पाण्डुरोगं निहन्त्याशु कामलाञ्च हलीमकम् ॥ ३३ ॥
 श्वासं कासञ्च यक्ष्माणं ज्वरं शोथं तथोदरम् ।
 शूलं प्लीहानमाध्मानमर्शांसि ग्रहणीक्रिमीन् ॥
 वातरक्तञ्च कुष्ठञ्च सेवनान्नाशयेद् ध्रुवम् ॥ ३४ ॥

Punarnavā, trivṛt, vyoṣa, viḍaṅga, dāru, citraka, kuṣṭha, the two haridrā, triphalā, dañtī, cavyā, kaliṅgaka, kaṭukā, pippalīmūla, mustā, sṛiṅgī, kāravī, yavānī, and kaṭuphala—each one pala (40 gms.), maṇḍūra double the quantity of the total of all the drugs—are powdered nicely, and boiled in eight times the quantity of cow's urine, next it is mixed with little of guda (jaggery) and rolled into

pills. Pills are taken in appropriate doses mixed with buttermilk. This formula known as Punarnavādi maṇḍūra vaṭaka was prepared/formulated by Asvinis, it cures pāṇḍuroga (anaemia) kāmālā (jaundice), halīmaka (advanced stage of jaundice), dyspnoea, cough, consumption, fever, dropsy, enlargement of the abdomen, colic, splenic disease, flatulence, piles, duodenal disease, worms, gout, leprosy (and other skin diseases) quickly and surely.

Navāyasa cūrṇa

त्र्यूषणं त्रिफला मुस्तं विडङ्गं चित्रकं तथा ।
 एतानि नवभागानि नवभागा हतायसः ॥ ३५ ॥
 एतदेकीकृतं चूर्णं नरोऽष्टादशरक्तिकम् ।
 प्रलिह्यान्मधुसर्पिर्भ्यां पिबेत्तक्रेण वा सह ॥ ३६ ॥
 गोमूत्रेण पिबेद्वाऽपि पाण्डुरोगं विनाशयेत् ।
 शोथं हृद्रोगमुदरक्रिमिकुष्ठं भगन्दरम् ॥ ३७ ॥
 नाशयेदग्निमान्द्यञ्च दुर्नामकमरोचकम् ।
 आर्द्रकस्य रसेनापि लिह्यात्कफसमृद्धिमान् ॥ ३८ ॥

Tryūṣaṇa, triphalā, mustā, viḍaṅga and citraka—all nine equal parts are mixed with nine parts of hata ayas (loha bhasma—ash of iron). Both are mixed well and consumed in the doṣas of eighteen raktika (2250mgs.) licking it with honey and ghee or drinking with buttermilk, or cow's urine, it cures anaemia, dropsy, heart disease, enlargement of the abdomen, worms, leprosy and other skin disease, rectal fistula, poor digestive power, piles, anorexia; when kapha is predominant it may also be licked with the juice of ārdraka.

Kāmālā cikitsā—treatment of jaundice

त्रिफलाया गुडूच्या वा दार्व्या मरिचकस्य वा ।
 क्वाथो माक्षिकसंयुक्तः शीतलः कामलाऽपहः ॥ ३९ ॥
 अञ्जने कामलार्त्तानां द्रोणपुष्पीरसो हितः ।
 गुडूचीपत्रकल्कं वा पिबेत्तक्रेण कामली ॥ ४० ॥
 धात्रीलौहरजोव्योषनिशाक्षौद्राज्यशर्कराः ।
 लीढा निवारयन्त्याशु कामलामुद्धतामपि ॥ ४१ ॥
 कुम्भाख्यकामलायां तु हितः कामलिको विधिः ।
 गोमूत्रेण पिबेत्कुम्भकामलावाञ्छिलाजतुम् ॥ ४२ ॥
 दग्ध्वाऽक्षकाष्ठैर्मलमायसन्तु गोमूत्रनिर्वापितमष्टवारान् ।
 विचूर्ण्य लीढं मधुनाऽचिरेण कुम्भाह्वयं पाण्डुगदं निहन्ति ॥ ४३ ॥
 अपहरति कामलार्त्तिं नस्येन कुमारिकाजलं सद्यः ॥ ४४ ॥

Decoction of either triphalā, guḍucī, dārvī or marica, mixed with honey and consumed cold cures kāmālā.

Juice of droṇapuṣpī used as añjana (collyrium) is beneficial, paste of guḍūci patra mixed with takra (buttermilk) is also beneficial for the patient of kāmālā.

Dhātṛī (āmalaka) loha bhasma, vyoṣa and niśā all powdered, mixed with honey and sugar and licked quickly cures kāmālā, though obstinate.

Even for kumbha kāmālā the treatment prescribed for kāmālā will hold good, such a patient should drink śilājatu dissolved in cow's urine especially.

Ayasamala (maṇḍūra) is burnt with the burning coal of wood of akṣa (vibhītaka tree) and immersed in cow's urine for eight times, then it is powdered and licked with honey (in suitable doses) for the cure of kumbha kāmālā.

Water of kumārī used as nasal drops cures kāmālā quickly.

Halīmaka cikitsā—treatment of halīmaka

मारितं चायसं चूर्णं मुस्ताचूर्णेन संयुतम् ।

खदिरस्य कषायेण पिबेद्धन्तुं हलीमकम् ॥ ४५ ॥

सितातिलबलायष्टिर्त्रिफलारजनीयुगैः ।

लौहं लिह्यात्समध्वाज्यं हलीमकनिवृत्तये ॥ ४६ ॥

Loha bhasma and powder of mustā, consumed with decoction of khadira cures halīmaka.

Sita (sugar), tila, balā, yaṣṭi, triphalā, the two rajanī (haridrā) and loha bhasma licked mixed with honey and ghee cures halīmaka.

Amṛtalatādi ghr̥ta

अमृतलतारसकल्कं प्रसाधितं तुरगविद्विषः सर्पिः ।

क्षीरं चतुर्गुणमेतद्वितरेच्च हलीमकार्त्तैर्भ्यः ॥ ४७ ॥

मधुरैरन्नपानैस्तं वातपित्तहरैर्हरेत् ।

कामलापाण्डुरागोक्तां क्रियां चात्रोपयोजयेत् ॥ ४८ ॥

Juice of amṛtalatā (guḍūci), its own paste, ghee prepared from buffalo's milk, and four parts of cow's milk—are all cooked and medicated ghee prepared. This is useful for those suffering from halīmaka, he should be given foods and drinks which are sweet, mitigate vāta and pitta and other treatments told in pāṇḍuroga should be done.

फलत्रिकामृतावासातिकाभूनिम्बनिम्बजः क्वाथः ।

क्षौद्रयुतोऽयं हन्याद्धलीमकं पाण्डुकामलारोगम् ॥ ४९ ॥

Phalatrikā, amṛtā, vāsā, tikta (kaṭuka), bhūmimba and nirmba—made into decoction, and consumed mixed with honey cures halīmaka, Kāmālā, and pāṇḍuroga.

Maṇḍūra vaṭaka

त्र्यूषणं त्रिफला मुस्तं विडङ्गं चव्यचित्रकम् ।

दावीत्वङ्माक्षिको धातुर्ग्रन्थिको देवदारु च ॥ ५० ॥

एषां द्विपलिकान्भागान्कृत्वा चूर्णं पृथक्पृथक् ।
 मण्डूरचूर्णं द्विगुणं शुद्धमञ्जनसन्निभम् ॥ ५१ ॥
 मूत्रे चाष्टगुणे पक्त्वा तस्मिंस्तत्प्रक्षिपेन्नरः ।
 उदुम्बरसमाकारान्वटकांस्तान्यथाऽग्निं च ॥ ५२ ॥
 उपयुञ्जीत तन्नेन जीर्णं सात्म्यञ्च भोजनम् ।
 मण्डूरवटिका ह्येताः प्राणदाः पाण्डुरोगिणाम् ॥ ५३ ॥
 कुष्ठानि जठरं शोथमूरुस्तम्भं कफामयान् ।
 अर्शांसि कामलां मेहं प्लीहानं शमयन्ति च ॥ ५४ ॥

Tryūṣaṇa, triphalā, mustā, viḍaṅga, cavya, citraka, dārvītvak, māksika dhātu (svarna māksika), grañthika (pippalīmūla), devadāru— each two pala (80gms.) all are powdered; to this is added powder of maṇḍūra double the quantity (of powder of other drugs) all are boiled in cow's urine eight times their quantity and made into pills of the size of udumbara fruit. This is to be consumed followed by drinking buttermilk and after its digestion the patient can take the accustomed food. This Maṇḍūra vaṭaka, restores the life of patients of pāṇḍuroga, cures leprosy (and other skin diseases) abdominal enlargement, dropsy, stiffness of the thighs, diseases of kapha origin, piles, jaundice, diabetes, and diseases of the spleen.

Aṣṭadaśāṅga loha

किराततिक्ता सुरदारु दावी मुस्ता गुडूची कटुका पटोलम् ।
 दुरालभा पर्पटकं सनिम्बं कटुत्रिकं वह्निफलत्रिकञ्च ॥ ५५ ॥
 पलं विडङ्गस्य समांशकानि सर्वैः समं चूर्णकमायसञ्च ।
 सर्पिर्मधुभ्यां वटिका विधेया तक्रानुपानाद्भिषजा प्रयोज्या ॥ ५६ ॥
 निहन्ति पाण्डुञ्च हलीमकं च शोथं प्रमेहं ग्रहणीरुजञ्च ।
 श्वासञ्च कासञ्च सरक्तपित्तमर्शास्थथो वाग्ग्रहमामवातम् ॥
 व्रणांश्च गुल्मान्कफविद्रधिञ्च श्वित्रञ्च कुष्ठञ्च ततः प्रयोगात् ॥ ५७ ॥

Kirāta tiktā, suradāru, darvī, mustā, guḍūcī, kaṭuka, paṭola durālabhā, parpaṭaka, nimba, kaṭutrika, vahni (citraka), phala trika and viḍaṅga—all equal parts, are powdered well and mixed with equal quantity of loha bhasma and made into pills using honey and ghee. This is to be consumed followed by drinking buttermilk. It cures paṇḍuroga halīmaka, dropsy, diabetes, duodenal disease, dyspnoea, cough, bleeding disease, piles, obstruction to speech, āmavata (rheumatism), ulcers, abdominal tumour, abscess of kapha origin, leucoderma and leprosy and other skin diseases.

यवगोधूमशाल्यत्रै
 मुद्गाढकीमसूराद्यैरेषु

रसैर्जाङ्गलजैर्हितैः ।
 भोजनमिष्यते ॥ ५८ ॥

Food for these patients should be prepared from yava (barley), godhūma (wheat) and śāli (rice) soup of meat of animals of desert like lands, mudga (green gram) āḍhakī (tur dhal) masūra (lentil) etc.

*Thus ends chapter Eight in of Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-9

नवमो रक्तपित्ताधिकारः

Raktapitta adhikāra—Bleeding disease—diagnosis and treatment

Nidāna—causes

धर्मव्यायामशोकाध्वव्यवायैरतिसेवितैः ।
 तीक्ष्णोष्णक्षारलवणैरम्लैः कटुभिरेव च ॥
 पित्तं विदग्धं स्वगुणैर्विदहत्याशु शोणितम् ॥ १ ॥
 ततः प्रवर्तते रक्तमूर्ध्वं चाधो द्विधाऽपि वा ॥ २ ॥
 ऊर्ध्वं नासाऽक्षिकर्णास्यैर्मैद्वयोनिगुदैरधः ।
 कुपितं रोमकूपैश्च समस्तैस्तत्प्रवर्तते ॥ ३ ॥

Too much of exposure to the heat of the sun, physical exercise, grief, walking long distances, excess of copulation, over indulgence in foods and drinks which possess tīkṣṇa (penetrating), uṣṇa (heat producing/hot in potency), kṣāra (alkaline), salt, sour and pungent tastes—by these pitta gets aggravated in its own qualities (tīkṣṇa, uṣṇa, kaṭu etc.) and vitiates rakta (blood) quickly, then the blood begins to flow out of the body in the upper, lower or in both directions, through the nose, eyes, ears and mouth in the upper parts, penis (urethra), vagina and anus in the lower parts, from the hair follicles (in the skin) and all the channels (ducts, passages etc.).

Notes—

Bleeding is the cardinal symptom of raktapitta, its chief causative doṣa being pitta, the other two doṣās are associate (secondary) doṣas; blood that flows out is not pure blood but blood vitiated mainly by pitta or by either vāta or kapha or both.

Pūrvā rūpa—premonitory symptoms

सदनं शीतकामित्वं कण्ठधूमायनं वमिः ।
 लौहगन्धस्य निश्वासो भवत्यस्मिन्भविष्यति ॥ ४ ॥

Debility, desire for cold things, feeling of hot fumes in the throat, vomiting, smell of iron in the expired air—are symptoms of this future disease.

Lakṣaṇa—signs and symptoms

सान्द्रं सपाण्डु सस्त्रेहं पिच्छिलं च कफान्वितम् ।
 श्यावारुणं सफेनं च तनु रूक्षञ्च वातिकम् ॥ ५ ॥
 रक्तपित्तं कषायाभं कृष्णं गोमूत्रसन्निभम् ।
 मेचकाङ्गारधूमाभमञ्जनाभञ्च पैत्तिकम् ॥ ६ ॥
 संसृष्टलिङ्गसंसर्गात्रिलिङ्गं सान्निपातिकम् ।
 ऊर्ध्वगं कफसंसृष्टमधोगं मारुतानुगम् ॥
 द्विमार्गं कफवाताभ्यामुभाभ्यां तत्प्रवर्तते ॥ ७ ॥

When kapha is the secondary (associated) doṣa the blood coming out will be thick, whitish, unctous, and slimy; and if vāta the associated doṣa, it will be bluish—red, frothy, thin and viscid. When vitiated by pitta it (blood) resembles decoction of drugs in colour, black, resembles cow's urine, black pigment, chimney soot or collyrium; presence of mixture of symptoms occurs when there is vitiation by two and three doṣās respectively.

Bleeding from upper parts is usually when kapha is the associated doṣa, and from lower parts when vāta is the associated doṣa, and bleeding from both and from all other parts occurs when both kapha and vāta are the associated doṣās.

Upadrava—complications

दौर्बल्यश्वासकासज्वरवमथुमदाः पाण्डुतादाहमूर्च्छा
 भुक्ते घोरो विदाहस्त्वधृतिरपि सदा हृद्यतुल्या च पीडा ।
 तृष्णा कोष्ठस्य भेदः शिरसि च तपनं पूयनिष्ठीवनञ्च
 द्वेषो भक्तेऽविपाको विकृतिरपि भवेद्रक्तपित्तोपसर्गाः ॥ ८ ॥

Debility, dyspnoea, cough, fever, vomiting, toxicity, yellowish white discolouration of the body, feeling of burning sensation, fainting, profound burning sensation in the stomach after meals, constant feeling of fear, pain in the heart, thirst, diarrhoea, headache, bad smelling, sputum, aversion to food and improper digestion occur as complications (secondary diseases) in raktapitta.

Sadhyāsādhyaṭā—prognosis

एकदोषानुगं साध्यं द्विदोषं याप्यमुच्यते ।
 यत्रिदोषमसाध्यं स्यान्मन्दाग्रेरतिवेगवत् ॥ ९ ॥
 ऊर्ध्वं साध्यमधो याप्यमसाध्यं युगपद्गतम् ।
 व्याधिभिः क्षीणदेहस्य वृद्धस्यानश्रुतस्तु यत् ॥ १० ॥
 एकमार्गं बलवतो नातिवेगं नवोत्थितम् ।
 रक्तपित्तं सुखे काले साध्यं स्यान्निरुपद्रवम् ॥ ११ ॥

Raktapitta when associated with one doṣa is curable; with two doṣās it is controllable but persists long; with all three doṣās associating, in a patient who has poor digestive fire and when the bleeding is very fast—the disease is incurable.

Bleeding in the upper parts is curable, that from the lower is controllable, that in both parts in a person who is weak, oldaged and not eating food—the disease is incurable.

Bleeding from any one channel, in a strong person which is not very quick, which is of recent onset, commencing in a season helpful for treatment is curable.

मांसप्रक्षालनाभं कथितमिव च यत्कर्दमाम्भोनिभं वा
 मेदःपूयास्त्रकल्पं यकृदिव यदि वा पक्कजम्बूफलाभम् ।
 यत्कृष्णं यच्च नीलं भृशमति कुणपं यत्र चोक्ता विकारा-
 स्तद्वर्ज्यं रक्तपित्तं सुरपतिधनुषा यच्च तुल्यं विभाति ॥ १२ ॥
 येन चोपहतो रक्तं रक्तपित्तेन मानवः ।
 पश्येद् दृश्यं वियच्चापि तदसाध्यमसंशयम् ॥ १३ ॥
 लोहितं छर्दयेद्यस्तु बहुशो लोहितेक्षणः ।
 लोहितोद्गारदर्शी च म्रियते रक्तपैत्तिकः ॥ १४ ॥

Blood coming out resembling mutton-wash, decoction of drugs, muddy water/slush, or resembles fat, pus, pieces of liver of ripe jambu phala, which is black or blue in colour, colours of a rainbow; emits foul smell like a cadaver and that accompanied with complication enumerated earlier such patient of bleeding disease should be rejected.

That patient who sees all things including the sky as red in colour cannot be cured of the disease. He who vomits blood, whose eyes are red, who sees all things as red and whose belching is also red having the smell of iron due to bleeding inside—is going to die.

Raktapitta cikitsā—treatment of bleeding disease

पित्तास्त्रं स्तम्भयेन्नादौ प्रवृत्तं बलिनो यतः ।
 हृत्पाण्डुग्रहणीरोगप्लीहगुल्मज्वरादिकृत् ॥ १५ ॥

In a patient who is strong, bleeding should be stopped in the beginning, since that will give rise to heart disease, anaemia, duodenal disease, disease of the spleen, abdominal tumour and fever.

शालिषष्टिकनीवारकोरदूषप्रसाधिकाः ।
 श्यामाकाश्च प्रियङ्गुश्च भोजनं रक्तपित्तिनाम् ॥ १६ ॥
 मसूरमुद्गचणकाः समकुष्ठाढकीफलाः ।
 प्रशस्ताः सूपयूषार्थे कल्पिता रक्तपित्तिनाम् ॥ १७ ॥

दाडिमामलकं विद्वानम्लार्थं चापि दापयेत् ।
 पटेलनिम्बन्यग्रोधप्लक्षवेतसपल्लवाः ॥ १८ ॥
 शाकार्थशाकसात्म्यानां तण्डुलीयादयो हिताः ।
 पारावतान्कपोतांश्च लावान् रक्ताक्षवर्त्तकान् ॥ १९ ॥
 शशान्कपिञ्जलानेणान्हरिणान्कालपुच्छजान् ।
 रक्तपित्तहरान्विद्याद्रसांस्तेषां प्रयोजयेत् ॥ २० ॥
 ईषदम्लाननम्लांश्च घृतभृष्टान्ससैन्धवान् ।
 कफानुगे यूषंशाकान्दद्याद्वातानुगे रसम् ॥ २१ ॥
 पथ्यं सतीनयूषेण ससितैर्लाजसक्तुभिः ॥ २२ ॥

For patients of bleeding disease food should be prepared from śāli, ṣaṣṭika, nīvāra, koradūṣa, prasādhika, śyāmaka and priyaṅgu; for preparing soup, masūra, mudga, caṇak, makuṣṭha and āḍhakī—are best suited; dāḍima and āmalaka may be used for giving sour taste; for those accustomed to meat, meat of pārāvata, kapota, lāva, raktākṣa, vartaka, śaśa, kapiñjala, eṇa, hariṇa and kālapuccha may be used to prepare soup.

Meat-soup should be either with slight sour taste or without sour taste and added with saiṇdhava fried in ghee when kapha is the associate doṣa and soup of satīna added with tila and lājasaktu when vāta is the associate doṣa—are ideal.

Dhāṇyakādi hima

धान्याकधात्रीवासानां द्राक्षापर्पटयोर्हिमः ।
 रक्तपित्तं ज्वरं दाहं तृष्णा शोषञ्च नाशयेत् ॥ २३ ॥

Cold infusion prepared from dhāṇyaka, dhātrī, vāsā, drākṣā, parpaṭa-cures bleeding disease, burning sensation, thirst, and consumption.

ह्रीबेरमुत्पलं धान्यं चन्दनं यष्टिकाऽमृता ।
 उशीरञ्च त्रिवृच्चैषां क्वाथं समधुशर्करम् ॥ २४ ॥
 पाययेत्तेन सद्यो हि रक्तपित्तं प्रणश्यति ।
 रक्तपित्तं जयत्युग्रं तृष्णां दाहं ज्वरं यतथा ॥ २५ ॥

Decoction of hribera, utpala, dhāṇyaka, caṇdana, yaṣṭika, amṛta, uśīra, and trivṛt, added with honey and sugar (and consumed cold) cures bleeding disease immediately and also mitigates thirst, burning sensation and fever.

पद्मोत्पलानां किञ्जल्कः पृश्निपर्णी प्रियङ्गुकाः ।
 जले साध्या रसे तस्मिन्येया स्याद्रक्तपित्तिनाम् ॥ २६ ॥

Filaments of flowers of padma and utpala, pṛṣṇiparṇi and priyaṅgu are boiled in water, and this water is used to prepare peyā (thin gruel from broken rice); this consumed as food cures bleeding diseases.

वासापत्रसमुद्भूतो रसः समधुशर्करः ।
 क्वाथो वा हरते पीतो रक्तपित्तं सुदारुणम् ॥ २७ ॥
 पिष्टानां वृषपत्राणां पुटपाकरसो हिमः ।
 समधुर्हरते रक्तपित्तं कासज्वरक्षयान् ॥ २८ ॥

Juice expressed from fresh leaves of vāsā or the decoction of leaves added with honey and sugar consumed cures bleeding diseases though severe.

Putapāka rasa (juice obtained after cooking in fire) of leaves of vṛṣa (vāsā) added with honey and consumed cold, cures bleeding diseases cough, fever and consumption.

उत्पलं कुमुदं पद्मं कल्हारं लोहितोत्पलम् ।
 मधुकञ्चेति पित्तासृक्तृष्णाच्छर्दिहरो गणः ॥ २९ ॥

Utpala, kumuda, padma, kalhāra, lohita utpala and madhuka from the drug group which cures bleeding disease, thirst and vomiting.

वासायां विद्यमानायामाशायां जीवितस्य च ।
 रक्तपिती क्षयी कासी किमर्थमवसीदति ॥ ३० ॥

Why should patient of bleeding disease, consumption and cough get worried, when they have desire to live and when vāsā is also available.

आटरूषकमृद्वीकापथ्याक्वाथः सशर्करः ।
 क्षौद्राढ्यः सकलश्चासरक्तपित्तनिर्बहणः ॥ ३१ ॥

Decoction of ātarūṣaka, mṛdvikā and pathyā added with sugar and more of honey and consumed cures all varieties of dyspnoea and bleeding disease.

Dūrvādi ghrta

दूर्वा सोत्पलकिञ्जल्कमञ्जिष्ठा सैलवालुका ।
 शीता शीतमुशीरञ्च मुस्तं चन्दनपद्मकम् ॥ ३२ ॥
 विपचेत्कार्षिकैरेतैराजं प्रस्थमितं घृतम् ।
 तण्डुलानां जलं छागीक्षीरं दद्याच्चतुर्गुणम् ॥ ३३ ॥
 तत्पानं वमतो रक्तं नावनं नासिकागते ।
 कर्णाभ्यां यस्य गच्छेत्तु तस्य कर्णौ प्रपूरयेत् ॥ ३४ ॥
 चक्षुः स्रवति रक्तञ्चेत्पूरयेत्तेन चक्षुषी ।
 मेढ्रपायुप्रवृत्ते तु वस्तिकर्मसु योजयेत् ॥ ३५ ॥
 रोमकूपप्रवृत्ते तु तदभ्यङ्गं प्रयोजयेत् ।
 सर्वेषु रक्तपित्तेषु तस्माच्छ्रेष्ठमिदं घृतम् ॥ ३६ ॥

Dūrvā, utpala kiñjalka (filaments or utpala flower), mañjiṣṭhā, elavāluka, śīta (āmalaka), śītam (karpūra), ūśīra, mustā, cañdana, padmaka—each one karṣa

(10gms.) ricewash and goat's milk each four times the quantity of ghr̥ta (ghee) and one prastha (640ml.) of ghr̥ta (ghee)—are cooked and medicated ghee prepared. By consuming this ghee (dūrvādi ghr̥ta) it controls vomiting of blood, by using it as nasal drops cures bleeding from the nose, used to fill the ears it stops bleeding from the ears, instilled into the eyes it stops bleeding from eyes, when there is bleeding from the urethra or rectum, it should be used as enema; when bleeding is from hair follicles, this should be used for anointing and massage; so this ghee is best in all the varieties of bleeding disease.

मृद्वीकां चन्दनं लोध्रं प्रियङ्गुञ्च विचूर्णयेत् ।
 चूर्णमेतत्पिबेत्क्षौद्रवासारससमन्वितम् ॥ ३७ ॥
 नासिकामुखपायुभ्यो योनिमेद्रादिवेगितम् ।
 रक्तपित्तं स्रवद्भन्ति सिद्ध एष प्रयोगराट् ॥ ३८ ॥
 यच्च शस्त्रक्षतेनैव रक्तं तिष्ठति वेगतः ।
 तदप्येतेन चूर्णेन तिष्ठत्येवावचूर्णितम् ॥ ३९ ॥

Mṛdvikā, caṇḍana, lodhra and priyaṅgu—these should be made into nice powder (and preserved). Licked with honey and juice of vāsā it cures bleeding from the nose, mouth, rectum, vagina, and urethra, though very severe; this is sure remedy tested many times; even bleeding caused by sharp weapons also stops by putting this powder at the site of bleeding.

इक्षूणां मध्यकाण्डानि सकन्दं नीलमुत्पलम् ।
 केशरं पुण्डरीकस्य मोचामधुकपद्मकैः ॥ ४० ॥
 वटप्ररोहशुङ्गाश्च द्राक्षा खर्जूरमेव च ।
 एतानि समभागानि कषायं सम्प्रकल्पयेत् ॥ ४१ ॥
 उषितं मधुसंयुक्तं पाययेच्छर्कराऽन्वितम् ।
 सप्रमेहं रक्तपित्तं क्षिप्रमेतन्नियच्छति ॥ ४२ ॥

Equal quantities of stem of sugarcane, rhizome of nīlotpala, filaments of puṇḍarīka (kamala), moca (kadali), madhuka, padmaka, vaṭaśuṅga (sprouts of vaṭa), drākṣā and kharjūra—are made into decoction and kept overnight, next morning it is mixed with honey and sugar; this cold decoction cures bleeding disease and haematuria quickly.

द्राक्षया फलिनीभिर्वा प्रियालमधुकेन वा ।
 श्वदंष्ट्रया शतावर्या रक्तजित्साधितं पयः ॥ ४३ ॥

Milk boiled with either drākṣā, phalinī (priyaṅgu), priyāla, madhuka, svadamṣṭrā or śatāvarī cures bleeding disease.

पक्वोदुम्बरकाश्मर्यः पथ्याखर्जूरगोस्तनाः ।
 मधुना घ्नन्ति संलीढा रक्तपित्तं पृथक्पृथक् ॥ ४४ ॥

Ripe fruits of udumbara, kāśmārya, pathyā, kharjūra, gostana (drākṣā) each one consumed with honey cures bleeding disease.

अतिनिःसृतरक्तो वा क्षौद्रयुक्तं पिबेदसृक्।
यकृद्वा भक्षयेदाजं मांसं वा पित्तसंयुतम् ॥ ४५ ॥

When too much of bleeding is taking place the patient should be made to drink the blood of a goat mixed with honey or eat goat's liver along with bile present in it.

नासाप्रवृत्तरुधिरं घृतभृष्टं श्लक्ष्णपिष्टमामलकम्।
सेतुरिव तोयवेगं रुणद्धि मूर्ध्नि प्रलेपेन ॥ ४६ ॥

Āmalaka fried in ghee, made into a nice paste and applied on the head stops bleeding from the nose, just as a dam stops flow of water (river).

घ्राणप्रवृत्ते जलमाशु पेयं सशर्करं नासिकया च यो वा।
द्राक्षारसं क्षीरघृतं पिबेद्वौ सशर्करञ्चेक्षुरसं हिमं वा ॥ ४७ ॥

When there is bleeding from the nose, then either sugared water, juice of drākṣā, milk, ghee or sugarcane juice should be instilled into the nose in cold condition quickly and the patient asked to drink/swallow these.

नस्ये दाडिमपुष्पस्य रसो दूर्वाभवोऽपि वा।
आम्रास्थिजः पलाण्डोर्वा नासिकास्राविरक्तजित् ॥ ४८ ॥

Similarly instilling into the nose either the juice of flowers of dāḍima, dūrvā, āmrāsthī (kernel of mango seed) or palāṇḍu stops bleeding from the nose.

Khaṇḍa kūsmāṇḍāvaleha—1

पुराणं पीनमानीय कूष्माण्डस्य फलं बृहत्।
तद्वीजाधारबीजत्वक्छिराशून्यं समाचरेत् ॥ ४९ ॥
ततस्तस्य तुलां नीत्वा पचेज्जलतुलाद्वये।
तस्मिन्नीरेऽर्द्धशिष्टे तु यत्नतः शीतलीकृते ॥ ५० ॥
तानि कूष्माण्डखण्डानि पीडयेद् दृढवाससा।
यत्नतस्तज्जलं नीत्वा पुनः पाकाय धारयेत् ॥ ५१ ॥
कूष्माण्डं शोषयेद्धर्मं ताम्रपात्रे ततः क्षिपेत्।
क्षिप्त्वा तत्र घृतं प्रस्थं कूष्माण्डं तेन भर्जयेत् ॥ ५२ ॥
मधुवर्णं तदालोक्य तज्जलं तत्र निक्षिपेत्।
सितायाश्च तुलां तत्र क्षिप्त्वा तल्लेहवत्पचेत् ॥ ५३ ॥
सुपक्वे पिप्पलीशुण्ठीजीराणा द्विपले पृथक्।
पृथक्पलाद्धं धान्याकं पत्रैलामरिचत्वचम् ॥ ५४ ॥

चूर्णमेषां क्षिपेत्तत्र घृताद्धं क्षौद्रमावपेत्।
 एतत्पलमितं खादेदथ वाऽग्निबलं यथा ॥ ५५ ॥
 खण्डकूष्माण्डलेहोऽयं रक्तपित्तञ्च नाशयेत्।
 पित्तज्वरं तृषां दाहं प्रदरं कृशतां वमिम् ॥ ५६ ॥
 कासं श्वासञ्च हृद्रोगं स्वरभेदं क्षतं क्षयम्।
 नाशयत्येव वृद्धिञ्च बृंहणो बलवर्द्धनः ॥ ५७ ॥

A big and old kūṣmāṇḍa phala is brought, its outer bark and soft portion containing the seeds are removed and cast away; white hard pulp, one tula (4kg.) is boiled in two tula (8kg./litre) of water till the water is reduced to half (4 litre), then the softened pieces of kūṣmāṇḍa are squeezed inside thick cloth and juice collected. The squeezed pulp of kūṣmāṇḍa is dried in the sun; after dried well it is put into a copper vessel and fried in one prastha (640gms.) of ghee. When it attains the colour of honey, filtered juice of kūṣhmāṇḍa pulp is added, along with one tula (4kg.) of sitā (sugar) and boiling continued; when the mass has become properly cooked as a leha (confection) powder of pippalī, śuṇṭhī and jīraka each two pala (80gms.), half pala (20gms.) each of dhāñyaka, patra, elā, marica and tvak and honey half the quantity of ghrta (i.e. 1/2 prastha—320gms.) are also added and preserved. Consumed in the dose of one pala (40gms.) or according to the power of digestion, this Khaṇḍa kūsmāṇḍa leha cures bleeding disease, fever of pitta origin, thirst, burning sensation, menorrhagia, emaciation, vomiting, cough, dyspnoea, heart disease, hoarseness, consumption and hernia, it is stoutens the body and bestows strength.

Brhat kūsmāṇḍāvaleha

पुराणं पीनमानीय कूष्माण्डस्य फलं दृढम्।
 तद्बीजाधारबीजत्वक्छिराशून्यं समाचरेत् ॥ ५८ ॥
 ततोऽतिसूक्ष्मखण्डानि कृत्वा तस्य तुलां पचेत्।
 गोदुग्धस्य तुलामध्ये मन्देऽग्नौ वा पचेच्छनैः ॥ ५९ ॥
 शर्करोयास्तुलां सार्द्धा गोघृतं प्रस्थमात्रकम्।
 प्रस्थाद्धं माक्षिकञ्चापि कुडवं नारिकेलतः ॥ ६० ॥
 प्रियालफलमज्जानां द्विपलं तिखुरीपलम्।
 क्षिपेदेकं च विपचेल्लेहवत्साधु साधयेत् ॥ ६१ ॥
 भिषक्सुपक्रमालोक्य ज्वलनादवतारयेद्।
 कोष्णो तत्र क्षिपेदेषां चूर्णं तानि वदाम्यहम् ॥ ६२ ॥
 एकोऽक्षः शतपुष्पाया अथ क्षीरी यवानिका।
 गोक्षुरः क्षुरकः पथ्या कपिकच्छुफलानि च ॥ ६३ ॥

सप्तमी त्वक्च सर्वेषामक्षयुग्मं पृथक्पृथक्।
 धान्यकंपिप्पलीमुस्तमश्वगन्धा शतावरी॥६४॥
 तालमूली नागबला वालकं पत्रकं शटी।
 जातीफलं लवङ्गञ्च सूक्ष्मैला बृहदेलिका॥६५॥
 शृङ्गाटकं पर्पटकं सर्वं पलमितं पृथक्।
 चन्दनं नागरं धात्रीफलञ्चापि कशेरुजम्॥६६॥
 प्रत्येकं पञ्चकर्षाणि चत्वार्येतानि निक्षिपेत्।
 पलद्वयमुशीरस्य मसनस्योषणस्य च॥६७॥
 कूष्माण्डस्यावलेहोऽयं भक्षितः पलमात्रया।
 किं वा यथावह्निबलं भुक्त्वा रोगान्विनाशयेत्॥६८॥
 रक्तपित्तं शीतपित्तमम्लपित्तमरोचकम्।
 वह्निमान्द्यं सदाहञ्च तृष्णां प्रदरमेव च॥६९॥
 रक्ताशोऽपि तथा छर्दि पाण्डुरोगञ्च कामलाम्।
 उपदंशं विसर्पञ्च जीर्णञ्च विषमं ज्वरम्॥७०॥
 लेहोऽयं परमो वृष्यो बृंहणो बलवर्द्धनः।
 स्थापनीयः प्रयत्नेन भाजने मृन्मये नवे॥७१॥

A big and old kūsmāṇḍa phala is brought, its outer bark and soft portion containing the seeds are removed and cast away. The white hard pulp is cut into small bits, one tula (4kg.) of this is boiled in one tula (4kg./litre) of cow's milk over the milkd fire, adding one and half tula (6kg.) of śarkara (sugar), one prastha (640gms.) of cow's ghee, half prastha (320gms.) of māṅṣika (honey), one kuḍva (160gms.) of majjā (pulp) of nārikela, two pala (80gms.) of priyāla majjā, one pala (40gms.) of tikhurī (?) and cooked to form a confection. After it is well cooked to form a still warm, the powder of one akṣa (10gms.) each of śatapuspā, two akṣa (20gms.) each of kṣīrī (tavakṣīra), yavānikā, gokṣura, kṣuraka (ikṣuraka), pathyā, kapikacchū and tvak; one pala (40gms.) each of dhānyaka, pippalī, mustā, aśvagaṇḍhā, śatāvarī tālamūlī, nāgabalā, vālaka, patraka, śaṭhi, jātiphala, lavaṅga, sūkṣmailā, bṛhadailā, śṛṅgāṭaka and parpaṭaka; five karṣa (10x5-50gms.) each of caṇḍana, nāgara, dhātrīphala and kaseruka, two pala (80gms.) each of uśīra, asana and ūṣaṇa—all made into nice powder and added to the confection. This Kūsmāṇḍāvaleha consumed is doses of one pala (40gms.) or according to the patients digestive power, cures bleeding disease, skin allergy, hyperacidity in the stomach, anorexia, weakness of digestive fire, feeling of burning sensation, thirst, menorrhagia, bleeding piles, vomiting, anaemia, jaundice, venereal diseases, herpes, chronic, and intermittant fevers; this confection is a good aphrodisiac, stoutening strengthening, retards ageing; it should be carefully preserved in a fresh mud pot.

Khaṇḍa kūṣmāṇḍavāleha—2

कूष्माण्डकस्य स्वरसं पलानां शतमात्रया ।
 रसतुल्यं गवां क्षीरं धात्रीचूर्णं पलाष्टकम् ॥ ७२ ॥
 मृद्वग्निना पचेत्तावद्यावद्भवति पिण्डवत् ।
 धात्रीतुल्या सिता योज्या पलाब्द्धं लेहयेदनु ॥ ७३ ॥
 खण्डकूष्माण्डकं ह्येतद् भुक्तमभ्यासतो हरेत् ।
 रक्तपित्तमम्लपित्तं दाहं तृष्णाञ्च कामलाम् ॥ ७४ ॥

One hundred pala (40kg./litre) of juice of kūṣmāṇḍa and equal quantity of cow's milk added with powder of dhātrī pala (320gms.) are cooked over mild fire to form a confection, then sita (sugar) equal to that of dhātrī (320gms.) is also added and preserved. This Khaṇḍa kūṣmāṇḍa leha consumed in doses of half pala (320gms.) habitually cures bleeding disease, hyperacidity in the stomach, burning sensation, thirst and jaundice.

Khaṇḍakāḍya leha

शतावरी छिन्नरुहा वृषो मुण्डतिका बला ।
 तालमूली च गायत्री त्रिफलायास्त्वचस्तथा ॥ ७५ ॥
 भार्गी पुष्करमूलञ्च पृथक्पञ्च पलानि च ।
 जलद्रोणे विपक्तव्यमष्टभागावशेषितम् ॥ ७६ ॥
 दिव्यौषधिहतस्यापि माक्षिकेण हतस्य वा ।
 पलद्वादशकं देयं रुक्मलौहस्य चूर्णितम् ॥ ७७ ॥
 खण्डतुल्यं घृतं देयं पलषोडशकं बुधैः ।
 पचेत्ताम्रमये पात्रे गुडपाको मतो यथा ॥ ७८ ॥
 प्रस्थार्धं मधुनो देयं शुभाश्वजतुकस्य च ।
 शृङ्गी कृष्णा विडङ्गञ्च शुण्ठ्यजाजी पलं पलम् ॥ ७९ ॥
 त्रिफला धान्यकं पत्रं कणा मरिचकेशरम् ।
 चूर्णं दत्त्वा सुमथितं स्निग्धे भाण्डे निधापयेत् ॥ ८० ॥
 यथाकालं प्रयुञ्जीत विडालपदमात्रकम् ।
 गव्यक्षीरानुपानञ्च सेव्यो मांसरसः पयः ॥ ८१ ॥
 गुरुवृष्यान्नपानानि स्निग्धमांसादि बृंहणम् ।
 रक्तपित्तं क्षयं कासं पार्श्वशूलं विशेषतः ॥ ८२ ॥
 वातरक्तं प्रमेहञ्च शीतपित्तं वमिं क्लमम् ।
 श्वयथुं पाण्डुरोगञ्च कुष्ठं प्लीहोदरं तथा ॥ ८३ ॥
 आनाहं मूत्रसंस्त्रावमम्लपित्तं निहन्ति च ।
 चक्षुष्यं बृंहणं वृष्यं मङ्गल्यं प्रीतिवर्द्धनम् ॥ ८४ ॥

आराग्यं पुत्रदं श्रेष्ठं कामाग्निबलवर्द्धनम् ।
 श्रीकरं लाघवञ्चैव खण्डकाद्यं प्रकीर्तितम् ॥ ८५ ॥
 छागं पारावतं मांसं तित्तिरिः क्रकरः शशः ।
 कुरङ्गः कृष्णसारश्च मांसमेषां प्रयोजयेत् ॥ ८६ ॥
 नारिकेलपयःपानं सुनिषण्णकवास्तुकम् ।
 शुष्कमूलकजीवाख्यं पटोलं बृहतीफलम् ॥ ८७ ॥
 वार्ताकुं पक्कमाम्रञ्च खर्जूरं स्वादु दाडिमम् ।
 ककारपूर्वकं यच्च मांसञ्चानूपसम्भवम् ॥ ८८ ॥
 वर्जनीयं विशेषेण खण्डखाद्यं समश्नता ।
 लोहान्तरवदत्रापि पुटनादिक्रियेष्यते ॥
 न पुनर्माक्षिकेणैव शिलयैव हि मारणम् ॥ ८९ ॥

Five pala (200gms.) each of śatāvarī, chinnaruhā, vṛṣa, muṇḍatikā, balā, tālamūlī, gayatrī, bark of triphalā (covering over the nuts), bhārṅgī and puṣkara-mūla—are boiled in one droṇa (10-24 kg./litre) of water and decoction reduced to one-eighth the quantity.

Then twelve pala of rukmaloha (kāñtaloha) either with divyausadha (manaśśilā) or māksika (svaṇamāksika), sixteen pala (640gms.) of khaṇḍa (sugarcandy) and ghee are also added and cooked in a copper vessel, half prastha (320gms.) of honey, powder of one pala (40gms.) each of śubha (vaṁśalocana), aśmajatu (śilājatu), śṛṅgī, kṛṣṇa, viḍaṅga, śuṇṭhi, ajājī, triphalā, dhāñyaka, patra, kaṇā, marica and kesara (nāgakesara) are also added and mixed well and preserved in a pot smeared inside with ghee. Used in the doses of biḍālapadaka (karṣa-10gms.) followed by drinking cow's milk or meat soup, the patient should partake foods which are hard (heavy for digestion), aphrodisiac, unctous (fatty) nutritious like meats etc. This Khaṇḍakāḍya leha cures bleeding disease, consumption cough, pain in the flanks especially, gout, diabetes, allergy, vomiting, exhaustion, dropsy, anaemia, leprosy and other skin diseases, splenomegaly flatulence, polyurea, hyperacidity, in the stomach, it is good for the eyes (vision) stoutening, aphrodisiac, auspicious, increases love, health bestows sons, best to augmenting sexual desire, and creates lightness of the body. The patient should partake meat of chāga (goat) pārāvata (pigeon), tittiri bird, krakara (a kind of bird) śaśa (rabbit) kuraṅga (deer), kṛṣṇasāra (black deer); drink coconut water, vegetables like suniṣaṇṇaka, vastūka, mūlaka, jīvaka, paṭola, bṛhatī phala, vārtāka, pakva āmra, kharjūra and svādu dāḍima; avoid all vegetables commencing with the letter 'ka', meat of animals of marshy lands also should be avoided especially.

For puṭapāka (pit cooking) of kāñtaloha in this formula, use of māksika (svaṇamāksika) and manaśśilā only should be preferred.

Śatāvarī pāka (ghṛta)

शतावरीमूलकल्कं कल्कात्क्षीरं चतुर्गुणम्।
 क्षीरतुल्यं घृतं गव्यं सितया कल्कतुल्यया ॥ ९० ॥
 घृतशेषं पचेत्तत्तु पलाद्धं लेहयेत्सदा।
 रक्तपित्तं ह्यम्लपित्तं क्षयं श्वासञ्च नाशयेत् ॥ ९१ ॥

Paste of root of śatāvarī, one part, milk four parts, cow's ghee equal to milk in quantity, sugar equal to the quantity of paste—are all cooked to form a medicated ghee. Used in dose of half pala (20gms.) it cures bleeding disease, hyperacidity in the stomach, consumption and dyspnoea. (90-91).

*Thus ends chapter Nine in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-10

दशमोऽम्लपित्तश्लेष्मपित्ताधिकारः

Amlapitta and Śleṣmapitta adhikāra—Hyperacidity diagnosis and treatment

Nidāna—causes

विरुद्धदुष्टाम्लविदाहिपित्तप्रकोपिपानान्नभुजो विदग्धम् ।

पित्तं स्वहेतूपचितं पुरा यत्तदम्लपित्तं प्रवदन्ति सन्तः ॥ १ ॥

Pitta getting increased by too much of indulgence in foods and drinks which are incompatible, vitiated, very sour, those causing burning sensation inside during digestion and by natural causes (of seasons like varṣā, śarat etc.) pitta becomes greatly aggravated (increased) and gives rise to the disease known as Amlapitta.

Lakṣaṇa—symptoms

अविपाकः क्लमोत्क्लेशस्तित्काम्लोद्गारगौरवैः ।

हृत्कण्ठदाहारुचिभिरम्लपित्तं वदेद्विषक् ।

अम्लपित्तं द्विधा प्रोक्तमधोगं च तथोर्ध्वगम् ॥ २ ॥

वातं हरित्पीतकनीलकृष्णमारुक्तरक्ताभमतीव चाच्छम् ।

मत्स्योदकाभं त्वतिपिच्छिलाभं श्लेष्मानुजातं सहितं रसेन ॥ ३ ॥

तृड्दाहमूर्च्छाभ्रममोहकारि प्रत्यात्यधो वा विविधप्रकारम् ।

हृल्लासकोठानलसादहर्षस्वेदाङ्गपीतत्वकरं कदाचित् ॥ ४ ॥

Improper digestion, exhaustion, nausea, pungent and sour belchings, feeling of heaviness, burning sensation in the heart (chest) and throat, loss of taste—are its symptoms.

Amlapitta is of two kinds—adhoga (downward) and ūrdhvaga (upward).

In ūrdhvaga (upward type) the patient vomits which is green, yellow, blue, black, mild red or red in colour, very clear resembling fishwashed water, very slimy, either mixed with kapha or following it.

In the adhoga (downward) type, there is more of thirst, burning sensation, fainting, giddiness, pitta moves downwards (causing diarrhoea) in different ways, associated with nausea, rashes on the skin, debility, horripilations, sweating and sometimes causing yellow discolouration of the body (skin).

भुक्ते विदग्धेऽप्यथ वाऽप्यभुक्ते करोति तिक्ताम्लवमिं कदाचित् ।
 उद्गारमेवंविधमेव कण्ठहृत्कुक्षिदाहं शिरसो रुजञ्च ॥ ५ ॥
 करचरणदाहमौष्ण्यं महतीमरुचिं ज्वरं च कफपित्तम् ।
 जनयति कण्डूमण्डलपिडकाशतनिचितरोगचयम् ॥ ६ ॥

When the ingested food is undergoing digestion or even when no food has been taken, there is vomiting which is bitter (pungent) and sour, even so the belching; burning sensation in the throat, heart (chest) and headache, hand and feet, profound heat, severe loss of taste/appetite, fever and appearance of itching, coloured patches, multiple eruptions, innumerable rashes etc. on the skin.

सानिलं सानिलकफं सकफं तच्च लक्षयेत् ।
 दोषलिङ्गेन मतिमान् भिषङ्मोहकरं हि तत् ॥ ७ ॥
 कम्पप्रलापमूर्च्छाश्चिमिचिमिगात्रावसादशूलानि ।
 तमसो दर्शनविभ्रमप्रमोहहर्षास्तथाऽनिल युतेन ॥ ८ ॥
 कफनिष्ठीवनगौरवजडताऽरुचिशीतसादवमिलेपाः ।
 दहनबलहानिकण्डूनिद्राश्चिह्नं कफानुगे भवति ।
 उभयमिदमेव चिह्नं मारुतकफसम्भवेऽम्लपित्ते स्यात् ॥ ९ ॥

Association of vāta, vātakapha and kapha should be expected (and observed for) in this disease and these will create confusion to the physician. Tremors, delerium, fainting, tingling sensation (on the skin), debility, body aches, darkness before the eyes, giddiness, delusion and horripilations—are the symptoms when vata is the associated dosa; expectoration of sputum, feeling of heaviness of the body, expectoration of sputum, feeling of heaviness of the body, lassitude, loss of taste, appetite, cold feeling, debility vomiting, furring of the tongue, loss of digestive power, itching and sleepiness are the symptoms when kapha is the associate doṣa; when both doṣās are associated then symptoms of both of them will be found.

रोगोऽयमम्लपित्ताख्यो यत्नात्संसाध्यते नवः ।
 चिरोत्थितो भवेद्याप्यः कृच्छ्रसाध्यः स कस्य चित् ॥ १० ॥

This disease amlapitta is curable when it is new and controllable when becomes chronic, and in some persons it is even incurable.

Śleṣmapitta-lakṣaṇa

तिक्ताम्लकटुकोद्गारहृत्कुक्षिकण्ठदाहकृत् ।
 तमो मूर्च्छाऽरुचिश्छर्दिरालस्यं च शिरोरुजा ।
 प्रसेको मुखमाधुर्यं श्लेष्मपित्तस्य लक्षणम् ॥ ११ ॥

Belching which is bitter, sour or pungent; feeling of burning sensation in the heart (chest), throat and stomach, loss of consciousness, fainting, loss of taste/

appetite, vomiting, lassitude, headache, more salivation, sweet taste in the mouth—these are the symptoms of śleṣmapitta.

Notes—

This 'śleṣmapitta' is not found described as a distinct disease in earlier texts. Bhāvamisra probably considers this a variety of Amlapitta. Increase in the quantity and functions of pācaka-pitta in the āmāśaya (hydrochloric and other acids present in the gastric juice) is considered as a chief cause for amlapitta, where as increase in the quantity and functions of kledaka kapha in the āmāśaya (mucin and other alkaline substances in the gastric juice) as the chief cause for śleṣmapitta. Further there is description of another disease by name śītapitta (in chapter 55) which has symptoms similar to śleṣmapitta. Which may be considered as a vikṛiti of bhrājaka pitta present in the skin.

Amlapitta cikitsā—treatment of amlapitta

अम्लपित्ते तु वमनं पटोलारिष्टवासकैः ।

कारयेन्मदनैः क्षौद्रैः सैन्धवैश्च तथा भिषक् ॥ १२ ॥

विरेचनं त्रिवृच्चूर्णं मधुधात्रीफलद्रवैः ।

ऊर्ध्वगं वमनैर्विद्वानधोगं रेचनैर्हरित् ॥ १३ ॥

In ūrdhvaga amla pitta vomitings should be treated by using either paṭola, ariṣṭa, vāsaka, or madana, mixed with honey and saiṇdhava. Adhoga amlapitta should be treated by purgations using powder of trivṛt, juice of dhātrīphala and honey.

यवगोधूमविकृतीस्तीक्ष्णसंस्कारवर्जिताः ।

यथास्वं लाजसक्तून्वा सितामधुयुतान्पिबेत् ॥ १४ ॥

Foods (yūṣa, yavāgū etc.) prepared from yava (barley), godhūma (wheat) not processed with strong things (pungent spices like sarṣapa, marica, etc.) and lāja saktu (paste of flour of parched rice) added with sugar and honey should be taken as food.

निस्तुषयववृषधात्रीकथितं सलिलं त्रिगन्धमधुयुक्तम् ।

द्रुततरमपहरति वमिं सञ्जनितामम्लपित्तेन ॥ १५ ॥

Decoction of dehusked yava, vṛṣa (vāsā) and dhātrī added with trisugaṇdhā (tvak, patra and elā) stops vomiting of amlapitta though very severe.

छिन्नोद्धवानिम्बपटोलपत्रं क्षौद्रान्वितं पीतमनेकरूपम् ।

सुदारुणं हन्ति तदम्लपित्तं यथाऽशनिस्तालतरुं प्रवृद्धम् ॥ १६ ॥

Decoction of chinnoḍbhavā, nimba and paṭolapatra added with honey and consumed cures severe amlapitta just as lightning destroys tāla trees even though very tall.

वासाऽमृतापर्पटकनिम्बभूनिम्बमार्कवैः ।

त्रिफलाकुलकैः क्वाथः सक्षौद्रश्चाम्लपित्तहा ॥ १७ ॥

Decoction of vāsā, amṛtā, parpaṭa, nimḇa, bhūnimba mārkaṭa, triphalā and kulaka (paṭola) added with honey and consumed cures amlapitta.

Śivapāla piṇḍī (avaleha)

पाठापटोलयवचन्दनधान्यधात्रीवासावराङ्गदलनागकणाऽभयाभिः ।

लेहः सिताऽऽज्यमधुभिः शिवपालपिण्डी हन्त्यम्लपित्तमरुचिज्वरदाहशोषान् ॥ १८ ॥

Pāṭhā, paṭola, yava, caṇḍana, dhāñya, dhātrī, vāsā, varāṅga, dalanāga (nāgakesara), kaṇā and abhayā—made into a leha (confection) along with honey, sugar, and ghee. This known as Śivapāla piṇḍī consumed (habitually) cures amlapitta, loss of paste/appetite, burning sensation and consumption.

हन्त्यम्लपित्तवमनारुचिदाहमोहखालित्यमेहशिशिरव्रणशुक्रदोषान् ।

भुक्त्वा नरः सततमामलकीरसेन वृद्धोऽप्यनेन हि भवेत्तरुणो रिरंसुः ॥ १९ ॥

He who partakes his food mixed with the juice of āmalakī daily gets cured of amlapitta (hyperacidity) vomiting, anorexia, feeling of burning sensation, delusion, loss of hairs, diabetes, feeling of cold, ulcers, diseases of semen, even an old man regains his youth and desirous of copulation.

Khaṇḍa kūṣmāṇḍāvaleha

कूष्माण्डकरसो ग्राह्यः पलानां शतमात्रकम् ।

रसतुल्यं गवां क्षीरं धात्रीचूर्णं पलाष्टकम् ॥ २० ॥

धात्रीतुल्या सिता योज्या गव्यमाज्यं पलद्वयम् ।

मन्दाग्निना पचेत्सर्वं यावद्भवति पिण्डितम् ॥ २१ ॥

पलाद्धं पलमेकं वा प्रत्यहं भक्षयेदिदम् ।

खण्डकूष्माण्डकं ख्यातमम्लपित्तापहं परम् ॥ २२ ॥

Juice of one hundred pala (4 litre) of kūṣmāṇḍa, equal quantity of cow's milk, eight pala (320gms.) each of powder of dhātrī and sugar, and two pala (80gms.) of ghee are cooked over mild fire to form a avaleha (confection). This is to be consumed daily in the dose of either half pala or one pala (40gms.). This reputed as Khaṇḍa kūṣmāṇḍaka avaleha is best to cure amlapitta.

Nārikela khaṇḍa (leha)

कुडवं नारिकेलस्य जले मृद्धाग्निना पचेत् ।

नारिकेलजलालाभे गव्ये पयसि तत्पचेत् ॥ २३ ॥

धान्यकं पिप्पली मुस्तं चातुर्जातं विचूर्णितम् ।

प्रत्येकं टङ्कमात्रं तु शीते तस्मिन्विनिक्षिपेत् ॥ २४ ॥

पलमात्रस्तद्वर्द्धोऽपि भक्षितः प्रत्यहं नरैः ।

नारिकेलस्य खण्डोऽयं पुंस्त्वनिद्राबलप्रदः ॥ २५ ॥

अम्लपित्तं रक्तपित्तं शूलञ्च परिणामजम्।

क्षयं क्षपयति क्षिप्रं शुष्कं दार्वनलो यथा ॥ २६ ॥

Nārikela (kernel of the fruit) one kuḍava (160gms.) in quantity is cooked in coconut water or in cow's milk in its non-availability over mild fire; powder of dhānyaka, pippalī, mustā and caturjāta—each one taṅka (750mg.) in quantity is also added after the confection becomes cold. Consumed daily in the dose of either one pala or half pala, this nārikela khaṇḍa (leha) is aphrodisiac, bestows good sleep and strength, cures hyperacidity, bleeding disease, pariṇāmaśula (duodenal ulcer) cures consumption quickly like fire consuming dry wood.

Brhat nārikela khaṇḍa

प्रस्थन्तु नारिकेलस्य सूक्ष्मं दृषदि पेषितम्।

निष्कुलीकृतकूष्माण्डखण्डानामर्द्धमाढकम् ॥ २७ ॥

तदद्वयं भक्षयेद्द्रव्ये घृते तु कुडवोन्मिते।

ततस्तत्र क्षिपेच्छुद्धं गोदुग्धञ्चाढकोन्मितम् ॥ २८ ॥

तत्रैव निक्षिपेद्द्रव्यां सितां प्रस्थद्वयोन्मिताम्।

पचेत्सर्वाणि चैकत्र मृदुना वह्निना भिषक् ॥ २९ ॥

सुपक्वे शीतले तत्र चूर्णीकृत्य विनिक्षिपेत्।

सूक्ष्मैलां धान्यकं धात्रीं पर्पटं जलदं जलम् ॥ ३० ॥

उशीरं चन्दनं द्राक्षां शृङ्गाटञ्च कशेरुकम्।

त्वक्पत्रकं सकर्पूरं कर्षयुगमं पृथक्पृथक् ॥ ३१ ॥

सर्वं संमिश्रयेद्रक्षेद्भाजने मृन्मये नवे।

पलमात्रमिदं प्रातर्भक्षयेद्वा यथाऽनलम् ॥ ३२ ॥

एतन्निषेवितं हन्ति रोगानेतात्र संशयः।

अम्लपित्तं ज्वरं पित्तं रक्तपित्तमरोचकम् ॥ ३३ ॥

वातरक्तं तृषां दाहं पाण्डुरोगञ्च कामलाम्।

क्षयं क्षपयति क्षिप्रं शूलञ्च परिणामजम् ॥ ३४ ॥

नारिकेलस्य खण्डोऽयमश्विभ्यां भाषितः पुरा।

वर्णदो बृंहणो वृष्यः पुंस्त्वनिद्राबलप्रदः ॥ ३५ ॥

Kernel of nārikela one prastha (640gms.) is made into nice paste, and half āḍhaka (320gms.) of pulp of kūśmāṇḍa cut into small pieces are fried in one kuḍava (160gms.) of cow's ghee, then one kuḍava of cow's milk and two kuḍava (320gms.) of sugar are also added and all cooked over mild fire to form a confection; after it cools, nice powder of sūkṣmailā, dhānyaka, dhātrī, parpaṭa, jalada (mustā) jala (vālaka), uśīra, caṇḍana, drākṣā, śṛṅgātaka, kaseruka, tvak, patra and karpūra—each two karṣa (20gms.) is also added mixed well and preserved in a fresh earthen pot. This consumed in the dose of one pala (40gms.) daily in the

morning, cures, hyperacidity, fever of pitta origin, bleeding disease, loss of taste/appetite, gout, thirst, burning sensation, anaemia, jaundice, kṣaya (pthisis) and pariṇāmaśūla (duodenal ulcer). This confection known as Nārikela khaṇḍa, described long ago by Aśvinis, bestows colour (complexion), stoutness of the body, is aphrodisiac, gives sexual prowess to men, and good sleep.

Śleṣmapitta cikitsā

अभया पिप्पली द्राक्षा सिताधान्यकवासकम् ।

मधुना कण्ठदाहघ्नं पित्तश्लेष्महरं परम् ॥ ३६ ॥

Abhayā, pippalī, drākṣā, sitā (sugar), dhāñyaka and vāsaka made into powder and licked with honey cures burning sensation in the throat and śleṣmapitta.

पटोलयवधान्याकपिप्पल्यामलकानि च ।

तेषां क्षौद्रयुतः क्वाथः पित्तश्लेष्महरः परः ॥ ३७ ॥

Decoction of paṭola, yava, dhānyaka, pippalī and āmalaka added with honey and consumed cures slesmapitta.

पित्तश्लेष्मवमीकण्डूकोठविस्फोटदाहनुत् ।

दीपनः पाचनः क्वाथः शृङ्गवेरपटोलयोः ॥ ३८ ॥

Decoction of śṛṅgavera and paṭola (added with honey) cures śleṣmapitta, vomiting, itching, skin rashes and burning sensation, stimulates hunger and is digestive.

पिप्पलीखण्डपथ्याभिस्तुल्याभिर्मोदकः कतः ।

पित्तश्लेष्महरो भुक्तो वह्निमान्द्यं च नाशयेत् ॥ ३९ ॥

Equal quantities of pippalī, khaṇḍa (sugarcandy) and pathyā cooked and made into modaka (bolus) and consumed cures śleṣmapitta and weak digestive fire.

*Thus ends chapter Ten in Madhyakhaṇḍa of Bhāvaprakāśa
written by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-11

एकादशो राजयक्ष्माधिकारः

Rājayakṣmā adhiḱāra—Pulmonary tuberculosis diagnosis and treatment

Nidāna-causes

वेगरोधात्क्षयाच्चैव साहसाद्विषमाशनात्।
त्रिदोषो जायते यक्ष्मा गदो हेतुचतुष्टयात् ॥ १ ॥

The disease 'yakṣma' produced by the combination of the three doṣās, arises due to four causes viz. 1. vegarodha (suppression of the urges of the body). 2. kṣaya (loss or depletion of tissues), 3. sāhasa (exertion) and 4. viṣamāśana (ingestion of unhealthy/unsuitable foods and improper ways of taking food).

वैद्यो व्याधिमता यस्मात् व्याधेर्यत्नेन यक्ष्यते।
स यक्ष्मा प्रोच्यते लोके शब्दशास्त्रविशारदैः ॥ २ ॥
राज्ञश्चन्द्रमसो यस्मादभूदेष किलामयः।
तस्मात्तं राजयक्ष्मेति प्रवदन्ति मनीषिणः ॥ ३ ॥
क्रियाक्षयकरत्वात् क्षय इत्युच्यते बुधैः।
संशोषणाद्रसादीनां शोष इत्यभिधीयते ॥ ४ ॥

The physician who treats this disease becomes 'worthy of worship' hence it is called 'Yakṣma' by the etymologists.

Since Caṇḍra the king (of stars) was affected by this disease long ago, it is called Rājayakṣma by the wise.

It is called 'kṣaya' since it causes decrease (loss) of activities (of man in general) it is 'soṣa' because it causes depletion/decrease/dryness/loss of rasa and other dhātus (tissues).

Samprāpti—pathogenesis

कफप्रधानैर्दोषैस्तु रुद्धेषु रसवर्त्मसु।
अतिव्यवायिनो वाऽपि क्षीणे रेतस्यनन्तराः ॥
क्षीयन्ते धातवः सर्वे ततः शुष्यति मानवः ॥ ५ ॥

Tridoṣās among which kapha is predominant, block the channels of rasa

dhātu (thus preventing) supply of nutrition of the other dhātus; in persons who indulge too much in copulation; depelction of retas (śukra/semen) takes place first, then follows the depletion of all other dhātus) in these two ways man becomes afflicted by śoṣa (consumption).

Pūrva rūpa—premonitory symptoms

श्वासाङ्गसादकफसंस्त्रवतालुशोषवम्यग्निसादमदपीनसकासनिद्राः ।
 शोषे भविष्यति भवन्ति स चापि जन्तुः शुक्लेक्षणो भवति मांसपरो रिरंसुः ॥ ६ ॥
 स्वप्नेषु काकशुकशल्लकिनीलकण्ठगृध्रास्तथैव कपयः कृकलासकाश्च ।
 तं वाहयन्ति स नदीर्विजलाश्च पश्येच्छुष्कांस्तरून्यवनधूमदवार्दितांश्च ॥ ७ ॥

Dyspnoea, debility, increased flow of saliva and other watery fluids, dryness of the palate, vomiting, weak digestive power, toxicity, rhinitis, cough, sleepiness, white colour in the eyes, patient becomes desirous of eating meat and copulation, dreams as though he is being carried away by crows, parrots, porcupines, peacocks, vultures, monkey or lizards; sees rivers without water, trees without leaves, heavy breeze, smoke, forest fire etc. in his dreams.

Lakṣaṇa—signs and symptoms

अंसपार्श्वाभितापश्च सन्तापः करपादयोः ।
 ज्वरः सर्वाङ्गिकश्चेति लक्षणं राजयक्ष्मणः ॥ ८ ॥

Discomfort in the shoulders and flanks, feeling of burning sensation in the palms and soles, fever all over the body, are the symptoms of rājayakṣma.

भक्तद्वेषो ज्वरः श्वासः कासः शोणितदर्शनम् ।
 स्वरभेदश्च जायन्ते षड्रूपे राजयक्ष्मणि ॥ ९ ॥

Suśruta says—aversion of food, fever, dyspnoea, cough, blood coming out (with the sputum after coughing), loss of voice (hoarseness)—these six are the symptoms of rājayakṣma.

स्वरभेदोऽनिलाच्छूलं सङ्कोचश्चांसपार्श्वयोः ।
 ज्वरो दाहोऽतिसारश्च पित्ताद्रक्तस्य चागमः ॥ १० ॥
 शिरसः परिपूर्णत्वमभक्तच्छन्द एव च ।
 कासः कण्ठस्य च ध्वंसो विज्ञेयः कफकोपतः ॥ १० ॥

Hoarseness, pain in the chest, constriction of the shoulders and flanks arise from aggravation of vāta; fever, burning sensation, diarrhoea, expectoration of blood mixed with sputum arise from aggravation of pitta; feeling of fulness (heaviness) of the head, lack of desire for food, cough, and loss of voice arise from increase of kapha; these eleven are the symptoms of rājayakṣma.

Asādhyaṭā incurability

एकादशभिरेभिर्वा षड्भिर्वाऽपि समन्वितम् ॥ १२ ॥

त्रिभिर्वा पीडितं लिङ्गैर्ज्वरकासासृगामयैः ।

जह्याच्छोषार्दितं जन्तुमिच्छन्सुविमलं यशः ॥ १३ ॥

The patient who has either eleven, six or three symptoms enumerated above or is suffering from fever, cough and expectoration of blood, should be refused treatment by the physician desirous of success.

सर्वैरब्दैस्त्रिभिर्वाऽपि लिङ्गैर्मासबलक्षये ।

युक्तो वर्ज्यश्चिकित्स्यस्तु सर्वरूपोऽप्यतोऽन्यथा ॥ १४ ॥

He who has all the symptoms or half that number or only three and who has developed loss of emaciation of muscles and decrease of strength should also be rejected.

महाशनं क्षीयमाणमतीसारनिपीडितम् ।

शूनमुष्कोदरञ्चैव यक्ष्मणं परिवर्जयेत् ॥ १५ ॥

He who eats large amount of food but still continues to become wasted (emaciated), who has diarrhoea, swelling of the scrotum, and abdomen should be rejected.

Ariṣṭa—fatal signs

शुक्लाक्षमन्नद्वेष्टारमूर्ध्वश्वासनिपीडितम् ।

कृच्छ्रेण बहु मेहन्तं यक्ष्मा हन्तीह मानवम् ॥ १६ ॥

Rājayakṣma is going to kill the patient whose eyes have become white, who hates food, suffers much from upward breathing, passes urine often with difficulty.

परं दिनसहस्रन्तु यदि जीवति मानवः ।

सुभिषग्भिरुपक्रान्तस्तरुणः शोषपीडितः ॥ १७ ॥

The patient might live for a hundred days if he is young and if treated by efficient physicians.

ज्वरानुबन्धरहितं बलवन्तं क्रियासहम् ।

उपक्रमेदात्मवन्तं दीप्ताग्निमकृशं नरम् ॥ १८ ॥

The patient who is not having fever, who is strong, capable of tolerating treatments, has good digestive power and who is not emaciated should be given treatment.

Śoṣabheda—kinds of consumption

व्यवायशोकवार्द्धक्यव्यायामाध्वप्रशोषितान् ।

व्रणोरःक्षतसंज्ञौ च शोषिणौ लक्षणैः शृणु ॥ १९ ॥

Śoṣa occurs due to vyavāya (excess of copulation), śoka (grief), vārdhakyā (oldage), vyāyāma (physical exercise/exertion), adhva (long distance walking), vraṇa (ulcers) or urakṣata (injury/tear of the lungs); now listen to the symptoms of each.

व्यवायशोषी शुक्रस्य क्षयलिङ्गैरुपद्रुतः ।

पाण्डुदेहो यथापूर्वं क्षीयन्ते चास्य धातवः ॥ २० ॥

Vyavāya śoṣī—the patient of consumption due to over indulgence in copulation has all the symptoms of decrease/depletion of semen, yellowish white colour of the body, other tissues undergo decrease one after the other in their preceding order.

प्रध्यानशीलः स्वस्ताङ्गः शोकशोष्यति तादृशः ।

विना शुक्रक्षयकृतैर्विकारैरुपलक्षितः ॥ २१ ॥

Śoka soṣī—patient of consumption due to excess of sorrow, is found worrying all the time, and suffers from the same symptoms as though of loss of semen.

जराशोषी कृशो मन्दवीर्यबुद्धिबलेन्द्रियः ।

कम्पनोऽरुचिमान्भिन्नकांस्यपात्रहतस्वरः ॥ २२ ॥

ष्ठीवति श्लेष्मणा हीनं गौरवारुचिपीडितः ।

सम्प्रस्तुतास्यनासाक्षः शुष्करूक्षमलच्छविः ॥ २३ ॥

Vārdhakyāśoṣī—the patient of consumption due to oldage is found emaciated, of poor mental activity, vigour, intelligence, strength and acuity of sense organs, has tremors, loss of taste, husky or low voice like a broken bronze, expectorates but does not bring out sputum; exudation in the mouth, nose and eyes, feeling of heaviness of the body, earthy dry complexion of the skin and face.

अध्वप्रशोषी स्वस्ताङ्गः सम्भृष्टपरुषच्छविः ।

प्रसुप्तगात्रावयवः शुष्कक्लोमगलाननः ॥ २४ ॥

Adhva śoṣī—the patient of consumption due to walking long distances has debility, earthy brown dry colour and complexion, body and its parts feel as though sleeping (loss of sensation and activity), dryness of the palate, throat and face will be present.

व्यायामशोषी भूयिष्ठमेभिरेव समन्वितः ।

लिङ्गैरुरः क्षतकृतैः संयुक्तश्च क्षतं विना ॥ २५ ॥

Vyāyāma śoṣī—even the patient of consumption due to excess of exercise/physical activity, will have the same symptoms and symptoms injury to chest also but without a tear.

रक्तक्षयाद्वेदनाभिस्तथैवाहारयन्त्रणात् ।

व्रणितस्य भवेच्छोषः स चासाध्यतमः स्मृतः ॥ २६ ॥

धनुषाऽऽयस्यतोऽत्यर्थं भारमुद्वहतो गुरुम् ।
 युद्धयमानस्य बलिभिः पततो विषमोच्यतः ॥ २७ ॥
 वृषं हयं वा धावन्तं दम्यं चान्यं निगृह्यतः ।
 शिलाकाष्ठाश्मनिर्घातान् क्षिपतो निघ्नतः परान् ॥ २८ ॥
 अधीयानस्य चात्युच्चैर्दूरं वा व्रजती द्रुतम् ।
 महानदीं वा तरतो हयैर्वा सह धावतः ॥ २९ ॥
 सहसोत्पततो दूरं तूर्णञ्चापि प्रनृत्यतः ।
 तथाऽन्यैः कर्मभिः क्रूरैर्भृशमभ्याहतस्य वा ॥ ३० ॥
 स्त्रीषु चातिप्रसक्तस्य रूक्षाल्पप्रमिताशिनः ।
 विक्षते वक्षसि व्याधिर्बलवान् समुदीर्यते ॥ ३१ ॥

Urakṣata—Indulging in bending hard bows (very often), carrying heavy loads, wrestling with strong men, falling from a height improperly, restraining a bull or horse running fast, or controlling or taming other strong animals, throwing heavy stones, logs of wood, weapons lifting and throwing others to the ground, reading in a very high pitch for a long time, walking very swiftly, swimming great rivers, running along with horse, doing long jump, dancing very fast (quickly) and such other strenuous activities, too much indulgence in women (sex) partake dry foods, little quantities—all these give rise to the disease urakṣata (tear wound in the chest (lungs)).

उरो विरुज्यतेऽत्यर्थं भिद्यतेऽथ विभज्यते ।
 प्रपीड्येते तथा पार्श्वे शुष्यत्यङ्गं प्रवेपते ॥ ३२ ॥
 क्रमाद्वीर्यं बलं वर्णं रुचिरग्रिश्च हीयते ।
 ज्वरोव्यथा मनोदैन्यं विद्भेदोऽग्निवधस्तथा ॥ ३३ ॥
 दुष्टश्यावः सुदुर्गन्धः पीतो विग्रथितो बहुः ।
 कासमानस्य चाभीक्ष्णं कफः सासृक् प्रवर्तते ।
 स क्षती क्षीयतेऽत्यर्थं तथा शुक्रौजसोः क्षयात् ॥ ३४ ॥

The chest has severe pain as though dividing, tearing etc. pricking pain in the flanks, body becomes dry (emaciated) leading to decrease of vigour, strength colour/complexion, taste of foods and digestive fire, one by one gradually; fever, worry, timidity, diarrhoea, loss of digestive power, cough and expectoration, the sputum is bluish foul smelling with yellowish nodules, large in quantity, and even mixed with blood, the patient of urakṣata becomes greatly emaciated due to loss of semen and ojas (essence of tissues).

उरोरुक्शोणितच्छर्दिः कासो वैशेषिकः क्षते ।
 क्षीणे सरक्तमूत्रत्वं पार्श्वपृष्ठकटीग्रहः ॥ ३५ ॥

Pain in the chest, vomiting of blood, cough, are especially found in urakṣata; urine mixed with blood, catching in pain in the flanks, back and waist are found in kṣata kṣīna (emaciation due to urakṣata).

व्रणरोधात्क्षयाच्चैव कोष्ठात्प्रतिमलात्तथा ।
क्षतोरस्कस्यान्नपाके निःश्वासो वाति पूतिकः ॥ ३६ ॥

In urakṣata caused by wounds, suppression of urges, loss of tissues and accumulation and upward movement of waste materials inside the alimentary tract, the expired air will have bad smell.

Urakṣata sādhyāsādhyatā—prognosis

अल्पलिङ्गस्य दीप्ताग्नेः साध्यो बलवतो नवः ।
परिसंवत्सरो याप्यः सर्वलिङ्गं तु वर्जयेत् ॥ ३७ ॥

That which has few (or mild) symptoms and found in a person who has strong digestive power, strong body and disease of recent onset is curable, that more than one year old is controllable but persists and that with all the symptoms is rejectable.

Rājayakṣmā cikitsā—treatment of consumptions

बलिनो बहुदोषस्य पञ्च कर्माणि कारयेत् ।
यक्ष्मिणः क्षीणदेहस्य तत्कृतं स्याद्विषोपमम् ॥ ३८ ॥
मलायत्तं बलं पुंसां शुक्रायत्तञ्च जीवितम् ।
तस्माद्यत्नेन संरक्षेद्यक्ष्मिणो मलरेतसी ॥ ३९ ॥
शालिषष्टिकगोधूमयवमुद्गादयो हिताः ।
मद्यानि जाङ्गलाः पक्षिमृगाः पथ्या विशुष्यताम् ॥ ४० ॥

If the patient of rājayakṣma is physically strong, has great aggravation of doṣas, then pañcakarma (five purificatory therapies) should be administered; the same administered to a patient who is weak in body will be like poison to him (causes harm or kills).

Strength of persons depend upon their mala (waste products) their (quantity and functions) and life depends upon the retas (semen-quantity and quality) hence in patients of consumption both mala (wastes) and retas (semen) should be saved.

Foods prepared from śāli, ṣaṣṭika, godhūma, yava, mudga, meat of animals and birds of desert—like regions and wine are suitable for patients of emaciation.

Śaḍaṅgayūṣa

सपिप्पलीकं सयवं सकुलत्थं सनागरम् ॥ ४१ ॥

दाडिमामलकोपेतं स्निग्धमाजं रसं पिबेत् ।
 तेन षड् विनिवर्त्तन्ते विकाराः पीनसादयः ॥ ४२ ॥
 द्रव्यतो द्विगुणं मांसं सर्वतोऽष्टगुणं जलम् ।
 पादस्थं संस्कृतञ्चाज्ये षडङ्गो यूष उच्यते ॥ ४३ ॥

Yūṣa (soup) prepared from goat's meat, added with powder of pippalī, yava, kulattha, nāgara, dāḍima and āmalaka, then added with ghee and consumed wards off the six symptoms such as rhinitis etc.

In its preparation, quantity of goat's meat should be double that of the drugs, water eight times the quantity, all are boiled and reduced to one—fourth, then little amount of ghee is also added and consumed. This is called Ṣaḍaṅga yūṣa.

ककुभत्वङ्नागबला वानरिबीजं विचूर्णितं पयसा ।
 पीतं मधुघृतयुक्तंससितं यक्ष्मादिकासहरम् ॥ ४४ ॥
 छागमांसं पयश्छागं छागं सर्पिः सनागरम् ।
 छागोपसेवी शयनं छागमध्ये तु यक्ष्मनुत् ॥ ४५ ॥

Kakubha (arjuna) tvak, nāgablā, vānarībija made into powder and licked along with honey, ghee and sugar cures consumption, cough etc.

Use of goat's meat, goat's milk, ghee from goat's milk each added with nāgara; tending goats and sleeping in their midst—all these cure consumption.

मधुताप्यविडङ्गाश्मजतुलोहघृताभयाः ।
 घ्नन्ति यक्ष्माणमत्युग्रं सेव्यमाना हिताशिनः ॥ ४६ ॥

Tāpya (svaṛṇa mākṣika) made into ash, powder of viḍaṅga, śilājatu and abhayā mixed with honey and ghee and consumed; and the patient partake in only suitable foods cures consumption though severe.

शर्करामधुसंयुक्तं नवनीतं लिहन्क्षयी ।
 क्षीराशी लभते पुष्टिमतुल्ये चाज्यमाक्षिके ॥ ४७ ॥

Licking fresh butter adding sugar and honey, the patient taking only milk as food along with ghee and honey mixed in unequal proportion, such a patient of consumption obtains sufficient nourishment.

Sitopalādi cūrṇa

सितोपलां तुगाक्षीरी पिप्पली बहुला त्वचः ।
 अन्त्यादूर्ध्वं द्विगुणिताश्चूर्णिता मधुसर्पिषा ॥ ४८ ॥
 लेहयेद्राजरोगार्त्तं कासश्वासज्वरातुरम् ।
 पार्श्वशूलिनमल्पाग्निं सुप्तजिह्वं रुचिच्युतम् ।
 हस्तपादाङ्गदाहे च ज्वरे रक्ते तथोर्ध्वगे ॥ ४९ ॥

Sitopalā, tugākṣīrī, pippalī, bahula (elā) and tvak-each preceeding one double the quantity of its succeeding, are converted to nice powder and licked with honey and ghee, by the patient of king of disease (consumptions) for the cure of cough, dyspnoea, fever, pain in the flanks, weak digestive fire, loss of taste, feeling of burning sensation in the palms, soles and the body and bleeding from upper parts (nose, eyes, teeth etc.)

Jātūphalādi cūrṇa

जातीफलं विडङ्गानि चित्रकं तगरं तिलाः ।
 तालीसं चन्दनं शुण्ठी लवङ्गमुपकुञ्चिका ॥ ५० ॥
 कपूररश्माभया धात्री मरिचं पिप्पली तुगा ।
 एषां त्वक्षसमा भागाश्चातुर्जातकसंयुताः ॥ ५१ ॥
 पलानि सप्त भङ्गायाः सिता सर्वसमा मता ।
 चूर्णमेतत्क्षयं कासं श्वासञ्च ग्रहणीगदम् ॥ ५२ ॥
 अरोचकं प्रतिश्यायं तथा चानलमन्दताम् ।
 एतान् रोगान्निहत्येव वृक्षमिन्द्राशनिर्यथा ॥ ५३ ॥

Jātūphala, viḍaṅga, citraka, tagara, tila, tālisa, caṇḍana, śuṇṭhī, lavaṅga, upakuñcikā, karpūra, abhayā, dhātrī, marica, pippalī and tugā (vamśarocanā) each one akṣa (10gms.) caturjātaka one akṣa (10gms.) bhaṅga seven pala (280gms.) and sugar equal to the total of all drugs—are all powdered nicely and preserved. This powder cures consumption, cough, dyspnoea, duodenal disease, loss of taste, nasal catarrh, and weakness of digestive power, just as the weapon of Indra destroys the trees.

Lākṣādi taila

बालरोगाधिकारोक्तं तैलं लाक्षादि योजयेत् ।
 अभ्यङ्गे यक्ष्मणो नित्यं वृद्धवैद्योपदेशतः ॥ ५४ ॥

Lākṣādi taila described in Bālarogadhikāra may be used for anointing and bath daily for patients of consumption, is advised by elder physicians.

Vāsāvaleha

वासकस्स रसप्रस्थं मानिका सितशर्करा ।
 पिप्पल्या द्विपलं तावत्सर्पिषश्च शनैः पचेत् ॥ ५५ ॥
 तस्मिँल्लेहत्वमायाते शीते क्षौद्रपलाष्टकम् ।
 दत्त्वाऽवतारयेद् वैद्यो लीढो लेहोऽयमुत्तमः ॥ ५६ ॥
 हन्त्येव राजयक्ष्माणं कासं श्वासञ्च दारुणम् ।
 पार्श्वशूलञ्च हृच्छूलं रक्तपित्तं ज्वरं तथा ॥ ५७ ॥

One prastha (640ml.) of fresh juice of vāsaka, one mānika (320gms.) of

sitaśarkara, two pala (80gms.) each of pippalī and sarpi (ghee)—all are cooked over mild fire to form a confection; after it cools, eight pala (320ml.) of honey is mixed and preserved. This confection is best for the cure of consumption, cough, dyspnoea, pain in the flanks, heart (chest) bleeding disease and fever.

व्यवायशोषिणं क्षीणं रसमांसाज्यभोजनैः ।

सुकूलैर्मधुरैर्हृद्यैर्जीवनीयैरुपाचरेत् ॥ ५८ ॥

हर्षणाश्वासनैः क्षीरैः स्निग्धैर्मधुरशीतलैः ।

दीपनैर्लघुभिश्चात्रैः शोकशोषमुपाचरेत् ॥ ५९ ॥

व्यायामशोषिणं स्निग्धैः क्षतक्षयहितैर्हिमैः ।

उपाचरेज्जीवनीयैर्विधिना श्लैष्मिकेण तु ॥ ६० ॥

आस्यासुखैर्दिवास्वप्नैः शीतैर्मधुरबृंहणैः ।

अन्नमांसरसाहारैरध्वशोषमुपाचरेत् ॥ ६१ ॥

व्रणशोषं जयेत्स्निग्धैर्दीपनैः स्वादुशीतलैः ।

ईषदम्लैरनम्लैर्वा यूषमांसरसादिभिः ॥ ६२ ॥

The patient of consumption caused by excess of copulation should be treated with meat, meat soup added with ghee, providing him comforts desired by him, foods and drinks which are sweet, good to the heart (pleasing to the mind) and rejuvenating.

The patient emaciated by grief, be made happy by consoling assurances, milk processed with drugs which are sweet, unctuous, cold, appetising and easily digestible foods.

The patient emaciated by too much of exertion be given with rest, foods which are curative of wound and emaciation, cold in potency, and rejuvenatory and increasing kapha.

The patient emaciated by long distance walk be comforted with good rest, day sleep, foods which are cold, sweet, nutritive, meat soup etc.

The patient of consumption due to ulcers should be treated with foods which unctuous, increasing hunger, sweet, cold potency, either slightly sour or not sour, soup of pulses or of meat etc.

Uraṅśata cikitsā—treatment of injury to chest (lungs)

Balādi cūrṇa

बलाऽश्वगन्धा श्रीपर्णी बहुपुत्री पुनर्नवा ।

पयसा नित्यमभ्यस्ताः शमयन्ति क्षतक्षयम् ॥ ६३ ॥

Balā, aśvagaṇdhā, śrīparṇī (gambhārī) bahuputrī (śatāvarī) and punar-navā—all together made into nice powder and consumed with milk habitually cures kṣataṅśaya-injury to lungs and consequent consumption.

Elādi guṭikā

एलापत्रत्वचोऽर्द्धाक्षाः पिप्पल्यर्द्धपलं पृथक् ।
 सितामधुकखर्जूरमृद्वीकाश्च पलान्मिताः ॥ ६४ ॥
 सञ्चूर्ण्य मधुना युक्ता वटिकाः सम्प्रकल्पयेत् ।
 अक्षमात्रां ततश्चैकां भक्षयेत्तु दिने दिने ॥ ६५ ॥
 क्षतं क्षयं ज्वरं कासं श्वासं हिक्रां वमिं भ्रमम् ।
 मूर्च्छां मदं तृषां शोषं पार्श्वशूलमरोचकम् ॥ ६६ ॥
 प्लीहानमाढ्यवातञ्च रक्तपित्तं स्वरक्षयम् ।
 एलादिगुटिका हन्ति वृष्या सन्तर्पणी परा ॥ ६७ ॥

Half akṣa (5gms.) each of elā, patra, and tvak, half pala (20gms.) of pippalī, one pala (40gms.) each of sitā (sugar), madhuka, kharjūra and mṛdvīka—are all powdered nicely and made into pills of one akṣa (10gms.) in quantity, using honey (then dried and preserved); one such pill consumed daily, this Elādiguṭikā cures injury to the chest (lungs), consumptions, fever, cough, dyspnoea, hiccup, vomiting, giddiness, fainting, toxicity, thirst, emaciation, pain in the flanks, loss of taste, disease of the spleen, rigidity of the leg, bleeding disease and loss of voice, it is aphrodisiac and nourishing.

Drākṣādi ghr̥ta

द्राक्षायाः प्रस्थमेकन्तु मधुकस्य पलाष्टकम् ।
 पचेत्तोयाढके शुद्धे पादशेषेण तेन तु ॥ ६८ ॥
 पलिके मधुकद्राक्षे पिष्टे कृष्णापलद्वयम् ।
 प्रदाय सर्पिषः प्रस्थं पचेत्क्षीरे चतुर्गुणे ॥ ६९ ॥
 सिद्धे शीते पलान्यष्टौ शर्करायाः प्रदापयेत् ।
 एतद् द्राक्षाघृतं सिद्धं क्षतक्षीणसुखावहम् ॥ ७० ॥
 वातं पित्तं ज्वरं श्वासं विस्फोटकहलीमकान् ।
 प्रदरं रक्तपित्तञ्च हन्यान्मांसबलप्रदम् ॥ ७१ ॥

One prastha (640gms.) of drākṣā, madhuka eight pala (320gms.) are boiled in one āḍhaka (2.56kg.) of water and reduced to one-fourth that quantity, then paste of one pala (40gms.) each of madhuka and drākṣā, two pala (80gms.) of kṛṣṇa (pippalī) one prastha (640ml.) of sarpi (ghee) and four times that quantity of milk (2560ml.) are added and medicated ghee prepared; After it cools eight pala (320gms.) of sugar is added and preserved.

This known as Drākṣā ghr̥ta gives comfort to patients emaciated by injury to the chest, cures fevers arising from aggravated vāta and pitta, dyspnoea, small-pox, halimaka (advanced stage of jaundice), dysmenorrhoea and bleeding disease, bestows strength to the muscles.

Amṛtaprāśāvāleha

क्षीरे धात्री च मञ्जिष्ठा क्षीरिण्याश्च तथा रसैः ।
 पचेत्समैर्घृतप्रस्थं मधुरैः कर्षसम्मितैः ॥ ७२ ॥
 द्राक्षाद्विचन्दनोशीरैः शर्करोत्पलपद्मकैः ।
 मधूककुसुमानन्ताकाशमरीतृणसंज्ञकैः ॥ ७३ ॥
 प्रस्थाद्धं मधुनः शीते शर्कराऽर्द्धतुलां तथा ।
 पलाद्धिकांश्च सञ्चूर्ण्य त्वगेलापद्मकेशरान् ॥ ७४ ॥
 विनीय तत्र संलिह्यान्मात्रां नित्यं सुयन्त्रितः ।
 अमृतप्राशमित्येतदश्विभ्यां परिकीर्तितम् ॥ ७५ ॥
 क्षीरमांसाशिनां हन्ति रक्तपित्तं क्षतक्षयम् ।
 तृष्णाऽरुचिश्चासकासच्छर्दिमूर्च्छाप्रमर्दनम् ॥ ७६ ॥
 मूत्रकृच्छ्रज्वरघ्नञ्च बल्यं स्त्रीरतिवर्द्धनम् ॥ ७७ ॥

One karaṣa (10gms.) of the juice of dhātrī, mañjiṣṭhā, vidārī and each of the drugs of sweet group, drākṣā, the two caṇḍana, uśīra, śarkarā, utpala, padmaka, madhūka kusuma, anaṇṭā (sārivā), kāśmarī, and tṛṇa (rohiṣa) all made into a paste and cooked in one prastha (640gms.) of ghee. After it cools half-prastha (320gms.) of honey and half-tula (2kg.) of sugar, and half pala (20gms.) of powder of tvak, ela and padmaka are also added (mixed well and preserved). This Amṛtaprāśāvāleha was formulated by the Aśvinis, it cures bleeding diseases, consumption, injury to chest, thirst, loss of taste, dyspnoea, cough, vomiting, fainting, toxicity, dysuria, and fever, bestows strength and sexual prowess, in those who take only healthy food, milk and meat as food.

यद्यच्च तर्पणं शीतमविदाहि हितं लघु ।
 अन्नपानं निषेव्यं स्यात्क्षतक्षीणैः सुखार्थिभिः ॥ ७८ ॥

Foods and drinks which are nutritives, cold in potency, not causing heart burn, good for health, easily digestible should be partaken by patients of emaciation and injury to the chest.

शोकं स्त्रियः क्रोधमसूयताञ्च त्यजेदुदारान्विषयान्भजेच्च ।

तथा द्विजातींस्त्रिदशान्गुरुश्च वाचश्च पुण्याः शृणुयाद् द्विजेभ्यः ॥ ७९ ॥

Grief, sexual activities, anger, jealousy should be avoided and resort to beneficial activities such as hearing to the teachings of the holy scriptures, gods, preceptors etc. and follow the advises of the brahmanas.

Amṛteśvara Rasa

रसभस्मामृतासत्त्वं लोहं मधुघृतान्वितम् ।
 अमृतेश्वरनामायं षड्गुञ्जो राजयक्ष्मणि ॥ ८० ॥

Rasabhasma, amṛtasatva, lohabhasma all equal in quantity mixed well is known as Amṛteśvara Rasa. It is consumed in dose of six guṇjā (950mg.) along with honey and ghee, this cures consumption.

Rājamṛgāṅka Rasa

त्रयोंशा मारितात्सूतार्देकौशो हेमभस्मतः ।
 एकौशो मृतताम्रस्य शिला गन्धश्च तालकम् ॥ ८१ ॥
 प्रत्येकं भागयुग्मं स्यादेतत्सर्वं विचूर्णयेत् ।
 वराटीः पूरयेत्तेन छागीक्षीरेण टङ्कणम् ॥ ८२ ॥
 पिष्ट्वा तेन मुखं रुद्ध्वा मृद्भाण्डे ताश्च धारयेत् ।
 कूप्यां पचेद्भजपुटे स्वाङ्गशीतं समुद्धरेत् ॥ ८३ ॥
 रसो राजमृगाङ्कोयं चतुर्गुञ्जः क्षयापहः ।
 मरिचैरूनविंशत्या कणाभिर्दशभिस्तथा ॥ ८४ ॥
 मधुना सर्पिषा चापि दद्यादेतं रसं भिषग् ।
 अनेन नश्यति क्षिप्रं वातश्लेष्मभवः क्षयः ॥ ८५ ॥

Three parts of sūta bhasma, one part of hema (svarṇa) bhasma, tāmra bhasma, two parts of manaśśilā, gaṇḍhaka and tālaka—are made into nice powder and filled into cowri shells; ṭaṅkaṇa is made into a paste with goat's milk the mouth of the cowri shells closed with this paste. The shells are put into a mud pot, given a coating of mud all over and subjected to puṭa pāka (pit cooking) in gajaputa.

After it cools of its own accord, the contents of the pot are taken out, converted into nice powder and preserved. This medicine Rājamṛgāṅka Rasa used in dose of four guṇjā (500gms.) added with powder of nineteen marica, ten kaṇā (pippali) honey and ghee daily cures consumption arising from vātakapha quickly.

Notes—

The source of the above two formulae is Rasendra Cintamani states the commentary.

Agni Rasa

शुद्धं सूतं द्विधा गन्धं कुर्यात्खल्वेन कज्जलीम् ।
 तयोः समं तीक्ष्णचूर्णं मर्दयेत्कन्यकाद्रवैः ॥ ८६ ॥
 द्वियाममातपे गोलं ताम्रपात्रे निधापयेत् ।
 आच्छाद्यैरण्डपत्रेण स्यादुष्णं यामयुग्मतः ॥ ८७ ॥
 धान्यराशौ न्यसेत्पश्चादष्टरात्रात्तमुद्धरेत् ।
 सञ्चूर्ण्य गालयेद्वस्त्रैः सत्यं वारितरं भवेत् ॥ ८८ ॥

त्रिकटुत्रिफलैलाभिर्जातीफललवङ्गकैः ।
 नवभागोन्मितैरेभिः समैरेष रसो भवेत् ॥ ८९ ॥
 निष्कद्वयमितं नित्यं मधुना सह लेहयेत् ।
 अयमग्निरसो नाम्ना कासक्षयहरः परः ॥ ९० ॥

Purified sūta one part, purified gaṇdhaka two parts—are macerated and made into kajjalī, then tīkṣṇoloha bhasma equal to the quantity of the kajjalī is added and all are macerated in the juice of kumārī for two yāma (6 hours) then made into a ball, wrapped in the leaves of eraṇḍa, placed in a copper vessel; the vessel is kept in hot sunlight for six hours; next the ball is kept hidden in a heap of corn for eight days. Taken out later, made into nice powder filtering it through cloth, till the powder begins to float on water; then one part of each of triphalā, trikaṭu, elā, jātūphala and lavaṅga (total nine parts) is mixed with equal quantity of the earlier powder. Licked daily in dose of two niṣka (1.5gms.) along with honey, this Agni Rasa is best to cure cough and consumption.

*Thus ends chapter Eleven in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-12

द्वादशः कासरोगाधिकारः

Kāsarogā adbhikāra—Cough—diagnosis and treatment

Nidāna—samprāpti—causes and pathogenesis

धूमोपघाताद्रजसस्तथैव व्यायामरूक्षान्ननिषेवणाच्च ।

विमार्गगत्वादपि भोजनस्य वेगावरोधात्क्षवयोस्तथैव ॥ १ ॥

प्राणो ह्युदानानुगतः प्रदुष्टः सम्भिन्नकांस्यस्वनतुल्यघोषः ।

निरेति वक्त्रात्सहसा सदोषो मनीषिभिः कास इति प्रदिष्टः ॥ २ ॥

Irritation (of the respiratory tract) by smoke, dust etc. indulgence in too much of exercise and dry foods, entry of food materials into the wrong channels (trachea), suppression of urges (of faeces, urine, flatus etc.) and also of sneeze; by these and other causes prāṇavāta followed by udānavāta get aggravated, give rise to production of loud harsh sound similar to a broken bronze, coming out of the mouth, with force suddenly accompanied with (symptoms of other) doṣās; this is known as kāsa (cough).

Bheda—kinds

पञ्चकासाः स्मृता वातपित्तश्लेष्मक्षतक्षयैः ।

क्षयायोपेक्षिताः सर्वे बलिनश्चोत्तरोत्तरम् ॥ ३ ॥

Kāsa is of five kinds viz. one each arising from vāta, pitta, kapha, kṣata (injury inside the chest (lungs) and kṣaya (consumption/pulmonary tuberculosis); all varieties if neglected (not treated early) lead to consumption; each successive kind more powerful than its preceeding kind.

Pūrvārūpa—prodromal symptoms

पूर्वरूपं भवेत्तेषां शूकपूर्णगलास्यता ।

कण्ठे कण्डूश्च भोज्यानामवरोधश्च जायते ॥ ४ ॥

Feeling as though the throat and mouth are full of thorns, irritation in the throat and difficulty in swallowing of food—are the premonitory symptoms.

Lakṣaṇa—signs and symptoms

हृच्छङ्खुपार्श्वोदरमूर्द्धशूली क्षामाननः क्षीणबलस्वरौजाः ।

प्रसक्तवेगस्तु समीरणेन भिन्नस्वरः कासति शुष्कमेव ॥ ५ ॥

उरोविदाहज्वरवक्त्रशोषैरभ्यर्दितस्तिक्तमुखस्तृषाऽऽर्त्तः ।
 पित्तेन पीतानि वमेत्कटूनि कासेत्सपाण्डुः परिदह्यमानः ॥ ६ ॥
 प्रलिप्यमानेन मुखेन सीदञ्छिरोरुजाऽऽर्त्तः कफपूर्णदेहः ।
 अभक्तरुग्गौरवकण्डुयुक्तः कासेद् भृशं सान्द्रकफः कफेन ॥ ७ ॥

The patient of cough of vāta origin will have pain in the temples, flanks, abdomen and head, dryness of the face, decrease of strength voice and vigour, cough is continuous, dry (without any sputum) and voice is broken.

The patient of cough of pitta origin has burning sensation inside the chest, fever, dryness and bitter taste in the mouth, thirst, vomits yellowish bitter/pungent material, he appears yellowish white in colour and feels burning sensation all over the body.

The patient of cough of kapha origin will have coating of the mouth, debility, headache, increase of kapha all over the body, lack of desire for food, feeling of heaviness, irritation in the throat, coughs much, followed by expectoration of thick sputum.

Kṣata kāsa

अतिव्यवायभाराध्वयुद्धाश्वगजनिग्रहैः ।
 सूक्ष्मस्योरःक्षतं वायुर्गृहीत्वा कासमावहेत् ॥ ८ ॥
 स पूर्वं कासते शुष्कं ततः छीवेत् सशोणितम् ।
 कण्ठेन कूजताऽत्यर्थं विभग्नेनेव चोरसा ॥ ९ ॥
 सूचीभिरिव तीक्ष्णाभिस्तुद्यमानेन शूलिना ।
 दुःखस्पर्शेन शूलेन भेदपीडाऽभितापिना ॥ १० ॥
 पर्वभेदज्वरश्चासतृष्णावैस्वर्यपीडितः ।
 पारावत इवाकूजन् कासवेगात् क्षतोद्भवात् ॥ ११ ॥

In persons who indulge in too much of copulation, carrying heavy weights, walking long distances, fighting and restraining elephant, horses etc, vāta gets aggravated, creates tearing injury of the minute parts of the chest (alvioli of the lungs) and gives rise to cough. Such a patient coughs first and then brings out sputum mixed with blood, has moaning sound in the throat as though the chest is being split, pricked by needles, pierced by a lance; does not tolerate touch due to these pains, suffers from pain in the joints, fever, dyspnoea, thirst, abnormal voice like that of a pigion—these are the symptoms of kṣata kāsa.

Kṣaya kāsa

घृणिनां शोचतां नृणां व्यापन्नेऽग्नौ त्रयो मलाः ।
 कुपिताः क्षयजं कासं कुर्युर्देहक्षयप्रदम् ॥ १२ ॥
 सगात्रशूलज्वरमोहदाहप्राणक्षयं चोपलभेत कासी ॥ १३ ॥

शुष्यन् विनिष्ठीवति निर्बलस्तु प्रक्षीणमांसो रुधिरं सपूयम् ।
 तं सर्वलिङ्गं भृशदुश्चिकित्स्यं चिकित्सतज्ञाः क्षयजं वदन्ति ॥ १४ ॥
 इत्येष क्षयजः कासः क्षीणानां देहनाशनः ।
 साध्यो बलवतां वा स्याद्याप्यस्त्वेवं क्षतोत्थितः ॥ १५ ॥

By indulgence in foods which are unsuitable/unhealthy and unaccustomed, excess of copulation, suppression of urges of urine, faeces, etc., jealousy, grief, etc. all the three doṣās get aggravated and produce kṣayaja kāsa which is going to cause wasting of the body.

The patient has pain all over the body, fever, delusion, burning sensation, coughs and brings out sputum which is mixed with blood and pus, severe debility and wasting of muscles (emaciation) being predominant. It is said to be difficult to cure when found with all these symptoms. This kṣayaja kāsa destroys the body in those who are thin/emaciated and is curable in the strong.

Kāsa sādhyāsādhyata—prognosis of cough

नवौ कदा चित्सिद्ध्येतामपि पादगुणान्वितौ ।
 स्थविराणां जराकासः सर्वो याप्यः प्रकीर्तितः ॥ १६ ॥
 त्रीन्पूर्वांसाधयेत्साध्यान्पथ्यैर्याप्यांस्तु यापयेत् ॥ १७ ॥
 ज्वरारोचकहृल्लासस्वरभेदक्षयादयः ।
 भवन्त्युपेक्षया यस्मात् तस्मात्तत्त्वया जयेत् ॥ १८ ॥

Among all the varieties of cough, that which is of recent onset can be treated successfully when all the four limbs of treatment are good; cough of old persons due to senility is yāpya (persists but controllable). The first three kinds of cough (vātaja, pittaja and kaphaja) are to be treated and cured and those which are yāpya should be controlled by suitables (drugs and diet).

Jvara (fever), loss of taste, nausea, loss of/change of voice, emaciation occur because of neglecting the treatment in the early stages; hence these should be cured quickly.

Kāsa cikitsā—treatment of coughs

Vātaja kāsa cikitsā

वास्तूको वायसीशाकं मूलकं सुनिषण्णकम् ।
 स्नेहास्तैलादयो भक्ष्यास्तथेक्षुरसगौडिकाः ॥ १९ ॥
 दध्यारनालाम्लफलं प्रसन्नापानमेव च ।
 शस्यते वातकासेषु स्वाद्वम्ललवणानि च ॥ २० ॥
 ग्राम्यान्पौदकैः शालियवगोधूमषष्ठिकान् ।
 रसैर्माषात्मगुप्तानां यूषैर्वा भोजयेद्विषेक् ॥ २१ ॥

Leafy vegetables like vāstuka, vāyasī, mūlaka, suniṣannaka etc. fats (oil,

ghee) snacks, sugarcane juice, wine prepared from guḍa (jaggery), curds, fermented ricewash, sour fruits, scum of bear, foods which are sweet, sour and salty are to be used in coughs of vāta origin; soup of meat of domestic animals, of marshy lands and living in water, śāli, ṣaṣṭika, godhūma, yava, soup of māṣa, ātmagupta should be used as food.

दशमूलीकृता श्वासकासहिक्कारुजाऽपहा ।
यवागूदीपनी वृष्या वातरोगविनाशिनी ॥ २२ ॥

Yavāgū (thick gruel) prepared and processed with daśamūla cures dyspnoea, cough, hiccup and other diseases of vāta origin and is also an aphrodisiac.

रसः कर्कोटकानां वा घृतभृष्टः सनागरः ।
वातकासप्रशमनः शृङ्गीमत्स्यस्य वा पुनः ॥ २३ ॥

Soup of meat of karkaṭaka (crab) or of śṛṅgī matsya—fried with ghee nāgara added and consumed mitigates cough of vāta origin.

Pittaja kāsa cikitsā

कण्टकारीयुगंद्राक्षा वासाकचूरवालकैः ।
नागरेण च पिप्पल्या क्थितं सलिलं पिबेत् ।
शर्करामधुसंयुक्तं पित्तकासहरं परम् ॥ २४ ॥

Decoction of two kaṇṭakārī, drākṣā, vāsā, karcūra, vālaka, nāgara, pippali added with sugar and honey and consumed is best to cure cough of pitta origin.

Kaphaja kāsa cikitsā

पिप्पली कट्फलं शुण्ठी शृङ्गी भार्गी तथोषणम् ।
कारवी कण्टकारी च सिन्धुवारो यवानिका ॥ २५ ॥
चित्रको वासकश्चैषां कषायं विधिवत्कृतम् ।
कफकासविनाशाय पिबेत्कृष्णारजोयुतम् ॥ २६ ॥

Decoction of pippalī, kaṭphala, śuṇṭhī, śṛṅgī, bārṅgī, ūṣaṇa, kāravī, kaṇṭakārī, siṇḍuvāra, yavānika, citraka and vāsaka prepared in the usual way and consumed adding powder of kṛṣṇā (pippalī) is best medicine for the cure of cough of kapha origin.

Kṣatakāsa cikitsā—treatment of cough due to injury

इक्षिवक्षुवालिकापद्ममृणालोत्पलचन्दनम् ।
मधुकं पिप्पली द्राक्षा लाक्षा शृङ्गी शतावरी ॥ २७ ॥
द्विगुणा च तुगाक्षीरी सिता सर्वचतुर्गुणा ।
लिह्यात्तन्मधुसर्पिर्भ्यां क्षतकासनिवृत्तये ॥ २८ ॥

Ikṣu, ikṣuvālikā (iksubheda), padma, mṛṇāla, utpala, caṇḍana, madhuka,

pippalī, drākṣā, lākṣā, śṛṅgī, and śatāvarī—each equal in quantity (together forming one part), tugākṣīrī (vamśarocanā) two parts and sitā (sugar) four parts are all converted into nice powder. Licked with honey and ghee this cures cough due to injury to the chest (lings).

Kṣatakāsa cikitsā—treatment of cough due to consumptions

चूर्णं काकुभमिष्टं वासकरसभावितं बहून्वारान्।
मधुघृतसितोपलाभिर्लेह्यं क्षयकासरक्तहरम् ॥ २९ ॥

Powder of kakubha (bark of arjuna) soaked in the fresh juice of vāsaka many times and licked with honey, ghee and sitopalā (sugarcandy) cures cough of consumption with expectoration of blood.

ताप्यमानस्य कासेन नासास्रावे स्वरे जडे।
क्ष्वथौ गन्धनाशे च धूमपानं प्रयोजयेत् ॥ ३० ॥

If the patient of cough is troubled by bleeding from the nose, loss of voice, oedema and loss of sense of smell, he should be administered inhalation of smoke therapy.

मनःशिलाऽऽलमरिचमांसीमुस्तेङ्गदैः पिबेत्।
धूमं त्र्यहञ्च तस्यानु पयश्च सगुडं पिबेत् ॥ ३१ ॥
एष कासान्पृथग्द्वन्द्वसर्वदोषसमुद्भवान्।
शतैरपि प्रयोगाणामसाध्यान्साधयेद् धुवम् ॥ ३२ ॥

Smoke of powder of manaśśilā, elā, marica, māmsī, mustā, and iṅgudī should be inhaled for three times in a day; after that the patient should drink milk added with guḍa (jaggery).

This inhalation cures coughs arising from each doṣa separately in their combination of two and of all, and even coughs which have not been cured by hundreds of other recipes.

बदरीदलमालिप्तं शिलयाऽऽतपशोषितम्।
तद्धूमपानं सक्षीरं महाकासनिवारणम् ॥ ३३ ॥

Leaves of badarī, sprinkled with powder of manaśśilā, and dried in the sun (for some hours) used for inhalation followed by drinking milk cures coughs though severe.

कण्टकारीकृतः क्वाथः सकृष्णः सर्वकासहा।
कण्टकार्याः कणायाश्च चूर्णं समधु कासहत् ॥ ३४ ॥

Decoction of kaṇṭakārī added with powder of kṛṣṇā (pippalī) or powder of kaṇṭakārī and kaṇā (pippalī) consumed along with honey cures all kinds of cough.

Samaśarkara cūrṇa

लवङ्गजातीफलपिप्पलीनां भागान्प्रकल्प्याक्षसमानमीषाम् ।
 पलाद्धमानं मरिचं प्रदेयं पलानि चत्वारि महौषधस्य ॥ ३५ ॥
 सिता समस्तेन समाऽथ चूर्णं रोगानिमानाशु बलान्निहन्ति ।
 कासज्वरारोचकमेहगुल्मश्वासाग्निमान्द्यग्रहणीविकारान् ॥ ३६ ॥

Lavaṅga, jātiphala, pippalī, one akṣa (10gms.) each, marica half pala (20gms.), mahauṣdha four pala (160gms.) and sitā (sugar) equal to the total of all (210gms.) all are made into nice powder, consumed (with honey in appropriate dose); it cures cough, fever, loss of taste, diabetes, abdominal tumours, dyspnoea, weakness of digestive fire and diseases of duodenum.

कुनटीसैन्धवव्योषविङ्गामयहिङ्गुभिः ।
 लेहः साज्यमधुः कासश्वासहिक्कानिवारणः ॥ ३७ ॥

Kunaṭī (manaśīlā), saiṇdhava, vyoṣa, viḍaṅga, āmaya (kuṣṭha) and hiṅgu made into powder and licked with ghee and honey cures cough, dyspnoea and hiccup.

हरीतकीकणाशुण्ठीमरिचं गुडसंयुतम् ।
 कासश्लेष्मापहं प्रोक्तं परं वह्नेःप्रदीपनम् ॥ ३८ ॥

Harītakī, kaṇā, śuṇṭhī and marica powdered nicely and mixed with guḍa (jaggery) is good to mitigate kapha and best to stimulate digestive power.

Maricādi cūrṇa

कर्षः कर्षाशपलं पलद्वयं स्यात्ततोर्द्धकर्षञ्च ।
 मरिचस्य पिप्पलीनां दाडिमगुडयावशूकानाम् ॥ ३९ ॥
 सर्वौषधिभिरसाध्याः कासा ये वैद्यनिर्मुक्ताः ।
 अपि पूयं छर्दयतां तेषामिदमौषधं परमम् ॥ ४० ॥

Marica one karṣa (10gms.), pippalī two karṣa (20gms.) daḍima—four karṣa (40gms.) guḍa eight karṣa (80gms.) yavaṣāra (half karṣa (5gms.) are all ā powdered nicely and used (in suitable doses along with honey), this cures all kinds of coughs rejected by other physicians, even if there is vomiting, sputum with pus. This is the best medicine.

Maricādi guṭikā

मरिचं कर्षमात्रं स्यात्पिप्पली कर्षसम्मिता ।
 अर्द्धकर्षो यवक्षारः कर्षयुग्मन्तु दाडिमम् ॥ ४१ ॥
 एतच्चूर्णीकृतं युज्यादष्टकर्षगुडेन हि ।
 शाणप्रमाणां गुटिकां कृत्वा वक्त्रे विधारयेत् ।
 अस्याः प्रभावात्सर्वेऽपि कासा यान्त्येव सङ्क्षयम् ॥ ४२ ॥

Marica and pippali each one karṣa (10gms.) yavaḥṣāra half karṣa (5gms.) dāḍima two karṣa (20gms.) are made into nice powder; guḍa, eight karṣa (80gms.) is slightly melted and mixed with the powder and rolled into pills of one śāṇa (4gms.) each. This is kept in the mouth for some time; by its effect all varieties of cough subside.

Bhṛguharitakī leha

समूलवल्कच्छदकण्टकार्यास्तुलां ततो द्रोणमितं जलञ्च ।
 हरीतकीनां शतमेकपात्रे विपाच्य कुर्याच्चरणाम्बुशेषम् ॥ ४३ ॥
 तस्मिन्कषाये तनुवस्त्रपूते हरीतकीभिः सहिते गुडस्य ।
 तुलां विनिक्षिप्य पचेत्सुपक्वमेतत्समुत्तार्य सुशीतलञ्च ॥ ४४ ॥
 पलं पलञ्चापि कटुत्रयञ्च तथा चतुर्जातपलं विचूर्ण्य ।
 पलानि षट्, पुष्परसस्य चापि विनिक्षिपेत्तत्र विमिश्रयेच्च ॥ ४५ ॥
 प्रयुज्यमानो विधिनैष लेहो यथाबलञ्चापि यथाऽनलञ्च ।
 वातात्मकं पित्तकृतं कफोत्थं त्रिदोषजातानपि च त्रिदोषम् ॥ ४६ ॥
 क्षतोद्भवञ्च क्षयजञ्च कासं श्वासञ्च हन्यात्सह पीनसेन ।
 यक्ष्माणमेकादशरूपमुग्रं हरीतकी या भृगुणोपदिष्टा ॥ ४७ ॥

One tula (4kg.) of kaṇṭakārī along with its root, bark and leaves; haritakī one hundred by number are boiled in one droṇa (10.24kg./litre) of water and decoction reduced to a quarter, then filtered through cloth; next the cooked haritakī and guḍa one tula (4kg.) are put into the decoction and boiled till it assumes the form of a confection. After it cools, powder of trikaṭu, caturjāta each one pala (280gms. in total) puṣparasa (honey)—six pala (240gms.) are also added and preserved. This formula known as Bhṛguharitakī Leha described by sage Bhṛgu, used according to the strength of the body (patient) and digestive power, cures coughs arising from each doṣa, two doṣās, or all three doṣās, kṣatja and kṣayaja, dyspnoea, accompanied with rhinitis and even consumption with all its eleven symptoms.

Kaṇṭakāryāvaleha

कण्टकारीतुलां नीरद्रोणे पक्त्वा कषायकम् ।
 पादशेषं गृहीत्वा च तत्र चूर्णानि दापयेत् ॥ ४८ ॥
 पृथक्पलांशान्येतानि गुडूची चव्यचित्रकौ ।
 मुस्तं कर्कटशृङ्गी च त्र्यूषणं धन्वयासकः ॥ ४९ ॥
 भार्गी रास्ना शटी चैव शर्करापलविंशतिः ।
 प्रत्येकञ्च पलान्यष्टौ प्रदद्याद् घृततैलयोः ॥ ५० ॥
 पक्त्वा लेहत्वमानीय शीते मधु पलाष्टकम् ।
 चतुर्भागं तुगाक्षीर्याः पिप्पल्याश्च चतुःपलम् ॥ ५१ ॥

क्षिप्त्वा निदध्यात्सुदृढे मृन्मये भाजने शुभे।

लेहोऽयं हन्ति हिक्काऽऽतिकासश्वासानशेषतः ॥ ५२ ॥

One tula (4kg.) of kaṇṭakārī is boiled in one droṇa (10.24 kg./litre) of water and decoction reduced to a quarter. To this is added the powder of guḍūcī, cavya, citraka, mustā, karkaṭaśrīṅgī, tryūṣaṇa, dhañvayāsaka bhārīṅgi, rāsnā, and śaṭī—each one pala (40gms.), sugar 20 pala (800gms.) eight pala (320gms.) each of ghr̥ta (ghee) and taila (sesame oil)—all are cooked to form a confection, after it cools eight pala (320gms.) of honey, nice powder of tugākṣīrī (vaṁśaro-canā) four pala (160gms.) and pippalī four pala (160gms.)—are added and mixed well and stored in a strong earthen jar. This Kaṇṭakāryāvaleha cures hiccup, coughs, dyspnoea etc. completely.

*Thus ends chapter Twelve in Madhyakhaṇḍa of Bhāvaprakāśa
written by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-13

त्रयोदशो हिक्काऽधिकारः

Hikkā adhikāra—Hiccup—diagnosis and treatment

Nidāna—causes

विदाहिगुरुविष्टम्भिरूक्षाभिष्यन्दिभोजनैः ।
 शीतपानाशनस्नानरजोधूमात्तथाऽनिलैः ॥ १ ॥
 व्यायामकर्मभाराध्ववेगाघातापतर्पणैः ।
 हिक्का श्वासश्च कासश्च नृणां समुपजायते ॥ २ ॥

Hikkā (hiccup), śvāsa (dyspnoea) and kāsa (cough) arise from partaking foods which produce burning sensation inside during digestion, stay for long time without undergoing digestion, which are dry, which produce more moisture in the channels/cell pores etc., and block them, drinking cold water (and other beverages), bathing in cold water exposure to dust, smoke, and gases, more indulgence in exercise, physical activities such as carrying weights, walking long distances; suppression of the urges of the body of urine, faeces, belching breathing etc. and lack of nutrition (from either starvation, fasting, inadequate quantity or poor quality of food).

वायुः कफेनानुगतः पञ्च हिक्काः करोति हि ।
 अन्नजां यमलां क्षुद्रां गम्भीरां महतीं तथा ॥ ३ ॥

Vāta associated/followed with kapha produces five kinds of hikkā such as annaja, yamaḷa, kṣudra, gambhīrā and mahatī.

मुहुर्मुहुर्वायुरुदेति सस्वनो यकृत्प्लिहान्त्राणि मुखादिवाक्षिपन् ।
 स दोषवानाशु हिनस्त्यसून्यतस्ततस्तु हिक्केत्यभिधीयते बुधैः ॥ ४ ॥

Vāta comes out of the mouth again and again, with (peculiar) hik-hik sound, commencing from the place of liver, spleen, and intestines and shaking them, and also the (whole) body, it is abnormal (and has symptoms of kapha) and trouble some to the body, it is called by the wise as hikkā.

कण्ठोरसोर्गुरुत्वञ्च वदनस्य कषायता ।
 हिक्कानां पूर्वरूपाणि कुक्षेराटोप एव च ॥ ५ ॥

Feeling of heaviness of the throat and chest, astringent taste in the mouth and gurgling sound in the abdomen are its premonitory symptoms.

Annaja hikkā

पानात्रैरतिसंयुक्तैः सहसा पीडितोऽनिलः ।
हिक्केयेदूर्ध्वगो भूत्वा तां विद्यादन्नजां भिषक् ॥ ६ ॥

By consuming too much of foods and drinks very quickly, vāta (prāṇa) gets aggravated and moving in upward direction produces hiccup, called annaja hikkā.

Yamalā hikkā

चिरेण यमलैर्वैगैर्या हिक्का सम्प्रवर्तते ।
कम्पयन्ती शिरो ग्रीवां यमलां तां विनिर्दिशेत् ॥ ७ ॥

Hikkā coming up with long intervals, but in pairs, causing shaking of the head and neck is called yamalā hikkā (hiccup in pairs).

Kṣudra hikkā

विकृष्टकालैर्या वेगैर्मन्दैः समभिवर्तते ।
क्षुद्रिका नाम सा हिक्का जन्मूलं प्रधाविता ॥ ८ ॥

That which comes after a long time, with mild force and commencing only from the root of the shoulders is called kṣudrahikkā (mild, minor, insignificant hiccup).

Gambhīra hikkā

नाभिप्रवृत्ता या हिक्का घोरा गम्भीरनादिनी ।
अनेकोपद्रववती गम्भीरा नाम सा स्मृता ॥ ९ ॥

That which starts from the umbilicus (deep inside) coming out with great sound, accompanied with many complication/secondary diseases is called gambhīra hikkā (deep seated hiccup).

Mahatī hikkā

मर्माणि पीडयन्तीव सततं वा प्रवर्तते ।
महाहिक्केति सा ज्ञेया सर्वगात्रप्रकम्पिनी ॥ १० ॥

That which is continuous, causes great discomfort in the vital organs (head, heart and urinary bladder) and shakes up the whole body (during bouts) is called mahatī hikkā (very powerful hiccup).

Sādhyāsādhyatā—prognosis

आकम्पते हिक्कतो यस्य देहो दृष्टिशोर्ध्वं ताम्यते नित्यमेव ।
क्षीणोऽन्नद्विट् क्षौति यश्चातिमात्रं तौ द्वौ चान्त्यौ वर्जयेद्विक्कमानौ ॥ ११ ॥

Hiccup which causes severe shaking of the body, upward gaze and loss of

consciousness daily, the patient who is emaciated, has aversion to food and too much of hiccup and the last two kinds—(gambhīra and mahatī) are to be rejected.

अतिसञ्चितदोषस्य भक्तद्वेषकृशस्य च ।
 व्याधिभिः क्षीणदेहस्य वृद्धस्यातिव्यवायिनः ॥ १२ ॥
 आयासाञ्च समुत्पन्ना हिक्का हन्त्याशु जीवितम् ।
 यमिका च प्रलापार्त्तिमोहतृष्णासमन्विता ॥ १३ ॥
 अक्षीणस्याप्यदीनस्य स्थिरधात्विन्द्रियस्य च ।
 तस्य साधयितुं शक्या यमिका हन्त्यतोऽन्यथा ॥ १४ ॥

Hikkā seen in patients who have great accumulation of doṣās, aversion to food, who are emaciated, or debilitated by other diseases, in persons who are old and who indulge in more of copulation, that arising from severe fatigue (strain) is going to kill the patient; yamaḷā hikkā accompanied with delirium, pain, delusion, and thirst, is also fatal, but in a person who is not emaciated, weak, who has stability of all the dhātus, (tissues) and sense organs yamaḷā hikkā can also be cured.

Hikkā cikitsā—treatment of hiccup

यत्किञ्चित्क्फवातघ्रमुष्णं वातानुलोमनम् ।
 भेषजं पानमन्नं वा हिक्काश्वासेषु तद्धितम् ॥ १५ ॥

In hikka and śvāsa, all those drugs (therapies) foods and drinks which mitigate kapha and vāta, hot in potency and create downward movement of vāta are beneficial.

हिक्काश्वासातुरे पूर्वं तैलाक्ते स्वेद इष्यते ।
 ऊर्ध्वाधःशोधनं शस्तं दुर्बले शमनं मतम् ॥ १६ ॥

For patients of hikka and śvāsa, first it is ideal to give svedana (sudation therapy), anointing the body with oil, followed by śodhana (purification) above (emesis) and adha (purgation); if the patient is weak then śamana (palliative therapy) is ideal.

प्राणावरोधतर्जनविस्मापनशीतवारिपरिषेकैः ।
 चित्रैः कथाप्रयोगैः शमयेद्विक्कांमनोभिघातैश्च ॥ १७ ॥

Hikkā can be mitigated by control of breathing (exercise like prāṇāyama) threatening, creating wonder, sprinkling cold water on the face, telling him interesting stories or by creating shock to the mind.

हिक्कार्तस्य पयश्छागं हितं नागरसाधितम् ।
 मधुसौवर्चलोपेतं मातुलुङ्गरसं पिबेत् ॥ १८ ॥
 मधुकं मधुसंयुक्तं पिप्पली शर्करान्विता ।
 नागरं गुडसंयुक्तं हिक्काघ्नं नावनत्रयम् ॥ १९ ॥

Goat's milk boiled with nāgara or juice of mātuluṅga added with honey and sauvarcala salt is good as drink for patients of hiccup.

Decoction of madhuka mixed with honey or of pippalī added with sugar or of nāgara added with guḍa (jaggery) one of these three is beneficial as nasal drops for hikkā.

प्रवालशङ्खत्रिफलाचूर्णं मधुघृतप्लुतम् ।
पिप्पली गैरिकञ्चेति लेहो हिक्कानिवारणः ॥ २० ॥

Powder (ash) of pravāla, śaṅkha, triphalā, pippalī and gairika added with honey and ghee and licked cures hikkā.

नैपाल्या गोविषाणाद्वा कुष्ठात्सर्जरसस्य वा ।
धूपं कुशस्य वा कार्यं पिबेद्धिक्कोपशान्तये ॥ २१ ॥
निर्धूमाङ्गारनिक्षिप्तहिङ्गुमाषरजोभवः ।
हिक्का पञ्चापि हन्त्याशु धूमः पीतो न संशयः ॥ २२ ॥

Inhalation of smoke of powder of nepālī (manaśśilā) and cow's horn or of kuṣṭha and sarjarasa or of kuṣa only relieves hikkā.

Inhalation of smoke of powder of hiṅgu and māṣa sprinkled over burning cola without smoke relieves all the five kinds of hikkā quickly, without doubt.

हरेणुककणानाञ्च काथो हिङ्गुसमन्वितः ।
हिक्काप्रशमनश्रेष्ठो धन्वन्तरिवचो यथा ॥ २३ ॥

Decoction of hareṇuka and kaṇā added with hiṅgu and consumed is best to relieve hikkā, this is as true as the words of Dhanvaṅtari.

चन्द्रशूरस्य बीजानि क्षिपेदष्टगुणे जले ।
यदा मृदूनि मृदनीयात्ततो वाससि गालयेत् ॥ २४ ॥
हिक्कातिवेगविकलस्तज्जलं पलमात्रया ।
पिबेत्पिबेत्पुनश्चापि हिक्कावश्यं प्राशम्यति ॥ २५ ॥

Seeds of caṇdraśūra are soaked in eight times their quantity of water, when these become soft, it should be squeezed well and filtered through cloth. This water (hima-cold infusion) in dose of one pala (40gms./ml.) should be drunk often by the patient troubled too much by hiccup. This relieves hiccup and dyspnoea.

*Thus ends chapter Thirteen in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakna Miśra.*



Chapter-14

चतुर्दशः श्वासरोगाधिकारः

Śvāsarogādhikāra—Dyspnoea—diagnosis and treatment

Nidāna—causes

यैरेव कारणैर्हिक्का देहिनां सम्प्रवर्तते ।
तैरेव बहुभिः श्वासो व्याधिर्घोरः प्रजायते ॥ १ ॥

Śvāsa (dyspnoea) a dreadful disease, arises from the same causes from which hikka (hiccup) arises.

Bheda—kinds

महोर्ध्वच्छिन्नतमकक्षुद्रभेदैस्तु पञ्चधा ।
भिद्यते स महाव्याधिः श्वास एको विशेषतः ॥ २ ॥

Śvāsa the great disease is of five kinds, viz, mahā, ūrdhva, cchinna, tamaka and kṣudra.

Pūrvarūpa—premonitory symptoms

प्राग्रूपं तस्य हृत्पीडा शूलमाध्मानमेव च ।
आनाहो वक्त्रवैरस्यं शङ्खनिस्तोद एव च ॥ ३ ॥

Pain in the (region of the) heart, pain in the abdomen, flatulence, tympanitis, bad taste in the mouth and pricking pain in the temples, are the premonitory symptoms.

Samprāpti—pathogenesis

यदा स्रोतांसि संरुध्य मारुतः कफपूर्वकः ।
विष्वग्गजति संरुद्धस्तदा श्वासान् करोति सः ॥ ४ ॥

When vāta associated with kapha gets aggravated, blocks the channels (of respiration with kapha) and moving in all directions gives rise to śvāsa (dyspnoea).

Notes—

It is the prāṇavāta and avalambaka kapha which get aggravated and causes this diseases; all directions means both upward and downward.

Mahāśvāsa lakṣaṇa—features of greatly increased respiration

उद्ध्वयमानवातो यः शब्दवद् दुःखितो नरः ।
उच्चैः श्वसिति सन्नद्धो मत्तर्षभ इवानिशम् ॥ ५ ॥

प्रनष्टज्ञानविज्ञानस्तथा विभ्रान्तलोचनः ।
 विवृताक्ष्याननो बद्धमूत्रवर्चा विशीर्णवाक् ॥ ६ ॥
 दीनस्य श्वसितञ्चास्य दूराद्विज्ञायते भृशम् ।
 महाश्वासोपसृष्टस्तु क्षिप्रमेव विपद्यते ॥ ७ ॥

Vāta moving upward greatly, produces increased respiration continuously, accompanied with sound resembling the sound of breathing of a mighty bull, with profound distress, loss of knowledge of his surroundings eyes, wears terrified look, and wide open mouth; being understandable even from a distance, also low voice, timidity, (helplessness) non-movement of urine and faeces—with these symptoms patient is going to die quickly.

Ūrdhva śvāsa—severe upward breathing

ऊर्ध्वं श्वसिति योऽत्यर्थं न च प्रत्याहरत्यधः ।
 श्लेष्मावृतमुखस्रोतःक्रुद्धगन्धवहार्दितः ॥ ८ ॥
 ऊर्ध्वदृष्टिर्विपश्यंस्तु विभ्रान्ताक्ष इतस्ततः ।
 प्रमुहान्वेदनाऽऽर्त्तश्च शुष्कास्योऽरतिपीडितः ॥ ९ ॥
 ऊर्ध्वश्वासे प्रकुपिते ह्यधःश्वासो निरुद्ध्यते ।
 मुह्यतस्ताम्यतश्चोर्ध्वश्वासस्तस्य निहन्त्यसून् ॥ १० ॥

The patient has more of expirations and very few inspirations, his channels of respiration, mouth (throat etc.) are full of kapha emitting bad smell; has an upward gaze, feightened look, eye balls moving constantly in upward gaze, loses consciousness often, suffers pain and restlessness, dryness of the mouth; with great increase of expiration and obstruction of inspiration, frequent bouts of unconsciousness and delusion; the patient of ūrdhva śvāsa is going to die soon.

Cchinna śvāsa—inturrupted respiration

यस्तु श्वसिति विच्छिन्नं सर्वप्राणेन पीडितः ।
 न वा श्वसिति दुःखार्त्तो मर्मच्छेदरुजाऽर्दितः ॥ ११ ॥
 आनाहस्वेदमूर्च्छाऽऽर्त्तो दह्यमानेन बस्तिना ।
 विप्लुताक्षः परिक्षीणः श्वसन् रक्तैकलोचनः ॥ १२ ॥
 विचेताः परिशुष्कास्यो विवर्णः प्रलपन्नरः ।
 छिन्नश्वासेन विच्छिन्नः स शीघ्रं विजहात्यसून् ॥ १३ ॥

Respiration interrupted in the middle, patient suffers great distress, feels as though not breathing at all, has pain in all vital organs, distention of the abdomen, perspiration, fainting, burning sensation in the urinary bladder, eyes full of tears, one eye is red, body is emaciated, dryness of mouth, discolouration of the skin, loss of consciousness and delirium—the patient is going to die from this cchinna śvāsa.

Tamaka śvāsa—bronchial asthma

प्रतिलोमो यदा वायुः स्रोतांसि प्रतिपद्यते ।
 ग्रीवां शिरश्च सङ्गृह्य श्लेष्माणं समुदीर्य च ॥ १४ ॥
 करोति पीनसं तेन कण्ठे घुर्घुरकं तथा ।
 अतीव तीव्रवेगञ्च श्वासं प्राणप्रपीडकम् ॥ १५ ॥
 प्रताम्यति स वेगेन तृष्यते सन्निरुध्यते ।
 प्रमोहं कासमानश्च स गच्छति मुहुर्मुहुः ॥ १६ ॥
 श्लेष्मण्यमुच्यमाने तु भृशं भवति दुःखितः ।
 तस्यैव च विमोक्षान्ते मुहूर्त्तं लभते सुखम् ॥ १७ ॥
 तथाऽस्योद्ध्वंसते कण्ठः कृच्छ्रच्छक्रोति भाषितुम् ।
 न चापि लभते निद्रां शयानःश्वासपीडितः ॥ १८ ॥
 पार्श्वे तस्यावगृह्णाति शयानस्य समीरणः ।
 आसीनो लभते सौख्यमुष्णाञ्चैवाभिनन्दति ॥ १९ ॥
 उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमर्त्तिमान् ।
 विशुष्कास्यो मुहुःश्वासो मुहुश्चैवावधम्यते ॥ २० ॥
 मेघाम्बुशीतप्राग्वातैः श्लेष्मलैश्च विवर्द्धते ।
 स याप्यस्तमकः श्वासः साध्यो वा स्यान्नवोत्थितः ॥ २१ ॥

When vāta begins to move in the opposite directions in the channels (of respirations) associated with aggravated kapha which fills the head and neck, it produces running in the nose, husky sound in the throat, forceful respirations causing severe distress, loss of consciousness by its force, severe thirst, delusion and continuous cough; when kapha obstructing the channels comes out after coughing, he finds comfort for some time; there is obstruction in the throat which makes speech difficult, does not get sleep when lying on the bed being greatly troubled by difficult respiration, because of catching pain in the flanks by aggravated vāta, but finds comfort when he sits up; desires warm comforts, eyes are wide open, sweating more on the forehead, dryness of the mouth, and great suffering are also present; symptoms get aggravated on cloudy days, exposure to cold, heavy breeze, use of foods etc. which cause increase of kapha. This is Tamaka śvāsa which is yāpya (persists for life but controllable) or is curable when treated soon after its onset.

ज्वरमूर्च्छापरीतञ्च विद्यात्प्रतमकं तु तम् ॥ २२ ॥

Tamaka śvāsa accompanied with fever and fainting is called Pratamaka śvāsa.

उदावर्तरजोऽजीर्णं क्लिन्नकायनिरोधजः ।
 तमसा वर्द्धतेऽत्यर्थं शीतलैश्च प्रशाम्यति ।
 मज्जतस्तमसीवास्य विद्यात्प्रतमकन्तु तम् ॥ २३ ॥

The same (pratamaka śvāsa) when caused by udāvarta, ingestion of dust, indigestion, accumulation of too much of water in the body, restraining the body (exercises, yogasanas etc. improperly done it becomes increased it nights and darkness and subsides by use of cold foods and comforts).

Kṣudra śvāsa—transient/mild increase of respiration

रूक्षयासोद्भवः कोष्ठे क्षुद्रो वात उदीरयन् ।
 क्षुद्रश्वासो न सोऽत्यर्थं दुःखेनाङ्गप्रबाधकः ॥ २४ ॥
 हिनस्ति न च गात्राणि न च दुःखो यथेतरे ।
 न च भोजनपानानां निरुणद्भ्युचितां गतिम् ॥ २५ ॥
 नेन्द्रियाणां व्यथाञ्चापि काञ्चिदुत्पादयेद्भुजम् ।
 स साध्य उक्तो बलिनः सर्वे चाव्यक्तलक्षणाः ॥ २६ ॥

Ingestion of dry foods, fatigue and such other causes produce mild aggravation of vāta inside the alimentary canal, gives rise to mild dyspnoea, which does not cause much discomfort to the body like other varieties, does not hinder eating and drinking, not produce pain in any part, and has very mild symptoms; it is easily curable.

Sādhyāsādhyatā—prognosis

क्षुद्रः साध्यतमस्तेषां तमकः कृच्छ्र उच्यते ।
 त्रयः श्वासा न सिध्यन्ति तमको दुर्बलस्य च ॥ २७ ॥
 कामं प्राणहरा रोगा बहवो न तु ते तथा ।
 यथा श्वासश्च हिक्का च हरतो जीवमाशु वै ॥ २८ ॥

Kṣudraśvāsa is curable easily, tamaka is curable with difficulty (or yāpya=controllable) the other three are incurable, so also tamaka śvāsa in the weak persons. There are many diseases which kill the patient but none are like śvāsa and hikkā which kill the patient quickly.

Śvāsa cikitsā—treatment

श्वासहिक्कातुरं प्रायः स्निग्धैः स्वेदैरुपाचरेत् ।
 युक्तैर्लवणतैलाभ्यां तैरस्य ग्रथितः कफः ॥ २९ ॥
 श्वासो विलयमायाति मारुतश्चोपशाम्यति ।
 स्विन्नं ज्ञात्वा ततश्चैनं भाजयेच्च रसौदनम् ॥ ३० ॥

Patients suffering from hiccup and dyspnoea should be given sneha (external) and sveda (sudation-fomentation) first, by using oil mixed with salt, by anointing the body (especially the chest); by these the solidified kapha becomes dissolved (making the channels clear) and vāta gets subsided, after knowing that the patient has been well fomented, he should be given food along with meat soup.

स्वरसं शृङ्गवेरस्य माक्षिकेण समन्वितम् ।
पाययेच्छ्वासकासघ्नं प्रतिश्यायकफापहम् ॥ ३१ ॥

Juice of fresh śṛṅgavera added with honey and licked relieves dyspnoea, cough, nasal catarrh and mitigates kapha.

प्रस्थं विभीतकानामस्थि विना साधयेदजामूत्रे ।
अयमवलेहो लीढो मधुसहितः श्वासकासघ्नः ॥ ३२ ॥

Vibhītaka without its seed one prastha (640gms.) is cooked in goat's urine to form a confection; this avaleha added with honey and consumed cures dyspnoea and cough.

देवदारुबलामांसीः पिष्ट्वा वर्त्तिं प्रकल्पयेत् ।
तां घृताक्तां पिबेद्धूमं श्वासं हन्ति सुदारुणम् ॥ ३३ ॥

Devadāru, balā, and māmsī are macerated and made like a wick (cigarette). It is dried, smeared with a little of ghee and its smoke inhaled. It cures dyspnoea though severe.

दशमूलीशटीरास्त्रापिप्पलीविश्वपौष्करैः ।
शृङ्गीतामलकीभागीगुडूचीनागराग्निभिः ॥ ३४ ॥
यवागूं विधिना सिद्धां कषायं वा पिबेन्नरः ।
श्वासहृद्ग्रहपार्श्वार्त्तिहिक्काकासप्रशान्तये ॥ ३५ ॥

Decoction or yavāgū (thick gruel) prepared from daśamūla, śaṭī, rāsnā, pippalī, viśvā, pauṣkara, śṛṅgī, tāmalakī, bhr̥ṅgī, guḍūcī, nāgara and agni (citraka) and consumed cures dyspnoea, pain in the (region of the) heart and flanks, hiccup and cough.

दशमूलस्य वा क्वाथः पौष्करेणावचूर्णितः ।
श्वासकासप्रशमनः पार्श्वशूलनिवारणः ॥ ३६ ॥

Decoction of daśamūla added with powder of puṣkaramūla subsides dyspnoea and cough and cures pain in the flanks.

रम्भाकुन्दशिरीषाणां कुसुमं पिप्पलीयुतम् ।
पिष्ट्वा तण्डुलतोयेन पीत्वा श्वासमपोहति ॥ ३७ ॥

Flowers of rambhā (kadali), kuṇḍa, and sirīṣa added with pippalī, and made into a paste with rice wash and consumed cures dyspnoea.

शृङ्गीमहौषधकणाघनपौष्कराणां चूर्णं शटीमरिचयोश्च सिताविमिश्रम् ।
क्वाथेन पीतममृतावृषपञ्चमूल्याः श्वासं त्र्यहेण विनिहन्ति हि घोररूपम् ॥ ३८ ॥

पञ्चमूली तु सामान्या पित्ते योज्या कनीयसी ।
महती मारुते देया सैव देया कफाधिके ॥ ३९ ॥

Śrgṅgī, mahauṣadhi, kaṇā, ghana, pauṣkara, śaṭī and marica made into nice powder and mixed with equal quantity of sugar; this powder is consumed along with decoction of amṛta (guḍūcī), vṛṣa (vāsā) and pañcamūla, cures dysnoea though severe within three days.

In the treatment of pitta aggravation, laghupañcamūla should be used and in vata and kapha it should be the mahat pañcamūla. This is the usual method.

कूष्माण्डकशिफाचूर्णं पीतं कोष्णेन वारिणा ।
शीघ्रं शमयति श्वासं कासञ्चापि सुदारुणम् ॥ ४० ॥
हरिद्रां मरिचं द्राक्षां कणां रास्नां शटीं गुडम् ।
कटुतैलं लिहन्हन्त्यात् श्वासान् प्राणहरानपि ॥ ४१ ॥

Powder of root of kūṣmāṇḍa consumed with warm water quickly subsides dyspnoea and cough.

Haridrā, marica, drākṣa, kaṇā, rāsna, śaṭī and guḍa all made into powder and licked with kaṭu taila (sarṣapa taila) cures dyspnoea though severe.

Bhārṅgī guḍa

शतं सङ्गृह्य भार्यास्तु दशमूल्यास्तथा शतम् ।
शतं हरीतकीनाञ्च पचेत्तोये चतुर्गुणे ॥ ४२ ॥
पादावशेषे तस्मिन्स्तु रसे वस्त्रनिपीडिते ।
आलोड्य च तुलां पूतां गुडस्य त्वभयास्ततः ॥ ४३ ॥
पुनः पचेत्तु मृद्वग्नौ यावल्लेहत्वमेति तत् ।
शीते च मधुनस्तत्र षट्पलानि विनिक्षिपेत् ॥ ४४ ॥
त्रिकटु त्रिसुगन्धश्च पलमात्रं पृथक् पृथक् ।
यवक्षारं कर्षयुग्मं सञ्छूर्य प्रक्षिपेत्ततः ॥ ४५ ॥
भक्षयेदभयामेकां लेहस्यार्द्धपलं तथा ।
श्वासं सुदारुणं हन्ति कासं पञ्चविधं तथा ॥ ४६ ॥
अर्शास्यरोचकं गुल्मं शकृद्भेदं क्षयं तथा ।
स्वरवर्णप्रदो ह्येष जठराग्रेष्व दीपनः ॥
नाम्ना भार्गीगुडः ख्यातो भिषग्भिः सकलैर्मतः ॥ ४७ ॥

Bhārṅgī, daśamūla, and haritakī each one hundred pala (4kg.) are boiled in four times of water (1200 pala 16 litres) and decoction reduced to a quarter; and filtered through cloth; then one tula (4kg.) of guḍa and the cooked abhayā are added to it and cooked again over mild fire till the mass attains the form of a confection; after it cools six pala (240ml.) of honey is added along with powder of trikaṭu and trisugañdhā one pala each (40gms.) and yavakṣāra two karṣa (20gms.) all mixed well and preserved. Consumed daily in the dose of half pala (20gms.) this Bhārṅgī guḍa cures dyspnoea, though severe, the five kinds of cough,

piles, loss of taste, abdominal tumour, diarrhoea and consumption; bestows good voice, colour/complexion and kindles digestive power.

अष्टाङ्गचूर्णसंयुक्तं छागक्षीरं प्रयोजयेत् ।

श्वासं कासान्वितं घोरं हन्यादेतन्न संशयः ॥ ४८ ॥

Goat's milk along with Aṣṭāṅga cūrṇa should be administered for relief of dyspnoea with cough.

दशमूलरसो देयः श्वासनिर्मूलशान्तये ।

अवश्यं मरणीयो यो जीवेद्वर्षशतं नरः ॥ ४९ ॥

Decoction of daśamūla should be given for cure of dyspnoea even he who is said to be dieting will survive and live for a hundred years.

Śvāsa kuṭhāra Rasa

रसो गन्धो विषञ्चापि टङ्कणञ्च मनःशिला ।

एतानि कर्षमात्राणि मरिचं चाष्टकर्षकम् ॥ ५० ॥

कटुत्रयं कर्षयुगलं पृथगत्र विनिक्षिपेत् ।

रसः श्वासकुठारोऽयं सर्वश्वासनिवारणः ॥ ५१ ॥

One karṣa (10gms.) each of rasa, gaṇḍhaka, viṣa (vatsanābha), ṭaṅkaṇa and manaśśilā, eight karṣa (80gms.) of marica, two karṣa (20gms.) of kaṭutraya—are macerated well to form a nice powder. This known as Śvāsakuṭhāra Rasa cures all varieties of śvāsa (dyspnoea).

*Thus ends chapter Fourteen in Madhyakhaṇḍa of Bhāvaparakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-15

पञ्चदशः स्वरभेदाधिकारः

Svarabheda adhikāra— Hoarseness of voice diagnosis and treatment

Nidāna—causes

अत्युच्चभाषणविषाध्ययनाभिघातसन्दूषणैः प्रकुपिताः पवनादयस्तु।
स्रोतःसु ते स्वरवहेषु गताः प्रतिष्ठां हन्युः स्वरं भवति चापि हि षड्विधः सः ॥ १ ॥

Speaking in loud pitch, eating poisonous things, chanting hymns etc. very loud, assault (injury to the throat) and such other causes produce aggravation of vāta and other doṣās, which get localised in the throat, in the channels responsible for producing voice and give rise to svarabheda (broken voice/hoarseness) it is of six kinds.

Lakṣaṇa—signs and symptoms

वातेन कृष्णनयनाननमूत्रवर्चा भिन्नं शनैर्वदति गर्दभवत्स्वरञ्च ॥ २ ॥
पित्तेन पीतनयनाननमूत्रवर्चा ब्रूयाद्गलेन स च दाहसमन्वितेन ॥ ३ ॥
ब्रूयात्कफेन सततं कफरुद्धकण्ठः स्वल्पं शनैर्वदति चापि दिवा विशेषात् ॥ ४ ॥
सर्वात्मके भवति सर्वविकारसम्पत्तं चाप्यसाध्यमृषयः स्वरभेदमाहुः ॥ ५ ॥
धूम्येत वाक्क्षयकृते क्षयमाप्नुयाच्च स्यादेव चापि हतवाक्परिवर्जनीयः ॥ ६ ॥
अन्तर्गलं स्वरमलक्ष्यपदं चिरेण मेदोऽन्वयाद्वदति दिग्धगलस्तृषार्तः ॥ ७ ॥

By aggravation of vāta, the patient has blackish colour of the eyes, urine and faeces; voice is slow, rough/harsh, like the sound of braying of the donkey.

By aggravation of pitta the colour of the eyes, face, urine and faeces is yellowish; voice comes out deep from the throat accompanied with burning sensation.

By aggravation of kapha, the patients throat is found blocked always with kapha, he speaks very less, slowly and specially during day time.

Hoarseness caused by aggravation of all three doṣās will have the symptoms of all the doṣās and the sages say this condition is incurable.

Hoarseness produced by kṣaya (consumption) is accompanied with burning sensation, leads to loss of voice finally and also of the body; this should be refused treatment.

In hoarseness produced by medas (accumilation of fat in channels of voice) the patient speaks from the throat, words are not clearly recognisable and are slow, he feels his throat as though covered with fat and feel thirsty also.

क्षीणस्य वृद्धस्य कृशस्य चापि चिरोत्थितो यश्च सहोपजातः ।

मेदस्विनः सर्वसमुद्भवश्च स्वरामयो नैव स सिद्धिमेति ॥ ८ ॥

Hoarseness developing in persons who have loss of tissues, become old, emaciated, that which in chronic, that which is congenital, in those who have more fat accumulation in their bodies and that arising from all the three doṣās do not get cured.

Cikitsā—treatment

वातादिजनितश्वासकासघ्ना ये प्रकीर्तिताः ।

योगास्तानत्र युञ्जीत यथादोषं चिकित्सकः ॥

वाते सलवणं तैलं पित्ते सर्पिः समाक्षिकम् ।

कफे सक्षारकटुकं क्षौद्रं कवल इष्यते ॥

गले तालुनि जिह्वायां दन्तमूलेषु चाश्रितः ।

तेन निष्कृष्यते श्लेष्मा स्वरश्चाशु प्रसीदति ॥

आद्ये कोष्णं जलं पेयं भुक्त्वा घृतरसौदनम् ।

क्षीराम्बुपानं पित्तोत्थे पिबेत्सर्पिरतन्द्रितः ॥ ९ ॥

पिप्पली पिप्पलीमूलं मरिचं विश्वभेषजम् ।

पिबेन्मूत्रेण मतिमान्कफजे स्वरसङ्क्षये ॥ १० ॥

Medicinal formulae which have been described as curing śvāsa (dyspnoea) and kasa (cough) can also be made use of in svarabheda (hoarseness) according to the doṣa involved.

Kavaḷa (gargling the mouth) should be done with taila (oil) added with salt in hoarseness of vāta origin; with ghee added with honey in that of pitta origin and honey added with kṣārās and powder of pungent drugs in that of kapha origin. By this kavaḷa/gargling, kapha accumulated and stuck up in the palale, throat, tongue and root of the teeth are pulled out and the voice becomes clear. Before taking meal warm water should be drunk, then food partaken with meat soup and ghee; in case of hoarseness due to vāta aggravation, milk and ghee be drunk in case of pitta origin, and in that of kapha origin, cow's urine added with powder of pippalī, pippalīmūla, marica and viśvabheṣaja.

Nidigdhikāvaleha

निदिग्धिकातुला ग्राह्या तदर्द्धं ग्रन्थिकस्य तु ।

तदर्द्धं चित्रकस्यापि दशमूलञ्च तत्समम् ॥ ११ ॥

जले द्रोणद्वये क्वाथ्यं गृहीयादाढकं ततः ।

पूते क्षिपेत्तदर्द्धन्तु पुराणस्य गुडस्य च ॥ १२ ॥

सर्वमेकत्र कृत्वा तु लेहवत्साधु साधयेत् ।
 अष्टौ पलानि पिप्पल्यास्त्रिजातकपलं तथा ॥ १३ ॥
 मरिचस्य पलं चैकं सर्वमेकत्र चूर्णितम् ।
 मधुनः कुडवं दत्त्वा तदश्रीयाद्यथाऽनलम् ॥ १४ ॥
 निदिग्धिकाऽवलेहोऽयं भिषग्भिर्मुनिभिर्मतः ।
 स्वरभेदहरो मुख्यः प्रतिश्यायहरस्तथा ॥ १५ ॥
 कासश्वासाग्निमान्द्यादीन्गुल्ममेहगलामयान् ।
 अनाहमूत्रकृच्छ्राणि हन्याद् ग्रन्थ्यर्बुदानि च ॥ १६ ॥

Nidigdhi-kā (kaṇṭakārī) one tula (4kg.), grañthikā (pippalīmūla) half tula (2kg.) citraka half of it (quarter tula-1kg.) daśamūla (1kg.) are boiled in two droṇa (20.48 litre) of water and decoction reduced to one ādhaka (2.56kg/litre) filtered through cloth. To this are added half ādhaka (1.28kg.) of old guḍa (jaggery) and cooked to form a confection, then nice powder pippalī 8 pala (80gms.), trijātaka—one pala (10gms.) and marica—lpala (10gms.) and honey one kuḍava (160gms.) are added, mixed well and preserved. This Nidigdhi-kāvaleha consumed in accordance with the power of digestion, is best to cure hoarseness and nasal catarrh especially; it is also beneficial in cough, dyspnoea, weakness of digestive power, abdominal tumour, diabetes, disease of the throat, flatulence, dysuria, benign and malignant tumours etc.

मृगनाभिः ससूक्ष्मैला लवङ्गकुसुमानि च ।
 त्वक्क्षीरी चेति लेहोऽयं मधुसर्पिः समायुतः ।
 वाक्स्तम्भमुग्रं जयति स्वरभ्रंशसमन्वितम् ॥ १७ ॥

Mṛganābhi (kastūrī), sūkṣma elā, lavaṅga kusuma, and tvakksīrī (vamśaro-canā) powdered nicely and licked with honey and ghee, quickly cures loss of voice and hoarseness.

ब्राह्मी वचाऽभया वासापिप्पली मधुसंयुता ।
 अस्य प्रयोगात्सप्ताहात्किन्नरैः सह गीयते ॥ १८ ॥

Powder of brāhmī, vacā, abhayā, vāsā and pippalī added with honey is licked. By this the person will be able to sing along with kinnaris (divine nymphs) within seven days.

Thus ends chapter Fifteen in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.



Chapter-16

षोडशोऽरोचकाधिकारः

Arocaka adhikāra—Anorexia/loss of taste diagnosis and treatment

Nidāna—causes

वातादिभिः शोकभयातिलोभक्रोधैर्मनोघ्राशनरूपगन्धैः ।

अरोचकाः स्युः

Arocaka—loss of taste arises from the aggravation of vāta and other doṣās, grief, fear, too much of miserliness, anger, food, smell etc. which are not agreeable to the mind.

Lakṣaṇa—symptoms

परिहृष्टदन्तः कषायवक्त्रश्च मतोऽनिलेन ॥ १ ॥

कट्वम्लमुष्णं विरसञ्च पूति पित्तेन विद्याल्लवणञ्च वक्त्रम् ।

माधुर्यपैच्छिल्यगुरुत्वशैत्यस्निग्धत्वदौर्गन्ध्ययुतं कफेन ॥ २ ॥

अरोचके शोकभयातिलोभक्रोधाद्यहृद्याशुचिगन्धजे स्यात् ।

स्वाभाविकञ्चास्यमथारुचिश्च त्रिदोषजे नैकरसं भवेच्च ॥ ३ ॥

हृच्छूलपीडनयुतं पवनेन पित्तातृड्दाहचोषबहुलं सकफप्रसेकम् ।

श्लेष्मात्मकं बहुरुजं बहुभिश्च विद्याद् वैगुण्यमोहजडताभिरथापरञ्च ॥ ४ ॥

In arocaka caused by vāta, there is tingling sensation in the teeth and astringent taste in the mouth.

In that caused by pitta, there is pungent/bitter and sour taste, warmth and feeling of bad taste and foul smell in the mouth.

In that caused by kapha there is salty or sweet taste, sliminess, heaviness, coldness, unctousness and bad smell in the mouth.

In arocaka caused by grief, fear, miserliness, anger, unpleasant sight, smell etc., the taste will be (nearly) normal and in that caused by aggravation of all three doṣās together, taste will be of many kinds.

In arocaka of vāta origin, the associated symptoms are specially pain in the (region of) heart; in arocake of pitta origin thirst, feeling of burning sensation and warmth are the symptoms especially; and in arocaka of kapha origin

expectoration of thick kapha; in arocaka of all dosa origin, different kinds of pains, unsteady mind, delusion, lassitude etc. are the special symptoms.

प्रक्षिप्तन्तु मुखे चात्रं यत्र नास्वाद्यते नरः।

अरोचकः स विज्ञेयो भक्तद्वेषमतः शृणु॥५॥

Arocaka is defined as inability to perceive/recognise the taste of food put into the mouth.

चिन्तयित्वा तु मनसा दृष्ट्वा स्पृष्ट्वा तु भोजनम्।

द्वेषमायति योजन्तुर्भक्तद्वेषः स उच्यते॥६॥

कुपितस्य भयार्त्तस्य तथा भक्तविरोधिनः।

यत्र नात्रे भवेच्छब्दा सोऽभक्तच्छन्द उच्यते॥७॥

Bhaktadveṣa (aversion to food) is defined as development of aversion or hatred by thinking, seeing or touching of food.

Abhaktacchaṇḍa (lack of desire for food) is the felling in a person who is in anger, fear and not willing for taking food.

Arocaka cikitsā—treatment of anorexia

भोजनाग्रे सदा पथ्यं लवणार्द्रकभक्षणम्।

रोचनं दीपनं वह्नेर्जिह्वाकण्ठविशोधनम्॥८॥

It is good for health always to chew ārdraka added with lavaṇa (saiṇdhava) daily before taking food; it improves taste, kindlins hunger, digestive fire, and cleanses the tongue and throat.

शृङ्गवेरसं वाऽपि मधुना सह योजयेत्।

अरुचिश्वासकासघ्नं प्रतिश्यायकफापहम्॥९॥

Or juice of śṛṅgavera mixed with honey may be licked, it cures loss of taste, dyspnoea, cough, nasal catarrh and mitigates kapha.

Amlikā pānaka gaṇḍūṣa

पक्काम्लीका सिता शीतवारिणा वस्त्रगालिता।

एलालवङ्गकर्पूरमरिचैरवधूलिता ॥१०॥

पानकस्यास्य गण्डूषं धारयित्वा मुखे मुहुः।

अरुचिं नाशयत्येव पित्तं प्रशमयेत्तथा॥११॥

Fresh juice of ripe fruits of amlikā added with cold water, sugar, powder of elā, lanvaṅga, karpūra and marica, used as gaṇḍūṣa (holding in the mouth to its full capacity), many times cures arocaka and mitigates pitta.

राजिकाजीरकौ भृष्टौ भृष्टं हिङ्गु सनागरम्।

सैन्धवं दधि गोः सर्वं वस्त्रपूतं प्रकल्पयेत्॥१२॥

तावन्मात्रं क्षिपेत्तत्र यथा स्याद्रुचिरुत्तमा ।

तक्रमेतद्भवेत्सद्यो रोचनं वह्निवर्द्धनम् ॥ १३ ॥

Rājikā, jīraka hiṅgu and nāgara are fried in ghee, and added to curds/buttermilk prepared from cow's milk, saiṇdhava also added—all churned well and then filtered. This buttermilk acts as appetiser immediately and augments digestive fire.

Śikhariṇī

सम्यगावर्त्तितं दुग्धं निबद्धं दधि माहिषम् ।

एकीकृत्य पटे घृष्टं शुभ्रशर्करया समम् ॥ १४ ॥

एलालवङ्गकर्पूरमरिचैश्च समन्वितम् ।

नाम्ना शिखरिणी कुर्याद्रुचिं सकलवल्लभाम् ॥ १५ ॥

Buffalo's milk made as curd is tied in cloth bundle and after all its water drains out the cheese is collected. Cow's milk should be churned well and the cheese of buffalo's curd is added to it along with equal quantity of pure white sugar and small quantity of powder of elā, lavaṅga, karpūra and marica. This śikhariṇī, will be liked by all and bestows good taste immediately.

Dāḍimādi cūrṇa

द्वे पले दाडिमाम्लस्य खण्डं दद्यात्पलत्रयम् ।

त्रिसुगन्धि पलं चैकं चूर्णमेकत्र कारयेत् ॥ १६ ॥

तच्चूर्णं मात्रया भुक्तमरोचकहरं परम् ।

दीपनं पाचनं च स्यात्पीनसज्वरकासजित् ॥ १७ ॥

Amla dāḍima two pala (80gms.), khaṇḍa (candied sugar) three pala (120gms.), trisugaṇḍhi one pala (40gms.)—are all converted into nice powder; consumed in suitable doses, it cures anorexia, increases hunger is digestive, cures rhinitis, fever and cough.

Lavaṅgādi cūrṇa

लवङ्गकङ्कोलमुशीरचन्दनं नतं सनीलोत्पलकृष्णजीरकम् ।

जलं सकृष्णागुरुभृङ्गकेशरं कणा च विश्वा नलदं सहेलया ॥ १८ ॥

तुषारजातीफलवंशरोचनाः सिताऽर्द्धभागाः सकलं विचूर्णीतम् ।

सुरोचनं तर्पणमग्निदीपनं बलप्रदं वश्यतमं त्रिदोषजित् ॥ १९ ॥

उरोविबन्धं तमकं गलग्रहं सकासहिक्काऽरुचियक्ष्मपीनसम् ।

ग्रहण्यतीसारमुरःक्षतं नृणां तथा प्रमेहान्निखिलान्निहन्ति च ॥ २० ॥

Lavaṅga, kaṅkola, uśīra, caṇḍana, nata, nīlotpala, kṛṣṇajīraka, jala (vālaka), kṛṣṇa, aguru, bhr̥ṅga (tvak), kesara, kaṇā, viśvā, nalada (uśīra) elā, tuṣāra (karpūra) jātiphala, and vamaśarocanā eāch equal in quantity, together forming one part—added with half part of sita (sugar) all are made into nice powder; consumed in

suitable doses it restores taste, nourishment, kindles, digestion, cures obstruction in the chest, dyspnoea (bronchial asthma) pain in the throat, cough, hiccup, loss of taste, consumption, rhinitis, duodenal diseases, diarrhoea, injury to the chest (lungs), diabetes and all other diseases.

Yavānī khāṇḍava cūrṇa

यवानी दाडिमं शुष्ठी तित्तिडीकाम्लवेतसैः ।
 बदराम्लञ्च कुर्वीत चतुःशाणमितानि च ।
 सार्द्धद्विशाणं मरिचं पिप्पली दशशाणिका ॥ २१ ॥
 त्वक्सौवर्चलधान्याकजीरकं द्विद्विशाणिकम् ।
 चतुःषष्टिमितैः शाणैः शर्करामत्र योजयेत् ॥ २२ ॥
 चूर्णितं सर्वमेकत्र यवानीखाण्डवाभिधम् ।
 चूर्णं जयेत्पाण्डुरोगं हृद्रोगं ग्रहणीज्वरम् ॥ २३ ॥
 छर्दिशोषातिसारांश्च प्लीहानाहविवर्द्धताम् ।
 अरुचिं शूलमन्दाग्रिमर्शोजिह्वागलामयान् ॥ २४ ॥

Yavānī, dāḍima, śuṇṭhī, tītīdika, amlavetasa and badarāmla each four śāṇa (2gm.) marica two and half śāṇa (3gms.), pippali ten śāṇa (7.5gm.), tvak, sauvarcala, dhāñyaka and jīraka each two śāṇa (8gms.) śarkara (sugar) sixty four śāṇa (48gms.)—all are mixed and made into nice powder. This known as Yavānikhāṇḍava cūrṇa cures anaemia, heart disease, duodenal disease, fever, vomiting, consumption, diarrhoea, disease of the spleen, flatulence, constipation, loss of taste, colic, weakness of digestive fire, piles, diseases of tongue and throat.

*Thus ends chapter Sixteen in Madhyakhaṇḍa of Bhāvaṇṇaśāstra
 composed by Śrī Bhāva Miśra, son of Śrī Lākṣaṇa Miśra.*



Chapter-17

सप्तदशछर्द्यधिकारः

Chardi adhikāra— Vomitting— diagnosis and treatment

Nidāna—causes

अतिद्रवैरतिस्निग्धैरहृद्यैर्लवणैरति ।
 अकाले चातिमात्रैश्च तथासात्त्यैश्च भोजनैः ॥ १ ॥
 आमोद्भयात्तथोद्वेगादजीर्णात्क्रिमिदोषतः ।
 नार्याश्चापन्नसत्त्वायास्तथाऽतिद्रुतमश्रुतः ।
 बीभत्सैर्हेतुभिश्चान्यैर्भुक्तमुत्क्लिश्यते बलात् ॥ २ ॥

Over indulgence in foods which are more liquid, very fatty (unctuous), very salty, and unpleasant to the mind; taking meals at improper times and in large quantities, foods which are unaccustomed, indigestion, effect of fear, emotion, presence of worms (inside the intestines), pregnancy in women, eating meals hurriedly (very quickly), things (sight, smell, touch, eating, drinking etc.) which are terryfying, frightful, nuseating or very unpleasant to the mind—by these and such other causes, the ingested food is brought out by force through the mouth.

दुष्टैर्दोषैः पृथक्सर्वैर्बीभत्सालोकनादिभिः ।
 छर्दयः पञ्च विज्ञेयास्तासां लक्षणमुच्यते ॥ ३ ॥

Vomiting is of five kinds; one from each doṣa seperately, one from all the doṣās together and fifth by horrifying sight etc.

Pūrvārūpa—premonitory symptoms

हृल्लासोद्गारसंरोधौ प्रसेको लवणास्यता ।
 द्वेषोऽन्नपाने च भृशं वमीनां पूर्वलक्षणम् ॥ ४ ॥

Nausea, obstruction to belching, more of salivation, salty taste in the mouth, and aversion to food and drinks are the premonitory symptoms of vomiting.

Lakṣaṇa—symptoms

छादयन्नाननं वेगैरर्दयन्नङ्गभञ्जनैः ।
 निरुच्यते छर्दिरिति दोषो वक्रं प्रधावितः ॥ ५ ॥

Aggravated doṣās fill the mouth (completely with materials brought up from inside the stomach) and expel them by force in bouts, causing severe discomfort to the body parts during the expulsion; hence this is called "Chardi".

हृत्पार्श्वपीडामुखशोषशीर्षनाभ्यर्त्तिकासस्वरभेदतोदः ।

उद्गारशब्दप्रबलं सफेनं विच्छिन्नकृष्णं तनुकं कषायम् ॥ ६ ॥

कृच्छ्रेण चाल्पं महता च वेगेनार्त्तोऽनिलाच्छर्दयतीव दुःखम् ॥ ७ ॥

Pain in the (region of) the heart and flanks, dryness of the mouth, pain in the head and umbilicus, cough, change of voice and pain in the throat, belching with loud sound, bringing out froth, vomiting bouts are interrupted, the material coming out in blackish, thin, astringent, comes out with great difficulty, in small quantity after great effort and pain—are the symptoms of vomiting caused by aggravated vāta.

मूर्च्छापिपासामुखशोषमूर्द्धताल्वक्षिसन्तापतमोभ्रमार्त्तः ।

पीतं भृशोष्णं हरितञ्च तित्कं धूम्रञ्च पित्तेन वमेत्सदाहम् ॥ ८ ॥

Fainting, thirst, dryness of the mouth, feeling of burning sensation in the head, palate and eyes; loss of vision (transient), giddiness; vomitted material is yellow, green and brown, very warm, bitter in taste and comes out accompanied with burning sensation—are the symptoms of vomiting of pitta origin.

तन्द्राऽऽस्यमाधुर्यकफप्रसेकसन्तोषनिद्राऽरुचिगौरवार्त्तः ।

स्निग्धं घनं स्वादु कफाद्धि शुक्लं सलोमहर्षोऽल्परुजं वमेत् ॥ ९ ॥

Stupor, sweet taste in the mouth, more of saliva, feeling of comfort, sleepiness, loss of taste, feeling of heaviness of the body; vomited material is unctous, thick, sweet and mixed with kapha, white in colour, comes out with mild pain and accompanied with horripilations—are the symptoms of vomiting of kapha origin.

शूलाविपाकारुचिदाहतृष्णा-श्वासप्रमोहप्रबला प्रसक्ता ।

छर्दिस्त्रिदोषाल्लवणाम्लनील-सान्द्रोष्णरक्तं वमतां नृणां स्यात् ॥ १० ॥

Pain in the abdomen, indigestion, loss of taste, burning sensation, thirst, dyspnoea, severe delusion, vomiting bouts are powerful and continuous; material is salty or sour, blue in colour, thick warm and contains blood—are the symptoms of vomiting arising from all the doṣās.

असात्त्यजा च क्रिमिजाऽऽमजा च बीभत्सजा दौर्हृदजा च या हि ।

सा पञ्चमी ताञ्च विभावयेच्च दोषोच्छ्रयेणैव यथोक्तमादौ ॥ ११ ॥

शूलहृल्लासबहुला कृमिजा च विशेषतः ।

कृमिहृद्रोगतुल्येन लक्षणेन च लक्षिता ॥ १२ ॥

Vomitings due to unaccustomed things (foods etc.), that due to worms, āma (undigested material accumulated in the alimentary tract) that due to

unpleasant sight etc. and that due to pregnancy—all these are the fifth kind; in these the symptoms of the doṣās which are aggravated should be looked for.

In vomiting due to presence of worms, abdominal pain, nausea and symptoms of krimijā hṛdroga will be found especially.

Upadrava—complications

कासः श्वासो ज्वरस्तृष्णाहिक्कावैचित्त्यमेव च ।

हृद्रोगस्तमकश्चैव ज्ञेयाश्छर्दिरुपद्रवाः ॥ १३ ॥

Cough, dyspnoea, fever, thirst, hiccup, unsound mind, heart disease and loss of consciousness (transient) are the complications of vomiting.

क्षीणस्य या छर्दिरतिप्रसक्ता सोपद्रवा शोणितपूययुक्ता ।

सचन्द्रिकां तां प्रवदन्त्यसाध्यां साध्यां चिकित्सेन्निरुपद्रवां च ॥ १४ ॥

Vomiting in persons who are emaciated, in which bouts of vomiting are more, that associated with complications, vomited material containing blood, pus and glistening particles, such vomitings are said to be incurable; other kinds which have no complications should be treated.

Cikitsā—treatment

आमाशयोत्क्लेशभवा हि सर्वाश्छर्द्यो मता लङ्घनमेव तस्मात् ।

विधीयते मारुतजां विना तु संशोधनं वा कफपित्तहारि ॥ १५ ॥

Since all kinds of vomiting are born from āmaśaya (stomach), lañghana (fasting) is ideal, except in vomiting of vāta origin; or śodhana (purificatory therapy) which mitigates/expels kapha and pitta.

हन्यात्क्षीरोदकं पीतं छर्दिं पवनसम्भवाम् ।

मुद्गामलकयूषो वा ससर्पिष्कः ससैन्धवः ॥ १६ ॥

Milk added with more water or soup of mudga and āmalaka added with ghee and saiñdhava consumed (without any other food) cures vomiting of vāta origin.

गुडूचीत्रिफलानिम्बपटोलैः कथितं जलम् ।

पिबेन्मधुयुतं तेन छर्दिर्नश्यति पित्तजा ॥ १७ ॥

Vomiting of pitta origin gets cured by drinking the decoction of guḍūcī, triphalā, nimba and paṭola added with honey.

हरीतकीनां चूर्णन्तु लिह्यान्माक्षिकसंयुतम् ।

अधोमार्गीकृते दोषे छर्दिः शीघ्रं निवर्तते ॥ १८ ॥

Powder of harītakī licked with honey makes the doṣās move downwards and thereby stops vomitings.

विडङ्गत्रिफलाविश्वा चूर्णं मधुयुतं जयेत् ।

विडङ्गप्लवशुण्ठीनां चूर्णं वा कफजां वमिम् ॥ १९ ॥

Powder of vīḍaṅga, triphalā and viśvā or vīḍaṅga, plava (mustā) and śuṇṭhī added with honey and licked cures vomiting of kapha origin.

पिष्टा धात्रीफलं लाजाञ्जर्कराञ्च पलोन्मिताम् ।

दत्त्वा मधुपलञ्चापि कुडवं सलिलस्य च ।

वाससा गालितं पीतं हन्ति चर्दिं त्रिदोषजाम् ॥ २० ॥

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Dhātrīphala, lāja and śarkarā each one pala (40gms.) are made into a nice paste and then added with one pala (40gms.) of honey and one kuḍava (160gms.) of water all are mixed well and filtered through cloth. This water consumed cures vomiting caused by all the doṣās together.

गुडूच्या रचितं हन्ति हिमं मधु समन्वितम् ।

दुर्निवारामपि चर्दिं त्रिदोषजनितां बलात् ॥ २१ ॥

Hima (cold infusion) prepared from guḍūcī and added with honey and consumed cures vomiting caused by tridoṣās.

Elādi cūrṇa

एलालवङ्गगजकेशरकोलमज्जा लाजाप्रियङ्गुधनचन्दनपिप्पलीनाम् ।

चूर्णानि माक्षिकसितासहितानि लीढ्वा निहन्ति कफमारुतपित्तजाताम् ॥ २२ ॥

Elā, lavaṅga, gajakesara, kolamajjā, priyaṅgu, ghana caṇḍana and pippalī, made into nice powder and licked mixed with honey cures vomiting caused by kapha and vāta.

अश्वत्थवल्कलं शुष्कं दग्धं निर्वापितं जले ।

तज्जलं पानमात्रेण चर्दिं जयति दुर्जयाम् ॥ २३ ॥

Bark of aśvattha tree is dried and burnt, the ash is dissolved in water and that water consumed; this cures even intractable vomiting.

पथ्यात्रिकटुधान्याक जीरकाणां रजो लिहन् ।

मधुना नाशयेच्छर्दिमरुचिञ्च त्रिदोषजाम् ॥ २४ ॥

Powder of pathyā, trikaṭu, dhāṇyaka, and jīraka licked with honey cures vomiting and loss of taste arising from tridoṣās.

बिल्वत्वचो गुडूच्या वा क्वाथः क्षौद्रेण संयुतः ।

छर्दिं त्रिदोषजां हन्ति पर्यटः पित्तजां तथा ॥ २५ ॥

Decoction of bark of bilva or of guḍūcī added with honey and consumed cures vomiting of tridoṣa origin, just as decoction of parpaṭa cures vomiting of pitta origin.

आम्रास्थिबिल्वनिर्यूहः पीतः समधुशर्करः ।

निहन्याच्छर्द्यसीतारं वैश्वानर इवाहुतिम् ॥ २६ ॥

Decoction of āmrāsthī (kernel of seed of mango) and bilva added with honey and sugar cures vomiting and diarrhoea of pitta origin.

जम्ब्वाम्रपल्लवशृतं लाजरजःसंयुतं शीतम् ।
शमयति मधुना युक्तं वमिमतिसारं तृषामुग्रम् ॥ २७ ॥

Decoction of tender leaves of jambū and āmra added with powder of lāja and honey and consumed cold, cures vomiting diarrhoea and thirst though severe.

बीभत्सजां हृद्यतमैरिष्टैर्दोर्हृदजां फलैः ।
लङ्घनैरामजां छर्दिं जयेत्सात्त्यैरसात्त्यजाम् ॥ २८ ॥

Vomiting due to horrying sights etc. should be treated by giving things best pleasing to the mind of the patient; vomiting of pregnancy be treated by fulfilling the longings of the woman; vomiting due to āma (undigested materials) by prescribing fasting and vomiting caused by use of unaccustomed things by resorting to accustomed things.

कृमिहृद्रोगवद्धन्याच्छर्दिं कृमिसमुद्भवाम् ।
तत्र तत्र यथादोषं क्रियां कुर्याच्चिकित्सकः ॥ २९ ॥

Vomiting due to worms (in the intestines) be treated similar to that of krimija hṛdroga (heart disease) according to the doṣās aggravation.

सोद्वारायां भृशं छर्द्या मूर्वाया धान्यमुस्तयोः ।
समधुकाञ्जनं चूर्णं लेहयेन्मधुसंयुतम् ॥ ३० ॥

If, during vomiting there is severe belchings, then powder of mūrvā, dhāñyaka, mustā, madhuka and añjana (rasañjana) may be licked with honey.

सौवर्चलमजाजी च शर्करा मरिचानि च ।
क्षौद्रेण सहितं लीढं सद्यश्छर्दिनिवारणम् ॥ ३१ ॥

Powder of sauvarcala, ajājī, śarkarā and marica licked with honey cures/stops vomitings immediately.

*Thus ends Seventeenth chapter in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakaan Miśra.*



Chapter-18

अष्टादशस्तृष्णाऽधिकारः

Trṣṇā adhikāra—Thirst— diagnosis and treatment

Nidāna—causes

भयश्रमाभ्यां बलसङ्क्षयाद्वाऽप्यूर्ध्वं चितं पित्तविवर्द्धनैश्च ।
 पित्तं सवातं कुपितं नराणां तालुप्रपन्नं जनयेत्पिपासाम् ॥ १ ॥
 स्रोतःस्वपां वाहिषु दूषितेषु दोषैश्च तृट् सम्भवतीह जन्तोः ।
 तिस्रः स्मृतास्ताः क्षतजा चतुर्थी क्षयात्तथाऽन्याऽऽमसमुद्भवा च ।
 भक्तोद्भवा सप्तमिकेति तासां निबोध लिङ्गान्यनुपूर्वशस्तु ॥ २ ॥

By fear, fatigue, loss of strength and factors which cause increase of pitta, pitta associated with vāta gets aggravated, becomes localised in the tālu (palate) and apvāhī srotas (channels of body fluids, water) and gives rise to thirst.

It (thirst) is of seven kinds viz.—one from each dosa separately, fourth from kṣata (injury to lungs), fifth from kṣaya (consumption), sixth from āma (undigested food materials), and the seventh from bhakta (unsuitable food).

Lakṣaṇās—symptoms

ताल्वोष्ठकण्ठास्यविशोषदाहाः सन्तापमोहभ्रमविप्रलापाः ।
 सर्वाणि रूपाणि भवन्ति तस्यामुत्पत्तिकाले तु विशेषतो हि ॥ ३ ॥

Dryness and burning sensation in the palate, lips, throat and mouth, distress due to increased body heat, delusion, giddiness, delirium—all these symptoms being manifest at its (of thirst) onset itself specially.

क्षामास्यता मारुतसम्भवायां तोदस्तथा शङ्खशिरःसु चापि ।
 स्रोतोनिरोधो विरसञ्च वक्त्रं शीताभिरद्भिश्च विवृद्धिमेति ॥ ४ ॥

Emaciation of the face, pricking pain in the head and temples, obstruction of the channels (of water and other body fluids), bad taste in the mouth, and these symptoms getting increased by cold water (drinking) are the symptoms of thirst of vāta origin.

मूर्च्छाऽन्नविद्वेषविलापदाहा रक्तेक्षणत्वं प्रततश्च शोषः ।
 शीताभिनन्दा मुखतिक्तता च पित्तात्मिकायां परिधूपनञ्च ॥ ५ ॥

Fainting, aversion to food, delirium, burning sensation, red colour of the eyes, constant dryness, desire for cold comforts, bitter taste and feeling of hot fumes coming out of the mouth—are symptoms of thirst of pitta origin.

बाष्पावरोधात् कफसंवृतेऽग्नौ तृष्णा बलासेन भवेन्नरस्य ।

निद्रा गुरुत्वं मधुरास्यता च तयाऽर्दितः शुष्यति चातिमात्रम् ॥ ६ ॥

Thirst develops when aggravated kapha envelops the agni (digestive fire) and obstructs its flames (in other words, hinders its functions) the patient has sleep, feeling of heaviness, sweet taste in the mouth and suffering from these he becomes greatly emaciated.

क्षतस्य रुक्छोणितनिर्गमाभ्यां तृष्णा चतुर्थी क्षतजा मता तु ॥ ७ ॥

The fourth kind of thirst is due to urakṣata (injury to lungs) causing pain (in the chest) and loss of blood.

रसक्षयाद्या क्षयसम्भवा वा तयाऽभिभूतस्तु निशादिनेषु ।

पेपीयतेऽम्भः स सुखं न याति तां सन्निपातादिति केचिदाहुः ॥

रसक्षयोक्तानि च लक्षणानि तस्यामशेषेण भिषगव्यवस्येत् ॥ ८ ॥

The fifth kind of thirst arises either due to loss of rasdhātu (plasma/lymph) or to consumption (pulmonary tuberculosis). Such a patient drinks much water both during day and night, but does not get satisfied; some people call this kind as produced by aggravation of all the doṣās together; the physician will find all the symptoms of raskṣaya described earlier. (chapter 7 of section II)

त्रिदोषलिङ्गाऽऽमसमुद्भवा च हृच्छूलनिष्ठीवनसादकर्त्री ॥ ९ ॥

In thirst caused by āma, there will be symptoms of all the tridoṣās, pain in the heart, expectoration and debility.

स्निग्धं तथाऽम्लं लवणञ्च भुक्तं गुर्वन्नमेवाशु तृषां करोति ॥ १० ॥

Ingestion of foods, which are very unctuous (fatty), sour and salty, and which are heavy (hard for digestion) produce thirst.

दीनस्वरः प्रताम्यन्दीनाननहृदयशुष्कगलतालुः ।

भवति खलु सोपसर्गा तृष्णा सा शोषिणी कष्टा ॥ ११ ॥

Thirst caused by the effect of chronic diseases will be called upasargaja, the patient has feeble voice, frequent fainting, nasal talk, dryness of the palate and throat and leads to consumption—this is difficult to cure.

ज्वरमोहक्षयकासश्वासाद्युपसृष्टदेहानाम् ।

सर्वास्वतिप्रसक्ता रोगकृशानां वमिप्रसक्तानाम् ॥

घोरोपद्रवयुक्तास्तृष्णा मरणाय विज्ञेयाः ॥ १२ ॥

Fever, delusion, consumption, emaciation, cough, severity of the diseases especially in persons emaciated by other diseases, in those who have vomitings and other powerful complications—are fatal signs in the patient of thirst.

Cikitsā—treatment

वातघ्नमन्नपानं मृदु लघु शीतञ्च वाततृष्णायाम् ॥ १३ ॥

तृष्णायां पवनोत्थायां सगुडं दधि शस्यते ।

In thirst of vāta origin, foods and drinks which mitigate vāta, which are soft, easily digestible and cold in potency should be given, dadhi (curds) added with guḍa (jaggery) is ideal.

स्वादु तिक्तं द्रवं शीतं पित्ततृष्णाऽपहं परम् ॥ १४ ॥

In thirst of pitta origin, foods and drinks which are sweet, bitter, liquids, cold and which mitigate pitta are best.

Ṣaḍaṅga pānīya

मुस्तपर्पटकोदीच्यच्छत्राख्योशीरचन्दनैः ।

शृतं शीतं जलं दद्यात्तृड्दाहज्वरशान्तये ॥ १५ ॥

Mustā, parpaṭa, udīcyā, chatrākhyā (dhāñyaka), uśīra and caṇḍana (śveta) are boiled in water, cooled and given to drink for relief of thirst, burning sensation and fever.

लाजोदकं मधुयुतं शीतं गुडविमर्दितम् ।

काश्मरीशर्करायुक्तं पिबेत्तृष्णाऽर्दितो नरः ॥ १६ ॥

Water added with powder of lāja, honey, guḍa, kāśmarī and śarkarā churned well and filtered; this water consumed cold cures thirst.

आस्तरणमार्द्रवासः प्रावरणं चार्द्रवासः स्यात् ।

तेन पिपासा शाम्यति दाहश्चोग्रोऽपि देहिनां नियतम् ॥ १७ ॥

Patient of thirst and burning sensation should be made to lie on a moist bed and covered with wet cloth, by so doing the patient gets relieved of his symptoms.

गोस्तनीक्षुरसक्षीरयष्टीमधुमधूत्पलैः ।

नियतं नासिकापीते तृष्णा शाम्यति दारुणा ॥ १८ ॥

Juice of gostanī (drākṣā), ikṣurasa (sugarcane juice) or milk added with yaṣṭimadhu and madhūtpala swallowed through the nose, relieves thirst though severe.

वैशद्यं जनयत्यास्ये सन्दधाति मुखे जलम् ।

तृष्णादाहप्रशमनं मधुगण्डूषधारणम् ॥ १९ ॥

Doing gaṇḍūsa with madhu (filling the mouth with honey to the maximum and holding it for some times) cleanses the mouth, increases moistness, mitigates thirst and burning sensation.

जिह्वातालुगलक्लोमशोषे मूर्ध्नि निधापयेत्।
केशरं मातुलुङ्गस्य घृतसैन्धवसंयुतम् ॥ २० ॥

When there is dryness of the tongue, palate and throat, a paste of filaments of mātuluṅga, ghee and saiṇdhava should be placed on the head.

दाडिमं बदरं लोध्रं कपित्थं बीजपूरकम्।
पिष्ट्वा मूर्ध्नि लेपस्तु पिपासादाहनाशनः ॥ २१ ॥

Dāḍima, badara, lodhra, kapittha, bijapūraka—are made into a paste and placed on the head relieves thirst and burning sensation.

वारि शीतं मधुयुतमाकण्ठाद्वा पिपासितम्।
पाययेद्द्वामयेच्चाथ तेन तृष्णा प्रशाम्यति ॥ २२ ॥

Drinking cold water to the maximum capacity and immediately vomiting it—this done (a few times) relieves thirst.

प्रातः शर्करयोपेतः क्वाथो धान्याकसम्भवः।
जयेत्तृष्णां तथा दाहं भवेत्त्रोतोविशोधनम् ॥ २३ ॥

Decoction of dhāṇyaka added with sugar and consumed in the morning (on empty stomach) cures thirst and burning sensation and also cleanses the channels.

आमलं कमलं कुष्ठं लाजाश्च वटरोहकम्।
एतच्चूर्णस्य मधुना गुटिकां धारयेन्मुखे ॥
तृष्णां प्रवृद्धां हन्त्येषा मुखशोषञ्च दारुणम् ॥ ४४ ॥

Āmalaka, kamala, kuṣṭha, lājā, vaṭa rohaka (aṅkura) are powdered, added with honey and made into pills; these kept in the mouth cures thirst and dryness of the mouth.

क्षतोद्भवां रुग्विनिवारणेन जयेद्रसानामसृजश्च पानैः।
क्षयोत्थितां क्षीरजलं निहन्यान्मांसोदकं वा मधुरोदकं वा ॥ २५ ॥

Thirst due to wound (causing loss of blood) should be treated by relieving the pain and drinking of meat soup and even blood; thirst due to consumption should be treated by drinking of milk mixed with water, meat soup or any sweet drink (syrup etc.).

आमोद्भवां बिल्ववचायुतानां जयेत्कषायैरथ दीपनानाम्।
गुर्वन्नजामुल्लिखनैर्जयेच्च क्षयं विना सर्वकृताञ्च तृष्णाम् ॥ २६ ॥

Thirst caused by āma should be treated with decoction of bilva and vacā followed by use of drugs which kindle digestion. Thirst due to eating heavy foods, should be treated by inducing vomiting except in those of consumption.

स्निग्धेऽन्ने भुक्ते या तृष्णा स्यात्तां गुडाम्बुना शमयेत् ।
अतिरोगदुर्बलानां तृष्णां शमयेन्नृणामिहाशु पयः ॥ २७ ॥

Thirst caused by eating fatty foods should be relieved by use of water added with jaggery; thirst of those debilitated by chronic diseases be treated by use of milk.

मूर्च्छाच्छर्दिषानाहस्त्रीमद्यभृशकर्षिताः ।
पिबेयुः शीतलं तोयं रक्तपित्ते मदात्यये ॥ २८ ॥
सात्त्व्यान्नपानभैषज्यैस्तृष्णां तस्य जयेत्पुनः ।
तस्यां जितायामन्योऽपि व्याधिः शक्यश्चिकित्सितुम् ॥ २९ ॥

Persons suffering from fainting, vomiting, thirst, distention of abdomen, bleeding disease and alcoholic intoxication, of those who have become emaciated by over—indulgence in women and wine should be treated with drinking cold water, use accustomed foods and drinks. Once the thirst is cured it is easy to cure other diseases also.

तृष्यन् पूर्वामयक्षीणो न लभेत जलं यदि ।
मरणं दीर्घरोगं वा प्राप्नुयात्त्वरितं नरः ॥ ३० ॥

The patient who has become debilitated/emaciated by earlier disease and now suffering from thirst, if does not get water to drink, he either dies or soon becomes a victim of long continuing diseases.

तृषितो मोहमायाति मोहात्प्राणान्विमुञ्चति ।
तस्मात्सर्वास्ववस्थासु न क्वचिद्वारिवारयेत् ॥ ३१ ॥
अन्नेनापि विना जन्तुः प्राणान्धारयते चिरम् ।
तोयाभावात्पिपासार्तः क्षणात्प्राणैर्विमुच्यते ॥ ३२ ॥

Thirst leads to delusion, and delusion causes death, hence water should never be forbidden at any stage. Man can sustain his life without even food but with non-availability of water the person develops thirst and from that he quickly loses his life.

*Thus ends chapter Eighteen in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-19

अथैकोनविंशो मूर्च्छाभ्रमनिद्रातन्द्रासंन्यासाधिकारः

Mūrchā—Bhrama—Nidrā—Taṇdrā—Sannyāsa adhikāra
Fainting-giddiness-coma etc.
diagnosis and treatment

Mūrchā-Fainting/syncope

Nidāna—causes

क्षाणस्य बहुदीपस्य विरुद्धाहारसेविनः ।
 वेगाघातादभीघाताद्धीनसत्त्वस्य वा पुनः ॥ १ ॥
 करणायतनेषूग्रा बाह्येष्वभ्यन्तरेषु च ।
 निविशन्ते यदा दोषास्तदा मूर्च्छन्ति मानवाः ॥ २ ॥

In persons who are emaciated, who have great aggravation of doṣās in their body, who indulge in use of incompatible (unhealthy) foods, who suppress the urges (or urine, faeces, flatus etc.) habitually, who are wounded and who are of weak/feeble mind—the doṣās which are greatly aggravated when accumulate, in mind and all the sense organs, both externally and internally, give rise to Mūrchā (fainting/syncope).

संज्ञावहासु नाडीषु पिहितास्वनिलादिभिः ।
 तमोऽभ्युपैति सहसा सुखदुःखव्यपोहकृत् ॥ ३ ॥
 सुखदुःखव्यपोहाच्च नरः पतति काष्ठवत् ।
 मोहो मूर्च्छति तामाहुः षड्विधा सा प्रकीर्तिता ॥ ४ ॥
 वातादिभिः शोणितेन मद्येन च विषेण च ।
 षट्स्वप्नेतासु पित्तन्तु प्रभुत्वेनावतिष्ठते ॥ ५ ॥

When the saṁjñāvaha nāḍis—channels carrying sensation—become blocked by aggravated vāta etc. (other doṣās) the person gets into darkness immediately, incapable of knowing happiness or unhappiness, by this the person falls to the ground like a log of wood, this condition is known as moha or mūrchā and it is of six kinds—viz.—one from each of three doṣās, rakta, madya (wine) and viṣa (poison); in all six kinds, pitta is the presiding/predominant doṣa.

Pūrvārūpa—premonitory symptoms

हृत्पीडा जृम्भणं ग्लानिः संज्ञानाशो बलक्षयः ।

सर्वासां पूर्वरूपाणि यथास्वं तां विभावयेत् ॥ ६ ॥

Pain in the heart, (more of) yawning, exhaustion, loss of sensation and loss of strength—are the premonitory symptoms in all kinds.

Lakṣaṇa—symptoms

नीलं वा यदि वा कृष्णमाकाशमथ वाऽरुणम् ।

पश्यंस्तमः प्रविशति शीघ्रञ्च प्रतिबुध्यते ॥ ७ ॥

वेपथुश्चाङ्गमर्दश्च प्रपीडा हृदयस्य च ।

काश्यं श्यावारुणा छाया मूर्च्छाये वातसम्भवे ॥ ८ ॥

The person sees the sky (space around him) as being blue, black or light red, then becomes unconscious and falls, regains consciousness quickly, has tremors, bodyaches, pain in the heart, emaciation, blackish red colour of the skin—these are the symptoms of mūrcha of vāta origin.

रक्तं हरितवणं वा वियत्पीतमथापि वा ।

पश्यंस्तमः प्रविशति सस्वेदः प्रतिबुध्यते ॥ ९ ॥

सपिपासः ससन्तापो रक्तपीताकुलेक्षणः ।

सम्भिन्नवर्चाः पीताभो मूर्च्छाये पित्तसम्भवे ॥ १० ॥

Persons sees the sky (space around him) as red, green or yellow and then becomes unconscious (and falls), perspires heavily and regains consciousness, there is thirst, feeling of great heat, eyes are red or yellow and dirty, diarrhoea, yellowish colouration all over—are the features of mūrcha of pitta origin.

मेघसङ्काशमाकाशं तमोभिर्वा घनैर्वृतम् ।

पश्यंस्तमः प्रविशति चिराच्च प्रतिबुध्यते ॥ ११ ॥

गुरुभिः प्रावृत्तैरङ्गैर्यथैवार्द्रेण चर्मणा ।

सप्रसेकः सहस्रासो मूर्च्छाये कफसम्भवे ॥ १२ ॥

Person sees the sky as though full of clouds or full of darkness, then loses consciousness (and falls) awakes after a long time, feels as though his body is covered with heavy, wet cloth or hide, there is more of saliva, and nausea—these are the features of mūrcha of kapha origin.

सर्वाकृतिः सन्निपातादपस्मार इवागतः ।

स जन्तुं पातयत्याशु विना बीभत्सचेष्टितैः ॥ १३ ॥

Features of sannipāta (tridoṣaja) mūrcha are presence of symptoms of all the doṣās resembling apasmāra (epilepsy) the person falls to the ground without terrifying actions (such as convulsions, froth at the mouth, peculiar sound from the mouth etc.)

पृथिव्यम्भस्तमोरूपं रक्तगन्धस्तदन्वयः ।
 तस्माद्रक्तस्य गन्धेन मूर्च्छन्ति भुवि मानवाः ।
 द्रव्यस्वभावमित्येके दृष्ट्वा यदभिमुह्यति ॥ १४ ॥
 स्तब्धाङ्गदृष्टिस्त्वसृजा गूढोच्छ्वासश्च मूर्च्छितः ॥ १५ ॥

Rakta (blood) is composed of pṛthvi and ap mahābhūtas, possesses tamoguna, these qualities are expressed in the smell of blood. So people (few only) lose consciousness by the smell of blood. Some authorities say that it is the peculiarity of that substance (blood) since some lose consciousness even by seeing it (blood). Stiffness of the body parts, fixed gaze, deep expiration and loss of consciousness are the symptoms of mūrchā of rakta origin.

गुणास्तीव्रतरत्वेन स्थितासु विषमद्ययोः ।
 त एव तस्मात्ताभ्यान्तु मोहौ स्यातां यथेरितौ ॥ १६ ॥
 मद्येन प्रलपञ्छेते नष्टविभ्रान्तमानसः ।
 गात्राणि विक्षिपन्भूमौ जरा यावन्न याति तत् ॥ १७ ॥

The qualities of viṣa (poison) and madya (wine/alcohol) are the same, difference is only the intensity (of the qualities), it is great (powerful) in viṣa and less (mild) in madya, but both will produce moha/murcha (fainting). In fainting due to wine (alcohol), the person will be talking irrelevently and then falls to the ground, loses mental activities, rolls on the ground till the wine gets digested.

वेपथुस्वप्नतृष्णाः स्युस्तमश्च विषमूर्च्छिते ।
 वेदितव्यं तीव्रतरं ययास्वं विषलक्षणैः ॥ १८ ॥

In mūrchā (fainting) due to viṣa (poison) there is tremors of the body parts, sleep, thirst, loss of consciousness which is profound.

Bhrama—giddiness

मूर्च्छा पित्ततमः प्राया रजःपित्तानिलाद् भ्रमः ।
 तमोवातकफात्तन्द्रा निद्रा श्लेष्मतमोभवा ॥ १९ ॥

Generally, mūrchā is due to predominance of pitta and tamas; bhrama to predominance of rajas, pitta and vata; tañdrā to predominance of tama, vāta and kapha; and nidrā to predominance of kapha and tamas.

Tañdrā—stupor

इन्द्रियार्थेष्वसंवित्तिगौरवं जृम्भणं क्लमः ।
 निद्राऽऽर्त्तस्येव यस्येहा तस्य तन्द्रां विनिर्दिशेत् ॥ २० ॥

Sense organs not receiving their sense objects properly, feeling of heavyness of the body, more of yawnings, exhaustion even without any exertion, feeling of sleepiness are the features of tañdrā (stupor).

Klama—exhaustion

योऽनायासः श्रमो देहे प्रवृद्धः श्वाससङ्गतः ।

क्लमः स इति विज्ञेय इन्द्रियार्थप्रबाधकः ॥ २१ ॥

Feeling of debility without any exertion, which when increased is accompanied with dyspnoea and troubles in the sense organs is known as klama (exhaustion).

Nidrā—sleep

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः ।

विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः ॥ २२ ॥

When both the mind and soul become fatigued and get dissociated with sense objects then man gets into nidrā (sleep).

Sannyāsa—deep coma

वाग्देहमनसां चेष्टामाक्षिप्यातिबला मलाः ।

संन्यस्यन्त्यबलं जन्तुं प्राणायतनमाश्रिताः ॥ २३ ॥

स ना संन्याससंन्यस्तः काष्ठीभूतो मृतोपमः ।

प्राणैर्विमुच्यते शीघ्रं मुक्त्वा सद्यःफलां क्रियाम् ॥ २४ ॥

Doṣās which have greatly increased and powerful, obstruct or withhold the functions of the speech, body and mind, especially in debilitated persons get localised in the seats of life-śiras (head/mind) and hr̥daya (heart); such a person becomes unconscious, appears like a log of wood or as a dead man, without showing any response to actions of quick effect (such as pricking by needles, applying irritant eye salves, snuffs, insect bites etc.); he may even die soon. This disease is called Sannyāsa (deep coma).

दोषेषु मदमूर्च्छाया गतवेगेषु देहिनः ।

स्वयमप्युपशाम्यन्ति संन्यासो नौषधैर्विना ॥ २५ ॥

Mada (intoxication) and murchā (fainting) will subside by their own accord after their bouts pass off but not sannyāsa, which will not subside without use of drugs and therapies.

Murchā cikitsā—treatment of fainting

सेकावगाहा मणयः सहाराः शीताः प्रदेहा व्यजनानिलाश्च ।

शीतानि पानानि च गन्धवन्ति सर्वासु मूर्च्छाविनिवारितानि ॥ २६ ॥

Bath and immersion in cold water, wearing garlands of gems, cold application on the body, mild air from fanning, cold drinks and sweet perfumes all these mitigate fainting.

सिद्धानि वर्गे मधुरे पयांसि सदाडिमा जाङ्गलजा रसाश्च ।

तथा यवो लोहितशालयश्च मूर्च्छासु पथ्याः ससतीनमुद्राः ॥ २७ ॥

Milk cooked with drugs of sweet group, juice of meat of animals of desert—like lands added with juice of dāḍima; foods, prepared with yava, lohitaśāli, satīna and mudga are best suited.

कोलमज्जोषणोशीरकेसरं शीतवारिणा ।

पीतं मूर्च्छां जयेल्लीद्वा कृष्णां वा मधुसंयुताम् ॥ २८ ॥

Kolamajjā, ūṣaṇa, uṣīra, and nāga kesara made into powder and consumed with cold water or powder of kṛṣṇa (pippali) added with honey and consumed followed by cold water, relieves fainting.

शीतेन तोयेन बिसं मृणालं कृष्णां च पथ्यां मधुनाऽवलिह्यात् ।

कुर्याच्च नासावदनावरोधं क्षीरं पिबेद्वाऽप्यथ मानुषीणाम् ॥ २९ ॥

Bisa, mṛṇāla, kṛṣṇa and pathyā are made into a paste with cold water, added with honey and licked. Nose and mouth should be kept closed (for few seconds); breastmilk may be consumed.

द्राक्षासितादाडिमलाजवन्ति कल्हारनीलोत्पलपद्मवन्ति ।

पिबेत्कषायाणि च शीतलानि पिबेज्जरं यानि शमं नयन्ति ॥ ३० ॥

Decoction of drākṣā, sitā, dāḍima, lājā, kalhāra, nīlotpala and padma should be drunk in cold state, so also many other decoctions which cure fever (especially of pitta origin).

शिरिषबीजगोमूत्रकृष्णामरिचसैन्धवैः ।

अञ्जनं स्यात्प्रबोधाय सरसोनशिलावचैः ॥ ३१ ॥

Śirīṣa bija, gomūtra, kṛṣṇā, marica, saiṇdhava, rasona, śilā (manaśśīla) and vacā—together to be prepared as añjana (collyrium) to awaken the patient.

अञ्जनं सम्यगारब्धं मधुसिन्धुशिलोषणैः ।

प्रमोहद्रोहि भवति भाषितं भिषजां वरैः ॥ ३२ ॥

Collyrium prepared from madhu (honey), saiṇdhava, silā (manassilā) and ūṣaṇa (marica) and used, surely becomes an enemy of fainting (cures it) so say the wise physicians.

मधूकसारसिन्धूत्थवचोषणकणाः समाः ।

श्लक्ष्णं पिष्ट्वाऽम्भसा नस्यं कुर्यात्संज्ञाप्रबोधनम् ॥ ३३ ॥

Madhūkasāra, siṇdhūttha, vacā, uṣaṣa, and kaṇā—all equal in quantity made into a thin paste and used as nasal drops restores consciousness.

रक्तजायान्तु मूर्च्छायां हितः शीतक्रियाविधिः ।

मद्यजायां पिबेन्मद्यं निद्रां सेवेत वा सुखम् ।

विषजायां विषघ्नानि भेषजानि प्रयोजयेत् ॥ ३४ ॥

In cases of fainting due to sight or smell of blood, cold comforts are ideal; in fainting due to wine, it is treated by asking him to drink wine only or enjoy good sleep; in fainting due to poison treatment which remove poison (antitoxic) should be done.

प्रभूतदोषस्तमसोऽतिरेकात्सम्मूर्छितो नैव विबुध्यते यः ।
संन्यस्तसंज्ञः स हि दुश्चिकित्स्यो नरो भिषग्भिः परिकीर्तितोऽसौ ॥ ३५ ॥

अञ्जनान्यवपीडाश्च धूमाः प्रथमनानि च ।
सूचीभिस्तोदनं शस्तं दाहः पीडा नखान्तरे ॥ ३६ ॥
लुञ्चनं केशलोम्नाञ्च दन्तैर्दशनमेव च ।
आत्मगुप्ताऽवघर्षश्च हितस्तस्य प्रबोधने ॥ ३७ ॥

Sannyāsa which develops due to great aggravation of doṣās and also tamoguna, is difficult to treat, as said by the wise physicians. In order to awaken the patient use of collyrium, nasal drops, smoke inhalation, snuffing, pricking or branding by fire beneath the nails, pulling the hairs and mustaches biting by teeth, or rubbing the pods of atmaguptā on the skin (to cause irritation) may be resorted.

कणामधुयतं सूतं मूर्च्छायां प्राशयेद्विषक् ।
शीतसेकावगाहीदीन्सर्वाङ्गे पीडनं हठात् ॥ ३८ ॥
ताम्रचूर्णसमोशीरं केशरं शीतवारिणा ।
पीतं मूर्च्छां द्रुतं हन्याद् वृक्षमिन्द्राशनिर्यथा ॥ ३९ ॥

Kaṇā and sūtabhasma (ash of mercury) added with honey should be licked, cold water bath, tub-bath, sudden trampling of the body are to be done in fainting.

Equal quantity of tāmra curna/bhasma (ash of copper) uśīra and kesara (nāgakesara) powdered nicely mixed with cold water and consumed cures fainting quickly, just as thunderbolt destroys the trees.

पिबेद् दुरालभाक्काथं सघृतं भ्रमशान्तये ।
पथ्याक्काथेन संसिद्धं घृतं धात्रीरसेन वा ॥ ४० ॥

Decoction of durālabhā added with ghee should be consumed for relief from bharama (giddiness); similarly ghee cooked with decoction of pathyā or juice of dhātrī may be used.

ताम्रं दुरालभाक्काथः पीतन्तु घृतसंयुतम् ।
निवारयेद् भ्रमं शीघ्रं तं यथा शम्भुभाषितम् ॥ ४१ ॥

Tāmra bhasma mixed with decoction of durālabhā and ghee cures giddiness quickly, as has been told by Śambhu.

तुरङ्गलालवणोत्तमेन्दुमनःशिलामागधिकामधूनि ।

नियोज्य तान्यक्षिण विमिश्रितानि तन्द्रां सनिद्रां विनिवारयन्ति ॥ ४२ ॥

Turaṅga lāla (saliva of horse), saiṇdhava, iṇdu (karpūra) manaśśilā, māgadhika and madhu—all together prepared as an añjana (collyrium) and put into the eyes, wards off stupor and sleepiness.

सैन्धवं श्वेतमरिचं सर्षपा; कुष्ठमेव च ।

बस्तमूत्रेण सम्पिष्टं नस्य तन्द्रानिवारणम् ॥ ४३ ॥

Saiṇdhava, śvetamarica (śigrubija) sarṣapa and kuṣṭha macerated in goats urine and used as nasal drops wards off stupor.

शुण्ठीकणोग्रालवणोत्तमानि नस्येन तन्द्राविजयोल्वणानि ।

क्षुद्राऽमृतापौष्करनागराणि भार्गीशिवाभ्यां कथितानि पानात् ॥ ४४ ॥

Śuṇṭhī, kaṇā, ugra, (vacā) and lavaṇottama (saiṇdhava) used as nasal drops or kṣudra (kaṇṭakari), amṛta, pauṣkara, nāgara, bhārṅgī and śivā (harītakī) prepared into decoction and consumed cure taṇdrā (stupor) though very severe.

Thus ends the chapter nineteen in part II of Madhyakhaṇḍa of Bhāvaprakāśa composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.



Chapter-20

अथ विंशो मदात्ययाधिकारः

**Madātyaya adhikāra—Alcoholic intoxication—
diagnosis and treatment**

मद्यं स्वभावतः प्राज्ञैर्यथैवान्नं तथा स्मृतम्।
अयुक्तियुक्तं रोगाय युक्तियुक्तं रसायनम् ॥ १ ॥
प्राणाः प्राणभृतामन्नं तदयुक्त्या निहन्त्यसून्।
विषं प्राणहरं तच्च युक्तियुक्तं रसायनम् ॥ २ ॥
विधिना मात्रया काले हितैरन्नैर्यथाबलम्।
प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतं यता ॥ ३ ॥

Madya (wine), in the opinion of the wise is just like food, used injudiciously it causes diseases whereas used judiciously it is an elixir/rejuvenator.

Food is the supporter of life in all living beings, if used improperly it (foods) destroys life, poison is a killer but used intellegently it acts as a rejuvenator.

Drinking wine in accordance with the procedure, in the stipulated quantity and time, along with suitable foods, depending on his strength and with happy mind, it acts as nector.

Pāna vidhi—procedure of drinking wine

कृतशरीरसंस्कारः शुचिरुत्तमगन्धवान्।
उद्यमगन्धिभिः स्पीतैर्मृदुभिर्वसनैर्वृतः ॥ ४ ॥
विचित्रविविधस्त्रग्वी रक्ताभरणभूषितः।
सानन्दः सावधानश्च पिबेन्मद्यं शनैः शनैः ॥ ५ ॥

After purifying the body (after voiding excrements, taking bath, performed routine auspicious rituals etc.), being clean, putting on cloth which have been made fragrant by pleasant perfumes, wearing garlands of beautiful and fragrant flowers, adorned with jewellery of gems, sitting leisurly and in a happy mood, the person should drink wine, slowly sip by sip.

उपविष्टोऽथवा तिर्यग् भृशं हृष्टः सुरां पिबेत्।
सौवर्णे राजतैः पात्रैः पिबेन्मणिमयैरपि ॥ ६ ॥

वस्त्राभरणमाल्यैश्च भूषिताभिर्यथर्तुकैः ।
दीयमानं मृगाक्षीभिः पिबेन्मद्यं मुदाऽन्वितः ॥ ७ ॥

Sitting either on a garden full of flowering plants attracting bees, birds, peacocks, parrots, etc. with cool breeze or in palaces white-washed, fumigated with sweet perfumes, adorned with beautiful soft and wide furnitures, and holding wine in a cup made of gold, silver or other gems and served by young, women wearing beautiful dress and ornaments.

शुद्धकायः पिबेन्मद्यं सोपदंशं पलद्वयम् ।
मध्याह्ने द्विगुणं तच्च सुस्निग्धं भक्षयेदनु ॥
प्रदोषेऽष्टपलं तद्वन्मात्रा मद्यरसायने ।
अनेन विविधा सेव्यं मद्यं नित्यमतन्द्रितैः ॥

A healthy person may drink wine, together with upadamśa (condiments) two pala (80ml.) in the morning, double that quantity (four pala 160ml.) during midday, followed by meals which is unctous (fatty) and in the evening the quantity may be eight pala (320ml.); wine should be consumed daily adhering to this schedule.

Others say

बुद्ध्यादयो गुणा यावदुल्लसन्ति निरत्ययाः ।
मात्रेयं विहिता मद्यपानेऽन्या रोगजन्मने ॥

That much quantity which keeps the mind in a happy mood without hampering activities like buddhi (mental alertness, thinking, intelligence etc.) that quantity should be considered as ideally suited; any others will lead to origin of diseases.

ग्रीष्मे मद्यं हिमं स्वादु माध्वीकादि सुखप्रदम् ।
शीते प्रशस्यते चोष्णं तीक्ष्णं गौडिकपैष्टिकम् ॥

During grīṣma (summer) wines which are cold (in potency) and sweet in taste such as mādhwika etc. are best suited; in cold reasons those which are hot (in potency) and of penetrating quality, such as gauḍika (made from guḍa) and paiṣṭika (made from flour of grains) are best suited.

मद्यानुकूलैर्विविधैः फलैर्वर्णमनोहरैः ।
सुगन्धैर्लवणैर्हृद्यैर्भृष्टैर्मसैः पृथग्विधैः ॥
स्निग्धैरन्नैश्च भक्ष्यैश्च सह मद्यं पिबेन्नरः ॥
अभ्यङ्गोत्सादनस्नानवासोधूपानुलेपनैः ।
स्निग्धोष्णैस्तादृशैरन्नैर्वातप्रकृतिकः पिबेत् ॥
शीतोपचारैर्विविधैर्मधुरस्निग्धशीतलैः ।
फलैरन्नैः सह नरः पित्तप्रकृतिकः पिबेत् ॥

श्लैष्मिको जाङ्गलैर्मसैर्मरिचैर्मदिरां पिबेत् ।
 प्राक् पिबेच्छ्लैष्मिको मद्यं भुक्तस्योपरिपैत्तिकः ॥
 वातिकस्तु पिबेन्मध्ये समदोषो यथेच्छति ।
 वातिकस्तु पिबेन्मद्यं प्रायो गौडिकपैष्टिकम् ॥ ७ ॥
 कफपित्तात्मको यस्तु माध्वीकं माधवं पिबेत् ।
 विधिर्वसमतामेष कथितश्चरकादिभिः ।
 यथोपपत्तिकं वाऽपि पिबेन्मद्यं हि मात्रया ॥ ८ ॥

Drinking of wine, should be accompanied with eating of many kinds of fruits, pleasing in their colour and smell; meats salted and fried, and snacks which are unctuous, salty and tasty.

Persons of vāta constitution should resort to oil-bath massage, dress, perfumes, unguents, foods which are unctuous, hot and select wine which is similar to these qualities.

Persons of pitta constitution should resort to cold comforts, different kinds of fruits and snacks which are sweet, fatty and cold in potency and select wine similar to these qualities.

Persons of kapha constitution should drink wine along with meat of animals of desert—like lands added with marica.

Wine should be consumed before meals by persons of kapha constitution, after meals by persons of pitta constitution and during along with meals by persons of vāta constitution by healthy persons as and when desired.

Gauḍika (wine prepared from guḍa/jaggery) and paiṣṭika (from flour of grains) is to be consumed by persons of vāta constitution, mādhwika (prepared from madhūkasāra) and mādhwā (prepared from honey) is to be consumed by persons of kapha and pitta constitutions respectively.

The above regimen told by Caraka (etc.) is meant only for the wealthy; poor persons may drink any kind of wine available to them, adhering to the prescribed quantity.

रसवातादिमार्गाणां सत्त्वबुद्धीन्द्रिययात्मनाम् ।
 प्रधानस्यौजसश्चैव हृदयं स्थानमुच्यते ॥ ९ ॥
 मद्यं हृदयमाविश्य स्वगुणैरोजसो गुणान् ।
 दशभिर्दश सङ्क्षोभ्य चेतो नयति विक्रियाम् ॥ १० ॥
 लघूष्णतीक्ष्णसूक्ष्माम्लव्यवाय्याशुकरं तथा ।
 रूक्षं विकासि विशदं मद्यं दशगुणं स्मृतम् ॥ ११ ॥
 गुरुशीतं मृदु स्निग्धं सान्द्रं स्वादुस्थिरं तथा ।
 प्रसन्नं पिच्छिलं सूक्ष्ममोजो दशगुणं स्मृतम् ॥ १२ ॥

गौरवां लाघवाच्छैत्यमौष्ण्यादम्लस्वभावतः ।
 माधुर्यं मार्दवं तैक्षण्यात्प्रसादञ्चाशु भावनात् ॥ १३ ॥
 रौक्ष्यात्त्रेहं व्यवयित्वात् स्थिरत्वं सूक्ष्मतामपि ।
 विकासिभावात्पैच्छिल्यं वैशद्यात्सान्द्रतां तथा ॥ १४ ॥
 सौक्ष्म्यान्मद्यं निहन्त्येवमोजसः स्वगुणैर्गुणान् ।

Madya guṇa—properties of wine

Hṛdaya (heart) is the main seat of the channels of rasa, vāta and other doṣās, satva (mind) senseorgans, soul and also the chief seat of ojas. Madya (wine) getting localised in the hṛdaya destroys the ten qualities of ojas, by its, ten qualities and upsets the working of the mind.

Laghu, uṣṇa, tīkṣṇa, sūkṣma, amla, vyavāyī, āṣukārī, rūkṣa, vikāśī, viśada—these are the ten qualities of madya (wine)—

Guru, śīta, mṛdu, snigdha, sāṅdra, svādu, sthira, prasanna, picchila and sūkṣma—are the ten qualities of ojas.

Wine by its ten qualities destroys the ten qualities of ojas in the following manner.

By its laghava quality it (wine) destroys gaurava quality of ojas, by auṣṇya it destroys the śaitya of ojas, by its amlata it destroys the mādhyura of ojas, by taikṣṇya in (wine) destroys the prasannatā of ojas, by rauksya it destroys the sneha of ojas, by vyavāyitva it (wine) destroys paichchilya of ojas, by vaiśadya and sauksmya it destroys the sāṅdrata of ojas.

सत्त्वं तदाश्रयं चाशु सङ्क्षोभ्य कुरुते मदम् ॥ १५ ॥
 हृदि मद्यगुणविष्टे हर्षस्तर्षो रतिः सुखम् ॥ १६ ॥
 विकाराश्च यथासत्त्वं चित्रा राजसतामसाः ।
 जायन्ते मोहनिद्रान्ता इत्येतन्मदलक्षणम् ॥ १७ ॥

Since satva (mind is located in the hṛdaya (heart) wine creates disturbances in the mind and leads to intoxication; when the heart (mind) is engrossed with the qualities of wine, the person feels happiness thirst, desire for sex and such other abnormalities characteristic of rajas and tamogunās ending in delusion (unconsciousness) and sleep. These are the symptoms of intoxication.

Madya prayojana—usefulness of wine

हर्षमोजो बलं पुष्टिमारोग्यं पौरुषं तथा ।
 युक्त्या पीतं करोत्याशु मद्यं मदसुखप्रदम् ॥ १८ ॥
 रोचनं दीपनं हृद्यं स्वरवर्णप्रसादनम् ।
 प्रीणनं बृंहणं बल्यं भयशोकश्रमापहम् ॥ १९ ॥

स्वापनं नष्टनिद्राणां मूकानां वाग्विशोधनम् ।
 नाशनं चातिनिद्राणां विबन्धानां विबन्धनुत् ॥ २० ॥
 वधबन्धपरिक्लोदुःखानां चाप्यबोधनम् ।
 अपि प्रवयसां मद्यमुत्सर्गान्मोदकारकम् ॥ २१ ॥
 बहुदुःखक्षतस्यास्य शोकैरुपहतस्य च ।
 विश्रामो जीवलोकस्य मद्यं युक्त्या निषेवितम् ॥ २२ ॥

Wine consumed judiciously following the rules (regarding time, quantity etc.) bestows benefits such as elation, increase of enthusiasm, strength, health, physical prowess and happiness. It improves taste, digestive fire, it is good for the heart, voice, colour (complexion); is nourishing, stoutening, strengthening; removes fear, sorrow and fatigue, bestows good sleep to those who are having less or loss of sleep, stimulates the act of speaking in the mute, reduces excess of sleep, removes constipation, it helps men not to feel too much pain of strenuous work; it (wine) bestows happiness even in aged persons, for those who are suffering from great sorrow, and pain of severe wounds and gives relief to living beings from miseries; when consumed judiciously.

Mada bheda—stages of toxicity

बुद्धिस्मृतिप्रीतिकरः सुखश्च पानान्ननिद्रारतिवर्द्धनश्च ।
 सम्पाठगीतस्वरवर्द्धनश्च प्रोक्तोऽतिरम्यः प्रथमो मदो हि ॥ २३ ॥

Feeling of increase of intelligence, memory, love, happiness, desire of foods, drinks sex, study, singing voice and of great pleasantness—are the symptoms of first stage.

अव्यक्तबुद्धिस्मृतिवाग्विचेष्टः सोन्मत्तलीलाऽऽकृतिरप्रशान्तः ।
 आलस्यनिद्राऽभिहतो मुहुश्च मध्येन मत्तः पुरुषो मदेन ॥ २४ ॥

Dullness of intelligence of memory, speech, actions, resembling intoxication, lassitude, sleep and loss of consciousness in short periods in between are the symptoms of second stage.

गच्छेदगम्यां न गुरुंश्च मन्येत्खादेदभक्ष्याणि च नष्टसज्जः ।
 ब्रूयाच्च गुह्यानि हृदिस्थितानि मदे तृतीये पुरुषोऽस्वतन्त्रः ॥ २५ ॥

Resorts to sexual activities with forbidden women, dishonours teachers/elders, reveals the secrets kept in his mind hitherto and becomes dependent on others for all activities—these are the symptoms of third stage.

चतुर्थे तु मदे मूढो भग्नदार्ढ्यं निष्क्रियः ।
 कार्याकार्यविभागज्ञो मृतादपि परा मृतः ॥ २६ ॥
 को मदं तादृशं गच्छेदुन्मादमिव चापरम् ।
 बहुदोषमिवामूढः कान्तारं स्ववशः कृती ॥ २७ ॥

In the fourth stage, the person loses consciousness fully, becomes inactive like a log of wood, incapable of deciding right and wrong, resembles a dead body though actually not dead. Which right thinking person would like to get into such a stage? Such a person would only be fool who roams in the forest helpless.

नातिमाद्यन्ति बलनिः कृताहारा महाशनाः ।
 स्निग्धाः सत्त्ववयोयुक्ता मद्यनित्यास्तदन्वयाः ॥ २८ ॥
 मेदःकफाधिका मन्दवातपित्ता दृढाग्रयः ।
 विपर्ययेऽतिमाद्यन्ति विष्टब्धाः कुपिताश्च ये ॥
 मद्येन चाम्लरूक्षेण साजीर्णे बहुनाऽपि च ॥ २९ ॥

Persons who are strong (physically), who have partaken food, who eat more quantity of food, who are unctous, who are of good (strong) mind, age (adults), who consume wine daily as a habbit, and who belong to such families (addicted to drinking wine), who have increase of fat and kapha and less of vāta and pitta in their body and who have strong digestive fire—do not get intoxicated by wine; persons opposite of these qualities, who have constipation, and bouts of anger, wines which are very sour, causing indigestion, consumed in large quantities, suffer from intoxication.

बिषस्य ये गुणा दृष्टाः सन्निपातप्रकोपणाः ।
 त एव मद्ये दृश्यन्ते विषे तु बलवत्तराः ॥ ३० ॥

The properties found in poison which cause aggravation of all the three doṣās the same are found in wine also and in greater power in poison.

तस्मादविधिपीतेन तथा मात्राऽधिकेन च ।
 युक्तेन चाहितैरन्नैरकाले सेवितेन च ॥ ३१ ॥
 मद्येन खलु जायन्ते मदात्ययमुखा गदाः ॥ ३२ ॥

Hence by drinking wine without proper regimen, consumed in large amount, along with unsuitable (unhealthy) foods and at improper times, becomes the causes for diseases due to effect of intoxication.

निर्भुक्तमेकान्तत एव मद्यं निषेव्यमाणं मनुजेन नित्यम् ।
 उत्पादयेत्कष्टतमान्विकारानुत्पादयेच्चापि शरीरभेदम् ॥ ३३ ॥

Drinking wine without taking any food (on empty stomach), sitting alone (without company), daily, produces many diseases which are difficult to cure and may even cause destruction of the body.

क्रुद्धेन भीतेन पिपासितेन शोकाभितप्तेन बुभुक्षितेन ।
 व्यायामभाराध्वपरिक्षितेन वेगावरोधाभिहतेन चापि ॥ ३४ ॥
 अत्यम्लरूक्षावततोदरेण साजीर्णभुक्तेन तथाऽबलेन ।
 उष्णाभितप्तेन च सैव्यमानं करोति मद्यं विविधान्विकारान् ॥ ३५ ॥

Wine consumed by persons who are in angry mood, frightened, thirst, grief stricken, very hungry, tired by exercise, long walk, or wounded; who suppress the urges of the body, wine being very sour and dry. Abdomen is bloated due to eating uncooked foods, those who are weak, debilitated by exposure to heat (sun, fire etc.) gives rise to many kinds of abnormalities (diseases).

Madātyaya—alcoholic intoxication

पानात्ययं परमदं पानाजीर्णमथापि च ।

पानविभ्रममत्युग्रं तेषां वक्ष्यामि लक्षणम् ॥ ३६ ॥

Pānātyaya, paramada, pānājirṇa and pānavibhrama—these are the four kinds of madātyaya.

Pānātyaya/madātyaya—general symptoms

शरीरदुःखं बलवत्प्रमोहो हृदयव्यथा ।

अरुचिः प्रततं तृष्णां ज्वरः शीतोष्णालक्षणः ॥ ३७ ॥

शिरःपार्श्वास्थिसन्धीनां वेदना विक्षते यथा ।

जायतेऽतिबला जृम्भा स्फुरणं वेपनं श्रमः ॥ ३८ ॥

उरोविबन्धः कासश्च हिक्का श्वासः प्रजागरः ।

शरीरकम्पः कर्णाक्षिमुखरोगस्त्रिकग्रहः ॥ ३९ ॥

छर्दिर्विड्भेद उत्क्लेशो वातपित्तकफात्मकः ।

श्रमः प्रलापो रूपाणामसताञ्चैव दर्शनम् ॥ ४० ॥

तृणभस्मलतापर्णपांशुभिश्चावपूरणम् ।

प्रधर्षणं विहङ्गैश्च भ्रान्तचेताः स मन्यते ॥ ४१ ॥

व्याकुलानामशस्तानां स्वप्नानां दर्शनानि च ।

मदात्ययस्य रूपाणि सर्वाण्येतानि लक्षयेत् ॥ ४२ ॥

Great suffering, severe delusion (unconsciousness), pain in the heart, loss of taste, continuous thirst, fever with feeling of cold and heat alternately, splitting pain in the head, flanks and joints of bones; more yawnings, throbbing, twisting pains, fatigue, oppressions in the chest, cough, hiccup, dyspnoea, loss of sleep, tremors of the body, pain in the ears, eyes and mouth, catching pain at the back of the shoulders, vomiting, diarrhoea, nausea, symptoms of aggravation of vāta, pitta and kapha, exhaustion, delirium, seeing things which are not present, sees his body as though covered by grass, ash, creepers, leaves and sand, being frightened by birds, wears a horified look and seeing of inauspicious dreams—these are the symptoms of madātyaya-alcoholic intoxication.

Vātaja

स्त्रीशोकभयभाराध्वकर्मभिर्योऽतिकर्षितः ।

रूक्षाल्पप्रमिताशी च यः पिबत्यावेमात्रया ॥ ४३ ॥

रूक्षं परिणतं मद्यं निशि निद्रां निहत्य च ।
 करोति तस्य तच्छीघ्रं वातप्रायं मदाशयम् ॥ ४४ ॥
 हिक्काश्वासशिरःकम्पपार्श्वशूलप्रजागरैः ।
 विद्याद्बहुप्रलापस्य वातप्रायं मदात्ययम् ॥ ४५ ॥

Persons who are emaciated and debilitated by indulgence in too much of sexual activities, fear, lifting weights, long walk etc. foods which is dry, small in quantity, mixture of healthy and unhealthy etc. if drinks large quantity of wine which is dry, and does not sleep at night, he quickly gets madātyaya of vāta predominance. Hiccup, dyspnoea, tremors of head, pain in the flanks, loss of sleep, great delirium are the symptoms of madātyaya of vāta origin.

Pittaja

तीक्ष्णोष्णमद्यमम्लं च योऽतिमात्रं निषेवते ।
 अम्लोष्णतीक्ष्णभोजी च क्रोधनोऽज्ञानवान्नरः ।
 तस्योपजायते तीव्रः पित्तप्रायो मदात्ययः ॥ ४६ ॥
 तृष्णादाहज्वरस्वेदमोहातीसारविभ्रमैः ।
 विद्याद्भरितवर्णस्य पित्तप्रायं मदात्ययम् ॥ ४७ ॥

He who consumes wine which is penetrating, hot in potency, sour in taste, in large quantity and foods also of sour, hot and penetrating qualities, who is in anger, develops madātyaya of pitta origin; thirst burning sensation, fever, more of perspiration, the body are its symptoms.

Kaphaja

मधुरस्निग्धगुर्वाशी यः पिबत्यतिमात्रया ।
 अव्यायामदिवास्वप्नशय्यासनसुखे रतः ।
 मदात्ययं कफप्रायं स नरा लभते ध्रुवम् ॥ ४९ ॥
 छर्द्यरोचकहृल्लासतन्द्रास्तैमित्यगौरवैः ।
 विद्याच्छीतपरीतस्य कफप्रायं मदात्ययम् ॥ ५० ॥

He who eats large quantity of food which is sweet, unctuous and hard for digestion, does not do any exercise, indulges in day sleep, comfort of soft seat and bed etc. and drinks more quantity of wine quickly gets madātyaya of kapha origin. Vomittings, loss of taste, nausea, stupor, loss of activity, feeling of heaviness of the body and cold body are its symptoms.

त्रिदोषो हेतुभिः सर्वैः सर्वैर्लिङ्गैर्मदात्ययः ॥ ५१ ॥

Causes which aggravate all three doṣās gives rise to madātyaya of tridoṣa origin, having the symptoms of all the three doṣās.

Paramada

श्लेष्मक्षयोऽङ्गगुरुता विचरसास्यता च विण्मूत्रसक्तिरथ तन्दिररोचकश्च ।
लिङ्गं परस्य तु मदस्य वदन्ति तज्ज्ञास्तृष्णा रुजा शिरसि सन्धिषु चापि भेदः ॥ ५२ ॥

Symptoms of paramada as described by the experts are—decrease of kapha, feeling of heaviness of the body and bad taste in the mouth, suppression of urine and faeces, stupor, loss of taste, thirst, pain in the head and bony joints.

Pānājīrṇa

आध्यामनमुग्रमथबोद्धिरणं विदाहः पाने त्वजीर्णमुपगच्छति लक्षणानि ।
ज्ञेयानि तत्र भिषजा सुविनिश्चितानि पित्तप्रकोपजनितानि च कारणानि ॥ ५३ ॥

Symptoms of pānājīrṇa as known to wise physicians are—flatulence, which is profound, severe vomiting, feeling of burning sensation inside and others which are due to aggravation of pitta.

Pānavibhrama

हृद्गततोदकफसंस्त्रवकण्ठधूम मूर्च्छावमीमदशिरोरुजनप्रदेहाः ।
द्वेषः सुराऽन्नविकृतेषु च तेषुतं पानविभ्रममुशन्त्यखिलेषु धीराः ॥ ५४ ॥

Pricking pain in the heart and the body, flow of kapha from various channels of the body, feeling as though fumes are coming out from the throat, fainting, vomiting, toxicity, headache, aversion to wine and food—these are the symptoms of panavibhrama.

Asādhya lakṣaṇa—bad prognosis

हीनोत्तरौष्ठमतिशीतममन्ददाहं तैलप्रभाऽऽस्यमपि पानहतं त्यजेच्च ।
जिह्वौष्ठदन्तमसितन्त्वथ वाऽपि नीलंपीते च यस्य नयने रुधिरप्रभे च ।
हिक्का ज्वरो वमथुवेपथुपार्श्वशूलाः कासभ्रमावपि च पानहतं त्यजेत्तम् ॥ ५५ ॥

He whose upper lip is shrunken, very cold (to touch), has severe burning sensation, whose mouth also has the colour of oil—such as patient (of madatyaya) should be refused, or he whose tongue, lips, teeth are black, eyes red in colour, who is having hiccup, fever, vomiting, tremors, pain in the flanks, cough and giddiness should also be rejected.

Madātyayādi cikitsā—treatment of alcoholism

मद्योत्थानाञ्च रोगाणां मद्यमेव हि भेषजम् ।
यथा दहनदग्धानां दहनं स्वेदनं हितम् ॥ ५६ ॥

For diseases arising from drinking of wine, wine itself is the medicine just as branding by fire and sudation are ideal in case of burns by fire.

मिथ्याऽतिहीनमद्येन यो व्याधिरुपजायते ।
समेनैव निपीतेन मद्येन स हि शाम्यति ॥ ५७ ॥

Diseases which are produced by improper, excess and inadequate drinking of wine will become subsided by consuming appropriate quantity of wine.

बीजपूरकवृक्षाम्लकोलदाडिमसंयुतम् ।
 यवानीहवुषाजाजीशृङ्गवेरावचूर्णितम् ॥ ५८ ॥
 सस्त्रेहैः शक्तुभिर्युक्तमुपदंशैश्चिरोत्थितम् ।
 दद्यात्सलवणं मद्यं वातपैत्तिकशान्तये ॥ ५९ ॥

Bijapura, vṛkṣāmla, kola, dāḍima, yavānī, hapuṣā, ajājī, and śṛṅgavera—all made into nice powder, added with little quantity of fats (oil) and corn flour and prepared as upadamśa (condiment) adding a little of salt. This is to be consumed along with wine for mitigation of vāta and pitta.

मद्यं सौवर्चलव्योषयुक्तं किञ्चिज्जलान्वितम् ।
 तीर्णमद्याय दातव्यं वातपानात्ययापहम् ॥ ६० ॥

In pānātyaya (alcoholism) of vāta predominance, wine added with powder of sauvarcala and vyoṣa and little quantity of water should be consumed after the wine drunk earlier has been digested. This will cure madātyāya of vāta origin.

चव्यं सौवर्चलं हिङ्गु पूरकं विश्वदीप्यकम् ।
 चूर्णं मद्येन पातव्यं पानात्ययरुजाऽपहम् ॥ ६१ ॥

Powder of cavya, sauvarcalā, hiṅgu, pūraka (bījapūra) viśvā and dīpyaka mixed with wine and consumed relieves pain (diseases) of madātyaya.

लावतित्तिरदक्षाणां रसैश्च शिखिनामपि ।
 पक्षिणां मृगमत्स्यानामानूपानां तथौदनैः ॥ ६२ ॥
 स्निग्धोष्णलवणाम्लैश्च वेशवारैर्मुखप्रियैः ।
 स्निग्धैर्गोधूमकैरत्रैर्वातप्रायं मदात्ययम् ॥ ६३ ॥
 नारीणां यौवनोष्माणं निर्दयैरुपगूहनैः ।
 श्रोण्यूरुकुचभारैश्च संरोधोष्णसुखप्रदैः ॥ ६४ ॥
 शयनाच्छादनैरुष्णैश्चान्तर्गैः सुकप्रदैः ।
 मारुतैः प्रबलैः शीघ्रं प्रशाम्यति मदात्ययः ॥ ६५ ॥

Sopu of meat of lāva, tittiri, dakṣa, śikhi and such other birds, deer, fish and animals of marshy lands, boiled rice or wheat consumed along with soup of grains or meat, added with fats (ghee/oil) salt and sours and made tasty should be consumed warm; this cures alcoholism of vāta predominance; similarly warm embrace by young woman who has well formed buttocks, thighs and breasts, sleeping on a comfortable bed, covering the body with warm coverings (blankets etc.) and remaining inside a chamber devoid of heavy breeze—these also mitigate alcoholism of vāta predominance quickly.

पित्तपानात्यये योज्याः सर्वतश्च क्रिया हिमाः ।
 सितामाक्षिकसंयुक्तं मद्यमद्धोदकं पिबेत् ॥ ६६ ॥
 मद्यं खर्जूरमृद्वीकापरुषकरसैर्युतम् ।
 सदाडिमरसं शीतं शक्तुभिश्चावचूर्णितम् ॥ ६७ ॥
 सशर्करं वा माध्वीकं संयुक्तमथ वा परम् ।
 दद्याद्बहुदकं काले पातुं पित्तमदात्यये ॥ ६८ ॥

In pānātyaya (alcoholism) of pitta predominance, cold comforts only should be reorted to, he should drink wine added with half its quantity of water, sugar and honey. Wine prepared from juice of kharjūra, mṛdvīka, parūṣaka and dāḍīma mixed with corn flour, or mādhwīka (wine made from honey) either added with sugar or alone may be consumed mixing more of water, at the suitable time.

शशान् कपिञ्जलानेणांल्लावानसितपुच्छकान् ।
 मधुराम्लान् प्रयुञ्जीत भोजने शालिषष्टिकान् ॥ ६९ ॥
 पटोलयवमिश्रं वा छागलं कल्पयेद्रसम् ।
 सतीनमुद्रमिश्रं वा दाडिमामलकान्वितम् ॥ ७० ॥

Meat of śaśa (rabbit), kapiñjala, eṇa, lāva (bird) asitapucchaka; śāli and śāṣṭika boiled well and made sweet and sour should be used as food, sopu of meat of goat boiled with paṭola and yava, or soup of satīna and mudga or dāḍīma and āmalaka should be used.

द्राक्षाऽऽमलकखर्जूरपरुषकरसेन च ।
 कल्पयेत्तर्पणान्यूषान् रसांश्च विविधात्मकान् ॥ ७१ ॥
 शीतानि चान्नपानानि शीतशय्यासनानि च ।
 शीतवातजलस्पर्शाः शीतान्युपवनानि च ॥ ७२ ॥
 क्षौमपद्मोत्पलानाञ्च मणीनां मौक्तिकस्य च ।
 चन्दनोदकशीतानां स्पर्शाश्चन्द्रांशुशीतलाः ॥ ७३ ॥

Tarpaṇa (nutritious drink) yūsa (soup) rasa (meat soup) should be prepared with juice of drākṣa, āmalaka, kharjūra and parūṣaka in different ways and made use of.

Food and drinks, bed and palce of sitting, air, water and all other things should be cold; cloth made of silk, lotus, lily, garlands of gems and pearls, caṇḍana (sandal), cold water touch, cool breeze and moonlight should be resorted to.

रूक्षतर्पणसंयुक्तं यवानीव्योषसंयुतम् ।
 यवगोधूमकञ्चान्नं रूक्षयूषेण भोजयेत् ॥ ७४ ॥
 कुलत्थकानां शुष्काणां मूलकानां रसेन वा ।
 प्रभूतकटुसंयुक्तं यवान्नं वा प्रदापयेत् ॥ ७५ ॥

छागमांसरसं रूक्षमम्लं वा जाङ्गलं रसम् ।
 व्योषयूषं मनागम्लं पिबेत् कफमदात्यये ॥ ७६ ॥
 स्थाल्यामथ कपाले वा भृष्टं कृत्वा तु नीरसम् ।
 कट्वम्लवणं मांसं खादेत्कफमदात्यये ॥ ७७ ॥
 वामकद्रव्ययुक्तेन मद्योनोल्लेखनं मतम् ।
 मदात्यये कफोद्धूते लङ्घनञ्च यथाबलम् ॥ ७८ ॥

In madātyaya of kapha predominance, use of tarpaṇa which is non-unctous added with yavānī and vyoṣa, boiled yava and godhuma along with non-unctous soup, dry mūlaka, or boiled yava added with more of pungents are good as food. Juice of meat of goat or other animals of desert like regions, without addition of fats (ghee or oil) and made sour or yusa of vyosa which is slightly sour should be used as drink; meat fried either in a vessel or on frying pan made fully devoid of moisture, then consumed adding (little of) punget, sour, and salts, for relief of alcoholism of kapha predominance.

It is better to promote vomittings by making the patient drink wine added with emetic drugs, and also advise fasting according to his strength, for the treatment of kapha prodiminant alcoholism.

यदिदं कर्मनिर्दिष्टं वातपित्तकफान् प्रति ।
 सर्वजे सर्वमेवेदं प्रयोक्तव्यं चिकित्सकैः ॥ ७९ ॥

The treatments described so far for individual doṣās, the same are to be administered suitably in case of madātyaya of tridoṣa origin.

Treatment of other kinds of intoxication

सगुडः कूष्माण्डरसः शमयति मदमाशु कोद्रवजम् ।
 धत्तूरजञ्च दुग्धं सशर्करं चाशु पानेन ॥ ८० ॥

Kodravamada—(intoxication produced by consuming kodrava) gets relieved quickly by drinking the juice of kūṣmāṇḍa added with guḍa (jaggery); that of dhattūra by drinking milk added with sugar.

सच्छर्दिमूर्च्छाऽतीसारं मदं पूगफलोद्भवम् ।
 सद्यः प्रशमयेत्पीतमातृप्तेर्वारि शीतलम् ॥ ८१ ॥
 वन्यकरीषघ्राणाज्जलपानाल्लवणभक्षणादपि च ।
 शाम्यति पूगफलोद्भवमदः सशलः सशर्कराकवलात् ॥ ८२ ॥

Pūgaphala mada (intoxication by are canut) accompanied with vomitting and diarrhoea, subsides quickly by drinking cold water more than one's satisfaction. It also subsides by smelling the dry cowsung collected from the forest, drinking salt water or salty foods or by gargling the mouth with sugar water.

तत्क्षणान्मृदितं चूर्णं समाघ्रातं प्रणाशयेत्।
ताम्बूलोत्थं मदं पुंसामेकमेव स्वभावतः ॥ ८३ ॥

Intoxication due to tāmbūla (pān chewing) becomes relieved immediately by inhaling the smell of fresh lime (slaked lime) after rubbing it by the fingers even once, by its very nature.

जातीफलमदं शीघ्रं हन्ति पथ्या निषेविता।
शीततोयावगाहश्च शर्करा दधियोजिता।
विभीतमदशान्त्यर्थमियमेव मता पुनः ॥ ८४ ॥

Intoxication due to jātiphala gets cured quickly by consuming pathyā (harītakī), immersing the patient in cold water and drinking curds added with sugar; the same treatments hold good even for intoxication caused by vibhītaka.

मद्यं पीत्वा यदि ना तत्क्षणमवलेडि शर्करां सघृताम्।
जातु न मदयति मद्यं मनागपि प्रथितवीर्यमपि ॥ ८५ ॥

If the person licks sugar mixed with honey immediately after drinking wine, he will not be troubled by the effects of wine, though it may be very strong in potency (powerful).

*Thus ends chapter Twenty in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-21

अथैकविंशो दाहाधिकारः

Dāha adhiḥkāra— Burning sensation— diagnosis and treatment

Pittaja dāha

पित्तज्वरसमः पित्ताद् दाहः स्यात्तस्य संक्रमः ॥ १ ॥

Dāha is due to aggravation of pitta, its features (symptoms) and treatment are similar to those of pittaja jvara (fever of pitta origin).

Raktaja dāha

कृत्स्नदेहानुगं रक्तमुद्रितं दहति धुवम् ।
सन्धूप्यते चोष्यते च ताम्राभस्ताम्रलोचनः ।
लोहगन्धाङ्गवदनो वह्निनेवावकीर्यते ॥ २ ॥

Rakta pervading the whole body circulating all over) getting aggravated produces burning sensation, as though the body is beside a fire; the skin and eyes are coppery red, smell of iron is present in the body and mouth and the person feels as though fire is spread on his body.

Raktapūrṇa koṣṭhaja dāha

असृजा पूर्णकोष्ठस्य दाहोऽन्यः स्यात्सुदुस्तरः ॥ ३ ॥

When the alimentary canal becomes accumulated with blood (due to injury—internal or external) then develops another kind of burning sensation.

Madyaja

त्वचं प्राप्तः स पानोष्वा पित्तरक्ताभिमूर्च्छितः ।
दाहं प्रकुरुते घोरं पित्ततत्र भेषजम् ॥ ४ ॥

In persons who drink too much of wine, the heat gets localised in the skin and in association with pitta and rakta produces severe burning sensation; the treatment for this is similar as that of pitta.

Trṣṇā rodhaja

तृष्णानिराधादब्धातौ क्षीणे तेजः समुद्धतम् ।
स बाह्याभ्यन्तरं देहं प्रदहेन्मन्दचेतसः ।
संशुष्कगलताल्वोष्ठो जिह्वां निष्कास्यय वेपते ॥ ५ ॥

By supperssing the urge of thirst, the ap dhātus (fluid tissues) becomes decreased and body heat increases, causing burning sensation, dryness of the throat, palate and lips, the tongue is protruded out and the person is restless.

Dhātukṣayaja dāha

धातुक्षयोत्थो यो दाहस्तत्र मूर्च्छातृषाऽन्वितः ।

क्षामस्वरः क्रियाहीनः स सीदेद् भृषीडितः ॥ ६ ॥

Depletion or loss of dhātus (tissues) leads to burning sensation; it is accompanied with fainting, thirst, feeble voice, loss of activities and too much of sufferings.

Marmābhighātaja dāha

मर्माभिघातजोऽप्यस्ति सोऽसाध्यः सप्तमो मतः ॥ ७ ॥

Burning sensation also results from injury or assault of vital organs. This seventh kind is considered as incurable.

सर्व एव च वर्ज्याः स्युः शीतगात्रस्य देहिनः ॥ ८ ॥

All kinds of burning sensation are fit to be refused in persons whose body has become cold.

Cikitsā—treatment

शतधौतघृताभ्यक्तं लेपं वा यवशक्तुभिः ।

कोलामलकयुक्तैर्वा धान्याम्लैरपि बुद्धिमान् ॥ ९ ॥

The body is to be smeared with śata dhauta ghr̥ta or with a paste of flour of yava, kola, āmalaka and dhāñyāmla.

छादयेत्तस्य सर्वाङ्गमारनालार्द्रवाससा ।

लामज्जकेन युक्तेन चन्दनेनानुलेपयेत् ।

चन्दनाम्बुकणास्यन्दितालवृन्तोपवीजनः ॥ १० ॥

स्वप्याद् दाहर्दितोऽम्भोजकदलीदलसंस्तरे ।

परिपेकावगाहेषु व्यजनानाञ्च सेवने ॥ ११ ॥

The entire body should be wrapped with cloth soaked in āranāla; paste of lāmajjaka and cañdana should be anointed on the body, he should be fanned with fan prepared from tāla leaves soaked in water containing cañdana which sprinkles small drops of water. The patient should lie on a bed covered with leaves of lotus or plantain; bath and or immersion in cold water and use of fan to get fresh air.

शस्यते शिशिरं तोयं दाहतृष्णापशान्तये ।

फलिनी लोध्रसेव्याम्बुहेमपत्रं कुटन्नम् ।

कालीयकरसोपेतं दाहे शस्तं प्रलेपनम् ॥ १२ ॥

Drinking cold water to relieve burning sensation and thirst, applying the paste of phalini, lodhra, sevyā, ambu, hemapatra (nāgakesara) kuṭannaṭa and juice of kālīyaka is beneficial for relieving burning.

हीबेरपद्मकोशीरचन्दनाम्बुजवारिणा ।
सम्पूर्णामवगाहेत द्रोणीं दाहार्दितो नरः ॥ १३ ॥

The patient should immerse his body entirely in a tub filled with water made cool by hribera, padmaka, uśīra, caṇḍana and ambuja.

वाय्यः कमलहासिन्यो जलयन्त्रगृहाः शुभाः ।
नार्यश्चन्दनदिग्धाङ्ग्यो दाहदैन्यहरा मताः ॥ १४ ॥

Ponds full of blooming lotus, house with water fountains, women adorned with sandal paste—all are going to relieve the suffering of burning sensation.

पाययेत्कमलस्याम्भः शर्कराऽम्भः पयोऽपि च ।
क्षीरभिक्षुरसञ्चापि कारयेत्पित्तजिद्विधिम् ॥ १५ ॥

He should drink water scented with lotus, sugar water, milk or sugarcane juice and do other treatments which mitigate pitta.

Caṇḍanādi quātha

पटीरपर्पटोशीरनीरनीरदनीरजैः ।
मृणालमिसिधान्याकपद्मकामलकैः कृतः ॥ १६ ॥
अर्द्धशिष्टः सिताशीतः पीतः क्षौद्रसमन्वितः ।
क्राथो व्यपोहयेद् दाहं नृणाञ्च परमोल्बणम् ॥ १७ ॥

Paṭīra (caṇḍana) parpaṭa, uśīra, niśā (valaka) nīrada (mustā) nīraja mṛnāla, miśi, dhāñyaka, padmaka and āmalaka are boiled in water and decoction reduced to half the quantity and allowed to cool. It is then added with honey and consumed; it relieves burning sensation of men though very severe.

तिलतैलं भवेत्प्रस्थं तत्षोडशगुणो शनैः ।
काञ्जिके विपचेत्तस्याद्वाहज्वरहरं परम् ॥ १८ ॥

Tila taila one prastha (640ml.) is cooked with sixteen parts of kāñjika slowly, this oil cures burning sensation and fever (when used for anointing).

*Thus ends chapter Twentyone in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-22

अथ द्वाविंशो उन्मादाधिकारः

Uñmāda adhikāra— Insanity— diagnosis and treatment

Uñmāda nirukti—definition

मदयन्त्युद्धता दोषा यस्मादुन्मार्गमाश्रिताः ।
मानसोऽयमतो व्याधिरुन्माद इति कीर्तितः ॥ १ ॥
स चाप्रवृद्धस्तरुणो मदसंज्ञां बिभर्ति च ॥ २ ॥

The doṣās which have undergone aggravation (increase) getting localised in the upper paths (those present in the head) bring about abnormalities in the manas (mind), hence this disease of the mind is known as Uñmāda. When it is not well developed and is in its early stage, it is called by the term 'mada' also.

Nidāna-samprāpti—cause and pathogenesis

विरुद्धदुष्टाशुचिभोजनानि प्रधर्षणं देवगुरुद्विजानाम् ।
उन्मादहेतुर्भयहर्षपूर्वो मनोऽभिघातो विषमा च चेष्टा ॥ ३ ॥

Indulgence in foods which are incompatible, spoilt and impure dirty; insulting gods, preceptors, brāhmins etc. mental shock by emotions such as too much of fear, joy etc. improper activities of the body—are the causes of uñmāda.

एकैकशः सर्वशश्च दोषैरत्यर्थमूर्च्छितैः ।
मानसेन च दुःखेन स पञ्चविध उच्यते ।
विषाद्भवति षष्ठश्च यथास्वं तत्र भेषजम् ॥ ४ ॥

Doṣās aggravated by these causes produce six kinds of uñmāda—viz. one from each dosa separately, one by the combination of all the three, fifth by profound grief (shock) to the mind and sixth by poison. These are to be treated in accordance with the dosas involved.

तैरल्पसत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य ।
स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः ॥ ५ ॥

The aggravated doṣā or doṣās, vitiate the hṛdaya the seat of the buddhi (mind) in persons of poor mental strength, invade the manovaha srotas (channels through which mind travels) bring about delusion (inability to decide right and wrong) and produce the disease.

Lakṣaṇa—Symptoms

धीविभ्रमः सत्त्वपरिप्लवश्च पर्याकुला दृष्टिरधीरता च ।

अबद्धवाक्यं हृदयञ्च शून्यं सामान्यमुन्नादगदस्य लिङ्गम् ॥ ६ ॥

Loss of discriminatory ability, unstability of the mind, unsteady look, loss of coverage, irrelevant talk, feeling of emptiness of the mind are the general symptoms of uñmāda.

Vātaja uñmāda

रूक्षाल्पशीतान्नविरेकधातुक्षयोपवासैरनिलोऽतिवृद्धः ।

चिन्ताऽऽदिदुष्टं हृदयं प्रदूष्य बुद्धिं स्मृतिं चाप्युपहन्ति शीघ्रम् ॥ ७ ॥

अस्थानहास्यस्मितनृत्यगीतवागङ्गविक्षेपणरोदनानि ।

पारुष्यकाश्यारुणश्चर्णताश्च जीर्णे बलञ्चानिलजस्य रूपम् ॥ ८ ॥

Ingestion of foods which are dry, less in quantity and cold; more of purgations, loss of tissues, fasting, too much of worry etc. lead to great aggravation of vāta which vitiates the hṛdaya (mind) and produces loss of intelligence and memory. Such a person laughs, smiles, dances, sings, speaks, makes movements or weeps at improper places (and times and on his own accord) his body becomes rough, emaciated and blackish red—all these abnormal symptoms are powerful and more after digestion of food.

Pittaja uñmāda

अजीर्णकट्वम्लविदाहशीतैर्भोज्यैश्चितं पित्तमुदीर्णवेगम् ।

उन्मादमत्युग्रमनात्मकस्य हृदि स्थितं पूर्ववदाशु कुर्यात् ॥ ९ ॥

अमर्षसंरम्भविनग्भवाः सन्तर्जनाभिद्रवणौष्ण्यरोषाः ।

प्रच्छायशीतान्नजलाभिलाषा पीता च भा पित्तकृतस्य लिङ्गम् ॥ १० ॥

By ingestion of foods which are uncooked, pungent, sour, which cause burning sensation during digestion and hot (heat producing) pitta gets aggravated and vitiating the hṛdaya (mind) gives rise to uñmāda; such a person has symptoms such as jealousy, terrifying actions, nudity, frightening others, running aimless, increase of body temperature, anger, desire for shade, cold foods and water and has yellowish discolouration of the body.

Kaphaja uñmāda

सम्पूरणैर्मन्दविचेष्टितस्य सोष्मा कफो मर्मणि सम्प्रवृद्धः ।

बुद्धिं स्मृतिञ्चाप्युपहन्ति चित्तं प्रमोहयन्सञ्जनयेद्विकारम् ॥ ११ ॥

वाक्चेष्टितं मन्दमरोचकश्च नारीविविक्तप्रियता च निद्रा ।

छर्दिश्च लाला च बलञ्च भुक्ते नखादिशौक्त्यञ्च कफात्मके स्यात् ॥ १२ ॥

By over-indulgence in food and poor physical activities, kapha gets aggravated along with ūṣma (pitta) and localised in the marma (head) brings about

disorders in intelligence, power of memory, activity of the mind and produces uñmāda. The person speaks and does all functions slowly, has loss of taste, desires company of women and or solitude and sleeps all the time; vomiting, flow of saliva, whitish colour of the nails, eyes, skin etc. powerful immediately after food are the symptoms which are prominent.

Sannipātāja uñmāda

यः सन्निपातप्रभवोऽतिघोरः सर्वैः समस्तैः स तु हेतुभिः स्यात् ।

सर्वाणि रूपाणि बिभर्त्ति तादृग्विरुद्धभैषज्यविधिर्विवर्ज्यः ॥ १३ ॥

This arises from the aggravation of all the three doṣās, presents all the symptoms, is dreadful, requires treatments of many kinds—each different from the other and so fit to be rejected.

Mānasika uñmāda

चौरैर्नरेन्द्रपुरुषैररिभिस्तथाऽन्यैर्वित्रासितस्य धनबान्धवसंक्षयाद्वा ।

गाढं क्षते मनसि च प्रियया रिरंसोर्जायेत चोस्कटतरो मनसो विकारः ॥ १४ ॥

चित्रं ब्रवीति च मनोऽनुगतं विसंज्ञो गायत्यथो हसति रोदिति चातिमूढः ॥ १५ ॥

The person who is threatened by either thieves, kings and his officials, enemies or such others, who is grieved/stricken by loss of wealth or relatives, who is greatly bent upon having copulation with his lover—by any of these causes his mind suffers shock and gives rise to severe form of mental disorders. The person so affected speaks wonderfully, reveals the secrets and desires of his mind, loses consciousness (temporarily) sings, laughs, or weeps without knowing.

Viśaja uñmāda

रक्तेक्षणो हतबलेन्द्रियभाः सुदीनः श्यावाननो विषकृते तु भवेत्परासुः ॥ १६ ॥

In uñmāda due to poison, the person has reddish eyes, loss of strength, capacity of the sense organs and complexion; is timid, mouth and face are black and he dies soon.

अवाङ्मुखस्तून्मुखो वा क्षीणमांसबलो नरः ।

जागरूको ह्यसन्देहमुन्मादेन विनश्यति ॥ १७ ॥

The patient of unmadness who is keeping his face either lifted upward or bent downward always, who has become emaciated and lost strength, who keeps awake always, is going to die of uñmāda without doubt.

Devādikṛta uñmāda—insanity due to superhuman spirits

अमर्त्यवाग्विक्रमवीर्यचेष्टौ ज्ञानादिविज्ञानबलादियुक्तः ।

प्रकोपकालो नियतश्च यस्य देवादजन्मा मनसो विकारः ॥ १८ ॥

Mental diseases (uñmāda) which is due to possession of by deva etc. (gods and such other superhuman spirits) manifests with symptoms/sign such as talk/speech, strength/valour/vitality/energy, activities common sense, special knowl-

edge, strength (physical and mental) are all more than those of human beings and the time of onset of the trouble having a fixed schedule.

a. Devagraha juṣṭa

सन्तुष्टः शुचिरतिदिव्यमाल्यगन्धो निस्तन्द्रोऽप्यवितथसंस्कृतप्रभाषी ।

तेजस्वी स्थिरनयनो वरप्रदाता ब्रह्मण्यो भवति नरः स देवजुष्टः ॥ १९ ॥

The patient is always contented, clean, desires good smelling garlands and perfumes, is always alert without any stupor, speaks polished/cultured language always, has glistening, steady eyes/gaze, grants boons, wishing good to all is to be understood as possessed by devagraha.

b. Daitya graha juṣṭa

संस्वेदी द्विजगुरुदेवदोषवक्ता जिह्वाक्षो विगतभयो विमार्गदृष्टिः ।

सन्तुष्टो भवति न चान्नपानजातैर्दुष्टात्मा भवति स देवशत्रुजुष्टः ॥ २० ॥

He who sweats profusely, always finds fault with brāhmanas, teachers, gods etc. eyes are irregular, devoid of fear, sees only wrong in all things and activities, never gets satisfied with any food or drink and is of wicked mind is said to be possessed by daitya graha.

c. Gaṇḍharva graha juṣṭa

हृष्टात्मा पुलिनवनान्तरोपसेवी स्वाचारः प्रियपरिगीतगन्धमाल्यः ।

नृत्यनै प्रहसति चारु चाल्पशब्दं गन्धर्वग्रहपरिपीडितो मनुष्यः ॥ २१ ॥

He who is contented, desires of walking in forests and sandy places, has good habits, desires company of women, singing, wearing garland and perfumes and dancing, alughing, and spending time joyfully is to be understood as possessed by gaṇḍharvagraha.

Yakṣa graha juṣṭa

ताम्राक्षः प्रियतनुरक्तवस्त्रधारी गम्भीरो द्रुतगतिरल्पवाक्सहिष्णुः ।

तेजस्वी वदति च किं ददामि कस्मै यो यक्षग्रहपरिपीडितो मनुष्यः ॥ २२ ॥

He who has copper coloured eyes, wears slightly red coloured dress, is dignified, walks fast, speaks less, tolerant, radiant look, says "what shall I give you", "To whom shall I give" etc. always—is to be understood as possessed by yaksagraha.

Pitrgraha juṣṭa

प्रेतानां स दिशति संस्तरेषु पिण्डान् शान्तात्मा जलमपि चापसव्यवस्त्रः ।

मांसेप्सुस्तिलगुडपायसाभिलाषी तद्धक्तो भवति पितृग्रहाभिजुष्टः ॥ २३ ॥

He who is seen offering oblations to the pitrs (dead forfathers) is contended even with only water, wears dress in the leftward ways (opposite of the

normal rightward way) desires to eat meat, tila (sesame), guḍa (jaggery) pāyasa (milk pudding) is the one possessed by pitṛgraha.

Nāgagraha juṣṭa

यस्तूर्व्या प्रसरति सर्पवत्कदाचित् सृक्किण्यौ मुहुरपि जिह्वयाऽवलेढि ।

क्रोधालुर्धृतमधुदुग्धपायसेप्सुर्विज्ञेयः स खलु भुजङ्गमेन जुष्टः ॥ २४ ॥

He who crawls with his chest and thighs swiftly like a snake, puts out his tongue often and licks his lips, who is angry, coward, desirous of milk and milk pudding, is said to be possessed by nāga graha.

Rākṣasa graha juṣṭa

मांसासृग्विविधसुराविकारलिप्सुर्निर्लज्जो भृशमतिनिषुरोऽतिशूरः ।

क्रोधालुर्विविधवलो निशाविहारी शौचद्विद् भवति स राक्षसैर्गृहीतः ॥ २५ ॥

He who desires meat, blood, different kinds of wines, who is devoid of shyness, is very rough, very brave, very angry, possess many kinds of strength (powers like magic), roams about at nights, hates cleanliness is to be understood is possessed by rākṣasa graha.

Brahma-rākṣasa graha juṣṭa

देवविप्रगुरुद्वेषी वेदवेदाङ्गनिन्दकः ।

आत्मपीडाकरोऽहिंस्त्रो ब्रह्मराक्षससेवितः ॥ २६ ॥

He who hates gods, brahmanas and teachers, abuses vedas and other scriptures, who injures himself but not others—is said to be the one possessed by brahmarākṣasa.

Piśāca graha juṣṭa

उद्वस्त्रः कृशपरुषो विरुद्धभाषी दुर्गन्धो भृशमशुचिस्तथाऽतिलोलः ।

बह्वाशी विजनवनान्तरोपसेवी व्याचेष्ट्रस्रसति रुदन्पिशाचजुष्टः ॥ २७ ॥

He who does not wear any cloth, is emaciated, speaks opposingly, emits bad smell, very dirty, greatly fond of every things, eats too much, desires to roam in forests and places devoid of people, does all acts improperly, threatens and weeps—are the features of the persons possessed by piśāca graha.

स्थूलाक्षो द्रुतमटनः सफेनवामी निद्रालुः पतति च कम्पते च योऽति ।

यश्चाद्रिद्विरदनगादिविच्युतः स्यात्सोऽसाध्यो भवति तथा त्रयोदशेऽब्दे ॥ २८ ॥

देवग्रहाः पौर्णमास्यामसुराः सन्ध्ययोरपि ।

गन्धर्वाः प्रायशोऽष्टम्यां यक्षाश्च प्रतिपद्यथ ॥ २९ ॥

पितरः कृष्णपक्षे च पञ्चम्यामपि चोरगाः ।

रक्षःपिशाचा रात्रौ च चतुर्दश्यां विशन्ति हि ॥ ३० ॥

He who has big eyes, walks fast, vomits froth, sleeps always, shivers, and falls on the ground often, who thinks he has fallen from mountain peak, back of

an elephant or a hill and who is seized on the thirteenth. Day of the fortnight is to be understood as incurable.

Juṣṭi Kāla—time of possessing

Generally, deva graha seize menon full moon days, asura graha during evenings, gaṇḍharvās on the eighth day, yaksas on the first day, piṭṛ grahās during dark fortnight, uraga/nāga graha on the fifth day rākṣasa and piśāca grahās during nights of the fourteenth day.

Uñmāda cikitsā—treatment of insanity

वातिके स्नेहपानं प्राग्वरेकः पित्तसम्भवे ।
कफजे वमनं कार्यं परो बस्त्यादिकः क्रमः ॥
यच्चोपदेक्ष्यते किञ्चिदपस्मारे चिकित्सितम् ।
उन्मादे तच्च कर्तव्यं सामान्याद् दोषदूष्ययोः ॥ ३१ ॥

In uñmāda of vāta origin, sneha pāna (oleation) should be administered first, vireka (purgation) in that of pitta origin and vamaṇa (emesis) in that of kapha origin; next basti (enema) and other therapies should be adopted. Some of the treatments which are going to be described in Apasmāra (in the next chapter) may also be done in uñmāda since both are similar in respect of doṣās and dūṣyās.

जलग्निद्रुमशैलेभ्यो विषमेभ्यश्च तं सदा ।
रक्षेदुन्मादिनं यत्नात्सद्यः प्राहणहरं हि तत् ॥ ३२ ॥

The patient of uñmāda (insanity) should be protected always with great care from going near water, fire, trees, mountains, and such others dangers, since these may kill the patient.

ब्राह्मीकूष्माण्डीफलषड्ग्रन्थाशङ्खपुष्पिकास्वरसाः ।
दृष्ट्वा उन्मादहतः पृथगेते कुष्ठमधुमिश्राः ॥ ३३ ॥

Fresh juice of brāhmī, kūṣmaṇḍīphala, ṣaḍgraṇthā, śaṅkhaṇḍī each separately added with powder of kuṣṭha and honey is licked to cure uñmāda (insanity).

Siddhārthakādi ghr̥ta

सिद्धार्थको हिङ्गु वचा करञ्जो देवदारु च ।
मञ्जिष्ठा त्रिफला श्वेता कदत्विक् कटुत्रयम् ॥ ३४ ॥
समांशानि प्रियङ्गुश्च शिरीषो रजनीद्वयम् ।
बस्तमूत्रेण पिष्टोऽयमगदः पानमञ्जनम् ॥ ३५ ॥
नस्यमालेपनञ्चैव स्नानमुद्वर्तनं तथा ।
अपस्मारविषोन्मादकृत्याऽलक्ष्मीज्वरापहम् ॥ ३६ ॥

भूतेभ्यश्च भयं हन्ति राजद्वारे च शस्यते।

सर्पिरेतेन संसिद्धं सगोमूत्रं तदर्थकृत् ॥ ३७ ॥

Siddhārthaka, hiṅgu, vacā, karañji, devadāru, mañjiṣṭha, triphalā, śvetā (āmalaka) kaṭabhi tvaka and kaṭutrāya, priyaṅgu, śiriṣa, the two rajani—all equal parts are macerated in goats urine, used in the form of drink, eye=salve, nasal drops, application on the body, bath, massage etc. cures epilepsy, poison, insanity, sorcery, witchcraft and fever, and dispels the fear of evil spirits; medicated ghee prepared by the above durgs using cows urine acts similarly.

ब्रूयादिष्टविनाशञ्च दर्शयेदद्भुतानि च।

बद्धं सर्षपतैलाक्तं रक्षेदुत्तानमातपे ॥ ३८ ॥

कपिकच्छ्रवाऽथ वा तसैर्लोहतैलजलैः स्पृशेत्।

कशाभिस्ताडयेत्तं वा सुबद्धं विजने गृहे ॥ ३९ ॥

सर्पेणोद्धृतदन्तेन दशेत्सिंहैर्गजैश्च तम्।

त्रासयेच्छस्त्रहस्तैश्च शत्रुभिस्तस्करैस्तथा ॥ ४० ॥

अथवा राजपुरुषा बहिर्नीत्वा सुसंयतम्।

त्रासयेयुर्वधैरेनं तर्जयन्तो नृपाज्ञया ॥ ४१ ॥

देहदुःखभयेभ्यो हि यतः प्राणभय भवेत्।

ततस्तस्य शमं याति सर्वतो विप्लुतं मनः ॥ ४२ ॥

The patient of uṇmāda should be told of a death of a person whom he loved very much, shown things which create awe/wonder, his body be smeared with mustard oil and made to stand in sunlight, tied to a pillar, or touched with pods of kapikachechū, heated pieces of iron, oil or water; tied with ropes and then whipped in a lonely place; bitten by snakes whose teeth (fangs) have been plucked, by lions or elephants, threatened by enemies, thieves, or government officers holding dangerous weapons threatening to kill him. Fear of death being more powerful than pain of the body, the abnormal mind becomes normal again (by the fear of death).

इष्टद्रव्यविनाशेन मनो यस्याभिहन्यते।

तस्य तत्सृष्टप्राप्त्या ज्ञात्वाऽऽश्वासैः शमं नयेत् ॥ ४३ ॥

The mind which has become abnormal by the loss of the thing (or persons) most liked, should be brought back to normal by providing things of same or similar kind and assuring the person with suitable/kind advises.

Tryūṣaṇādi añjana

त्र्यूषणं हिङ्गु लवणं वचा कटुकरोहिणी।

शिरिषस्य करञ्जस्य बीजं गौराश्च सर्षपाः ॥ ४४ ॥

गोमूत्रपिष्टैरेभिस्तु वर्तिर्नेत्राञ्जने हिता ।
हन्त्युन्मादमपस्मारं तथा चातुर्थकं ज्वरम् ॥ ४५ ॥

Thrūyṣana, hiṅgu, lavaṇa, vacā, kaṭuka rohinī, śīriṣa bīja and karañja, gaura sarṣapa—all are macerated together in cows urine and made into wicks (small sticks); used as collyrium it cures insanity, epilepsy, and quartan fevers.

Sārasvata cūrṇa

कुष्ठाश्वगन्धे लवणाजमोदे द्वे जीरके त्रीणि कटूनि पाठा ।
मङ्गल्यपुष्पी च समान्यमूनि सर्वैः समानाञ्च वचां विचूर्ण्य ॥ ४६ ॥
ब्राह्मीरसेनाखिलमेव भाव्यं वारत्रयं शुष्कमिदं हि चूर्णम् ।
अक्षप्रमाणं मधुना घृतेन लिह्यान्नरः सप्त दिनानि चूर्णम् ॥ ४७ ॥
सारस्वतमिदं चूर्णं ब्रह्मणा निर्मितं पुरा ।
हिताय सर्वलोकानां दुर्मेधानां विचेतसाम् ॥ ४८ ॥
एतस्याभ्यासतः पुंसां बुद्धिर्मेधा धृतिः स्मृतिः ।
सम्पत्तिः कविताशक्तिः प्रवर्द्धेतोत्तरोत्तरम् ॥ ४९ ॥

Kuṣṭha, aśvagaṇdhā, lavaṇa (saiṇdhava) ajamodā, two jīraka, trikaṭu, pāṭhā, maṅgalya puṣpi (śaṅkha puṣpi)—all equal parts and vacā equal to the total of all the above drugs are powdered nicely and soaked in the fresh juice of brāhmī and dried; the procedure is repeated thrice. This powder, one akṣa (10gms.) in quantity is licked adding honey and ghee for seven days, this known as Sārasvata cūrṇa was formulated by Lord Brahma long back, for the benefit of people of the world who are of poor intelligence; by using it habitually intelligence, ingenuity, memory, capacity to compose poetry etc. of men will increase day by day.

विश्वाऽजमोदरजनीद्वयसैन्धवोग्रायष्ट्याह्वकुष्ठमगधोद्धवजीरकाणाम् ।
चूर्णं प्रभातसमये लिहतः ससर्पिर्वाग्देवता निवसति स्वयमेव वक्त्रे ॥ ५० ॥

Viśvā, ajamodā, two rajanī, saiṇdhava, ugrā (vacā) yaṣṭyāhvā, kuṣṭha, māgadhī and jīraka made into nice powder and licked with ghee in the mornings daily, then the goddess of speech (Sarasvati) will reside in his mouth itself.

Mahācaitanya ghr̥ta

क्वाथे विचूर्णिते क्षिप्त्वा तत्षोडशगुणं जलम् ।
पादशेषं प्रकर्तव्यमेषक्वाथविधिः स्मृतः ॥ ५१ ॥
दशमूली तथा रास्ना वातारिस्त्रिवृता बला ।
मूर्वा शतावरी चेति क्वाथ्यैस्तु कुडवैः पृथक् ॥ ५२ ॥
कृतैः क्वाथैर्घृतप्रस्थद्वयं मृद्वग्निना पचेत् ।
कल्कीकृतैर्वैक्ष्यमाणद्रव्यः सम्यक् पुनः पचेत् ॥ ५३ ॥
विशाला त्रिफला कौन्ती देवदार्वेलवालुकम् ।
स्थिराऽनन्ता रजन्यै द्वे प्रियङ्गुः सारिवाद्वयम् ॥ ५४ ॥

नीलोत्पलैला मञ्जिष्ठा दन्ती दाडिमकेसरम् ।
 विडङ्गं ह्यग्निपत्री च कुष्ठं चन्दनपद्मके ॥ ५५ ॥
 तालीशपत्रं बृहती मालतीकुसुमं नवम् ।
 अष्टाविंशतिभिः कल्कैरेतैः कर्षमितैः पृथक् ॥ ५६ ॥
 चतुर्गुणं जलं दत्त्वा पिष्टैस्तद्विपचेद् घृतम् ।
 महाचैतसनामेदं सर्वचेतोविकारनुत् ॥ ५७ ॥
 अपस्मारे महोन्मादे मन्देऽग्नौ ज्वरकासयोः ।
 वातरक्ते प्रतिश्याये शोषे काश्ये तृतीयके ॥ ५८ ॥
 मूत्रकृच्छ्रे कटीशूले विसर्पाभिहतेषु च ।
 पाण्ड्वामये तथा कण्ड्वां विषे मेहे गरेऽपि च ॥ ५९ ॥
 देवादिहतचित्तानां गद्गदानामचेतसाम् ।
 शस्तं स्त्रीणाञ्च वन्ध्यानां धन्यमायुर्बलप्रदम् ॥ ६० ॥
 अलक्ष्मीपापरक्षोघं सर्वग्रहनिवारणम् ।
 हन्ति भ्रमं मदं मूर्च्छां मेधास्मृतिमतिप्रदम् ॥ ६१ ॥

Daśamūla, rāsnā, vātāri (eraṇḍa) trivṛt, balā, mūrvā, śatāvarī, each one kuḍava (160gms.) are powdered, boiled in sixteen times of water and decoction reduced to one-fourth part; to this decoction two prastha (1280gms.) of ghr̥ta and paste of one karṣa (10gms.) each of the following twenty-eight drugs—viśālā, triphalā, kauṇṭī, devadāru, elāvāluka, sthīrā, anaṇṭā, two rajanī priyaṅgu, two sārīvā, nīlotpala, elā, mañjiṣṭhā, daṇṭī, dāḍima kesara, viḍaṅga, agnipatrī (citraka) kuṣṭha, caṇḍana, padmaka, tālisapatra, bṛhatī, fresh flowers of mālatī is added and medicated ghee is prepared. This formula known as Māhacaitasa ghr̥ta cures all mental disorders like epilepsy, insanity, poor digestive fire, fever, cough, tertian fever, dysuria, pain in the waist, herpes, anaemia, itching of the skin, poison, polyurea, homicidal poison, possession by evil spirits, unconsciousness, barren women, it is auspicious, bestows long life, strength, protection from witchcraft, relieves giddiness, intoxication, fainting increases intelligence, memory and ingenuity.

पूजाबल्युपहरेष्टिहोममन्त्राञ्जनादिभिः ।

जयेदागन्तुमुन्मादं यथाविधि शुचिर्भिक्षक् ॥ ६२ ॥

Āgaṇṭu uṇmāda (insanity due to extraneous agents such as evil spirits etc.) should be treated with offering worship, oblations, performing fire sacrifices chanting holy hymns—according to procedure and remaining clean all the time.

कृष्णामरिचसिन्धूत्थमधुगोरोचनाकृतम् ।

अञ्जनं सर्वदेवादिकृतोन्मादहरं परम् ॥ ६३ ॥

Kṛṣṇa, marica, siṇdhūttha, madhu, gorocana—all made into anjana (collyrium) and used cures insanity caused by seizure by deva etc. (spirits).

ऋक्षजम्बूकलोमानि शल्लकी लशुनं तथा ।
 हिङ्गु मूत्रञ्च बस्तस्य धूमस्य प्रयोजयेत् ॥
 एतेन शाम्यति क्षिप्रं बलवानपि यो ग्रहः ॥ ६४ ॥

Hairs of bear, or fox, śallaki, laśuna, hiṅgu and goats urine mixed together and used for fumigation and or inhalation cures quickly.

कल्याणकञ्च युञ्जीत महद् वा चैतसं घृतम् ।
 तैलं नारायणं वाऽथ महानारायणं तथा ॥ ६५ ॥
 ऋते पिशाचादन्येषु प्रतिकूलं न वाऽऽचरेत् ।
 रोगिणं भिषजं यत् ते क्रुद्धा हन्युर्महौजसः ॥ ६६ ॥

Kalyāṇaka ghr̥ta, mahā caitasa ghr̥ta, nārāyaṇa taila or mahā narāyaṇa taila may also used in case of seizure by all grahas (spirits) except piśāca; no action which angers the grahas (spirits) should be done, once these become angry they will kill the patient.

*Thus ends chapter Twentytwo in of Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-23

अथ त्रयोविंशोऽपस्माराधिकारः

Apasmāra adhikāra—Epilepsy—diagnosis and treatment

Nidāna—causes

चिन्ताशोकादिभिर्दोषाः क्रुद्धा हृत्त्रोतसि स्थिताः ।

कृत्वा स्मृतरेपध्वंसमपस्मारं प्रकुर्वते ॥ १ ॥

वातात्पित्तात्कफात्सर्वैर्दोषैः स स्याच्चतुर्विधः ॥ २ ॥

Doṣās get aggravated by too much of worry, grief, etc. become localised in the srotas (channels) of hṛdaya (mind), bring about abnormalities of memory and produce Apasmāra. It is of four kinds, one from each doṣa separately and one from the combination of all the three.

Sāmānya lakṣaṇa—general symptoms

तमःप्रवेशः संरम्भो दोषोद्रेकहतस्मृतेः ।

अपस्मार इति ज्ञेयो गदो घोरतरो हि सः ॥ ३ ॥

The patient enters into darkness (loses consciousness), does terrifying actions (convulsions, falling on the ground, producing a peculiar sound through the throat, froth collecting at the angles of the mouth, eyes wide open etc.) appearance of symptoms of aggravated doṣa and loss of memory—are the common features of apasmāra (epilepsy).

Pūrvārūpa—premonitory symptoms

हृत्कम्पः शून्यता स्वेदो ध्यानं मूर्च्छा प्रमूढता ।

निद्रानाशश्च तस्मिंश्च भविष्यति भवत्यथ ॥ ४ ॥

Palpitation and feeling of emptiness of the heart, more of sweating, worry, fainting, delusion and loss of sleep—are the symptoms of the future disease.

Lakṣaṇās—symptoms

कम्पते प्रदशेद्वन्तान्फेनोद्वामी श्वसित्यपि ।

अभितोऽरुणवर्णानि पश्येद्वृषाणि चानिलात् ॥ ५ ॥

पीतफेनाङ्गवक्त्राक्षः पीतासृगृपदर्शनः ।

सतृष्णोष्णानलव्याप्तलोकदर्शी च पत्तिके ॥ ६ ॥

शुक्लफेनाङ्गवक्त्राक्षः शीतो हृष्टाङ्गो गुरुः ।

पश्येच्छुक्लानि रूपाणि श्लेष्मिको मुच्यते चिरात् ॥ ७ ॥

समस्तैर्लक्षणैरेतैर्विज्ञानतव्यस्त्रिदोषजः ।

अपस्मारः स चासाध्यो यः क्षीणस्यानवश्च यः ॥ ८ ॥

Shivering (convulsions), biting the teeth, vomiting froth, dyspnoea, reddish discolouration and seeing all things also as reddish—are the symptoms in apasmāra caused by vāta.

Yellowish discolouration of the body, face and eyes; froth at the mouth and objects seen also appear as yellowish, thirst, increased heat of the body, the person sees all things around him as though burning by fire—are the symptoms in apasmāra of pitta origin.

Whitish discolouration of the body, face, eyes, froth at the mouth, body is cold, with more of horripilation, feeling of heaviness and sees all things around him as white in colour, wakes (after being unconscious) after a long time—are the symptoms of apasmāra of kapha origin.

Symptoms of all the doṣās will be present in apasmāra caused by all the doṣās together, it is incurable especially in a weak person and which is chronic.

प्रस्फुरन्तश्च बहुशः क्षीणं प्रचलितभ्रुवम् ।

नेत्राभ्याश्च विकुर्वाणमपस्मारो विनाशयेत् ॥ ९ ॥

Apasmāra which produces more convulsions, which affect persons who are weak, which cause more movements of the brows and abnormalities of the eyes—is going to kill the patient.

पक्षाद्वा द्वादशाहाद्वा मासाद्वा कुपिता मलाः ।

अपस्मारं प्रकुर्वन्ति वेगं किञ्चिदथान्तरम् ॥ १० ॥

Aggravated doṣās produce bouts either once a fortnight, once in twelve day, once a month or at other times.

Apasmāra cikitsā—treatment of epilepsy

तैलेन लशुनः सेव्यः पयसा च शतवरी ।

ब्राह्मीरसश्च मधुना सर्वपस्मारभेषजम् ॥ ११ ॥

Laśuna used along with taila, śatāvarī with payas (milk), juice of brāhmī with honey are the best medicines for all kinds of apasmāra.

चूर्णः सिद्धार्थकादीनां भक्षितैरथवाऽपि तैः ।

गोमूत्रपिष्टैः सर्वाभालेपैः शाम्यत्यपस्मृतिः ॥ १२ ॥

सिद्धार्थशिगुकट्वङ्गकिणिहीभिः प्रलेपनम् ।

चतुर्गुणे गवां मूत्रे तैलमभ्यञ्जने हितम् ॥ १३ ॥

Cūrṇa (powder) of siddhārthaka etc. consumed or applied on the body macerating these with cows urine relieves apasmāra. Such drugs are—siddhārthaka, śigru, kaṭvaṅga and kiṇihī, or these may be cooked with four times their quantity of cows urine and one part of taila (sesame oil) and medicated oil prepared and dused for anointing and bath.

निर्गुण्डीभववन्दाकनावनस्य प्रयोगतः ।
उपैति सहसा नाशमपस्मारो महागदः ॥ १४ ॥

Juice of nirguṇḍī and vaṇḍāka used as nasal drops cures apasmāra.

मनोह्वा ताक्ष्यविष्टा च शकृत्पारावतस्य च ।
अञ्जनाद्धन्त्यपस्मारमुन्मादञ्च विशेषतः ॥ १५ ॥

Manohvā, tārkṣya, and excreta of peigon macerated together and used as collyrium cures apasmāra (epilepsy) and uṇmāda (insanity) especially.

यः खादेत् क्षीरभक्ताशी माक्षिकेण वचारजः ।
अपस्मारं महाघोरं चिरोत्थ स जयेद् ध्रुवम् ॥ १६ ॥

He who licks the powder of vacā mixed with honey and consumes boiled rice and milk only as food, soon gets cured of even chronic apasmāra (epilepsy).

कूष्माण्डकफलोत्थेन रसेन परिपेषितम् ।
अपस्मारविनाशाय यष्ट्याहं स पिबेत्त्र्यहम् ॥ १७ ॥

Yaṣṭi macerated in the juice of kūṣmāṇḍa phala and consumed for three days only cures epilepsy.

ब्रह्मीरसवचाकुष्ठशङ्खपुष्पीशृतं घृतम् ।
पुराणं स्यादपस्मारोन्मादग्रहहरं परम् ॥ १८ ॥

Ghṛta (ghee) boiled with juice of brāhmī, vacā, kuṣṭha and śaṅkha puṣpi and used cures epilepsy, insanity, and possession by evilspirits etc. though chronic. *Kūṣmāṇḍa ghṛta*

कूष्माण्डकरसे सर्पिरष्टादशगुणे पचेत् ।
यष्ट्याह्वकल्कं तत्पानमपस्मारविनाशनम् ॥ १९ ॥

Sarpi (ghee) is cooked with eighteen times its quantity of juice of kūṣmāṇḍa and paste of yaṣṭi. By consuming this daily the person will be cured of epilepsy.

Kalyāṇaka cūrṇa

हत्कम्पोऽक्षिरुजा यस्य स्वेदो हस्तादिशीतता ।
दशमूलीजलं तस्य कल्याणाख्यं प्रयोजयेत् ॥ २० ॥
पञ्चकोलं समरिचं त्रिफला बिडसैन्धवम् ।
कृष्णाविडङ्गपूतीकयवानीधान्यजीरकम् ।
पीतमुष्णाम्बुना चूर्णं वातश्लेष्मामयापहम् ॥ २१ ॥
अपस्मारे तथोन्मादेऽप्यर्शसां ग्रहणीगदे ।
एतत्कल्याणकं चूर्णं नष्टस्याग्रेऽथ दीपनम् ॥ २२ ॥

Pañcakola, marica, triphalā, biḍa, saiṇdhava, kṛṣṇa, viḍaṅga, pūṭika, yavānī, dhāñyaka, jīraka—all equal in quantity are made into nice powder. Consumed with warm water this Kalyāṇaka cūrṇa cures disease of vāta and kapha origin, epilepsy, insanity, piles, duodenal disease and kindles digestive fire in those who have lost it.

द्वौ कीटमेद्धो विधिवदानीय रविवासरे।

कण्ठे भुजे वा सन्धार्य जयेदुग्रामपस्मृतिम् ॥ २३ ॥

Two kīṭamedhra should be brought adopting the usual procedure on a Sunday and tied either to the throat (neck) or shoulders (arm) of the patient. This cures even severe epilepsy.

Notes—

Bhāvamiśra in his commentary says that these worms are found inside the sand of river banks.

शिगुकुण्डलाजाजीलशुनव्योषहिङ्गुभिः ।

बस्तमूत्रे शृतं तैलं नावनं स्यादपस्मृतौ ॥ २४ ॥

Medicated oil prepared with śigru, kuṣṭha, jala (vālaka), ajāī, laśuna, vyoṣa and hiṅgu adding goats urine. This oil used as nasal drops cures epilepsy.

उन्मादेषु यदुद्दिष्टं पथ्यं नस्याञ्जनौषधम्।

अपस्मारेऽपि तत्सर्वं प्रयोक्तव्यं भिषग्वरैः ॥ २५ ॥

All the foods, medicines, collyriums, prescribed for uñmāda (insanity) can also be used for epilepsy.

Bhūta-bhairava rasa

मृतसूताभलोहञ्च शिलागन्धञ्चतालकम्।

रसाञ्जनञ्च तुल्यांशं नरमूत्रेण मर्दयेत् ॥ २६ ॥

तद्गोलद्विगुणं गन्धं लौपात्रे क्षणं पचेत्।

पञ्चगुञ्जोन्मितं भक्ष्यमपस्मारहरं परम् ॥ २७ ॥

व्योषं सौवर्चलं हिङ्गु नरमूत्रेऽजसर्पिषा।

पिवेत्कर्षमितं पश्चाद्रसोऽयं भूतभैरवः ॥ २८ ॥

Bhasma of sūta, abhra, loha, manasśilā, gaṇḍhaka, tālaka and rasāñjana—all equal in quantity are macerated in human urine, made into a ball, after adding gaṇḍhaka twice its quantity; it is put in an iron vessel and cooked for a short time and taken out and preserved. Consumed in the dose of five guṇja (625gms.) it cures apasmāra (epilepsy). After that the patient should lick one karṣa (10gms.) of powder of vyosa, sauvarealā, hiṅgu, mixed with human urine, ghee or goats milk. This is called Bhūta=bhairava rasa.

Thus ends chapter Twentythree in Madhyakhaṇḍa of Bhāvaprakāśa composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.



Chapter-24

अथ चतुर्विंशो वातव्याध्यधिकारः

Vāta Vyādhi adhikāra—Diseases of the Nervous System diagnosis and treatment

Nidāna—causes

कषायकटुतिक्तकप्रमितरूक्षलघ्वन्नतः, पुरः पवनजागरप्रतरणाभिघातश्रमैः ।
हिमादनशनात्तथा निधुवनाच्च धातुक्षयान्मलादिरवधारणान्मदनशोकचिन्ताभयैः ॥ १ ॥
अतिक्षतजमोक्षणाद्गदकृतातिमांसक्षयादतीववमनानृणामतिविरेचनादामतः ।
पयोदसमये दिनक्षणदयोस्तृतीयांशयोर्जरामतिगतेऽशिते शिशिरसञ्ज्ञकालेऽपि च ॥ २ ॥
देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली ।
करोति विविधान् रोगान्सर्वाङ्गैकाङ्गसंश्रयान् ॥ ३ ॥

Indulgence in foods which are astringent, pungent and bitter, very less in quantity, very dry and light; exposure to eastern/heavy breeze, keeping awake at nights, swimming, injury, exertion, exposure to cold, use of cold food, not taking any food at all, excess of copulation, depletion, decrease of tissues, suppression of urges, excess of desire of sex, grief, worry and fear; letting out large quantity of blood, too much of decrease of māmsa (muscle tissue) due to diseases, excess of emesis and purgation; production/presence of āma in the body; during varṣa, ṛtu (rainy season), during evenings, after the food has been digested and during śiśira (winter) the greatly aggravated vāta fills into the empty (dry, devoid of unctousness) channels and gives rise to many kinds of diseases in any one part or the whole body.

Vāta vyadhi—nama— saṅkhyā—Names and number of vāta diseases

शिरोग्रहोऽल्पकृशता जृम्भात्यर्थं हनुग्रहः ।
जिह्वास्तम्भो गद्गदत्वं मिन्मिनत्वञ्च मूकता ॥ ४ ॥
वाचालता प्रलापश्च रसानामनभिज्ञता ।
बाधिर्यं कर्णनादश्च स्पर्शाज्ञत्वं तथाऽर्दितम् ॥ ५ ॥
मन्यास्तम्भोऽत्र गणितो बाहुशोषोऽपबाहुकः ।
वर्णिता चैव विश्वाची ऊर्ध्ववात उदीरितः ॥ ६ ॥

आध्मानञ्च प्रत्याध्मानं वाताष्टीला प्रतिष्टीला ।
 तूनी च प्रतितूनी च वह्निवैषम्यमेव च ॥ ७ ॥
 आटोपः पार्श्वशूलञ्च त्रिकशूलं तथैव च ।
 मुहुश्च मूत्रणं मूत्रनिग्रहो मलगाढता ॥ ८ ॥
 पुरीपस्याप्रवृत्तिश्च गृध्रसी च ततः परा ।
 कलायखञ्जता चापि खञ्जता पङ्कता तथा ॥ ९ ॥
 क्रोष्टुशीर्षकखल्ल्यौ च वातकण्टक एव च ।
 पादहर्षः पाददाह आक्षेपो दण्डकाभिधः ॥ १० ॥
 वातपित्तकृताक्षेपस्तथा दण्डापतानकः ।
 अभिघातकृताक्षेप आयामो द्विविधः स्मृतः ॥ ११ ॥
 आन्तरश्च तथा बाह्या धनुर्वातश्चकुब्जकः ।
 अपतन्त्रोऽपतानश्च पक्षाघातः खिलाङ्गकः ॥ १२ ॥
 कम्पः स्तम्भो व्यथा तोदो भेदश्च स्फुरणं तथा ।
 रौक्ष्यं काश्यञ्च काष्ण्यञ्च शैत्यं लोम्नश्च हर्षणम् ॥ १३ ॥
 अङ्गमर्दोऽङ्गविभ्रंशः शिरासङ्कोच एव च ।
 अङ्गशोषश्च भीरुत्वं मोहश्च चलचित्तता ॥ १४ ॥
 निद्रानाशः स्वेदनाशो बलहानिस्तथैव च ।
 शुक्रक्षयो रजोनाशो गर्भनाशः परिभ्रमः ॥ १५ ॥
 एत एवाशीतिसंज्ञुया रोगा योगेन रूढितः ।
 वातव्याधीतिनामानो मुनिभिः परीकीर्त्तिताः ॥ १६ ॥

1. Śirograha, 2. Alpa kārśya, 3. Atijhṛmbhā, 5. Hanugraha, 5. Jihvā sthamba,
 6. Gadgadatva, 7. Minminativa, 8. Mūkata, 9. Pralāpa, 10. Rasa-anabhijñātā, 11.
 Bādhirya, 12. Karṇanāda, 13. Sparśājñatva, 14. Ardita, 15. Mañyāsthambha, 16.
 Bāhusosa, 17. Apabāhuka, 18. Viśvācī, 19. Ūrdhvavāta, 20. Adhmāna, 21.
 Pratyādhmāna, 22. Vātāsthilā, 23. Pratyasthīlā, 24. Tunī, 25. Pratitunī, 26.
 Agnivaiṣamya (viṣamāgni), 27. Ātopa, 28. Pārśvaśūla, 29. Trikaśūla, 30. Mahur
 Muhuwmūtram, 31. Mūtra nighraha, 32. Mala gāḍhatā, 33. Purīṣa apravṛtti, 34.
 Ghṛdharasī, 35. Kalāya khañja, 36. Khañjatā, 37. Pañgutā, 38. Kroṣṭhuka sīrṣa, 39.
 Khallī, 40. Vātakaṇṭaka, 41. Pādaharṣa, 42. pādadāha, 43. Ākṣepaka, 44. Daṇḍaka
 (akṣepa), 45. Vāta pittaja aksepa, 46. Daṇḍāpatānaka, 47. Abhighāta kṛta ākṣepa,
 48-49. Two āyāmañtarāyana and bahirāyama, 50. Dhañurvāta, 51. Kubjatā, 52.
 Apatañtraka, 53. Apatānaka, 54. Pakṣāghāta, 55. Akhilāṅgaka ghāta, 56. Kampa,
 57. Sthannk, 58. Vyathā, 59. Toda, 60. Bheda, 61. Sphuraṇa, 62. Raukṣya, 63.
 Kārśya, 64. kārśnya, 65. Śaitya, 66. Romaharsa, 67. Aṅgamarda, 68. Aṅga vibhramśa,
 69. Sirā sañkoca, 70. Aṅga soṣa, 71. Bhīrutvam, 72. Moha, 73. Cala cittata, 74.
 Nidrānāśa, 75. Svedanāśa, 76. Balahāni, 77. śukraksaya, 78. Rajonāśa, 79.

Garbhanāśa, 80. paribhrama—these eighty diseases are known as Vātavyadhis by popular technical usage and described by the sages.

Sāmānya cikitsā krama—General methods of treatment

मधुरलवणसाम्लस्निग्धनस्योष्णानिद्रागुरुरविकरबस्तिस्वेदसन्तर्पणानि ।

दहनजलदशोषाभ्यङ्गसम्मर्दनानि प्रकुपितपवनानां शान्तिमेतानि कुर्युः ॥ १७ ॥

Use of foods and drugs which are sweet, salt and sour in taste, unctuous (fatty) hot, good sleep, warm sunlight, enemas and sudation therapies, nourishing food, branding (fire cautery) bathing, anointing with oil and massage—all these methods will mitigate the aggravated vāta.

1. *Sirograha—(wry neck, pain in the neck)*

रक्तमाश्रित्य पवनः कूर्यान्मूर्द्धधराः शिराः ।

रूक्षाः सवेदनाः कृष्णाः सोऽसाध्यः स्याच्छिरोग्रहः ॥ १८ ॥

शिरोग्रहे तु कर्त्तव्या शिरोगतमरुत्क्रिया ।

दशमूलीकषायेण मातुलुङ्गरसेन च ॥

शृतेन तैलेनाभ्यङ्गः शिरोबस्तिश्च युज्यते ॥ १९ ॥

Vāta getting aggravated and invading the siras (veins) supporting the head, makes them dry, painful and black. this disease Śirograha, is incurable.

For this, treatments which mitigate vāta in the head should be adopted. Oil cooked with decoction of daśamūla and juice of mātuluṅga should be used for anointing and for śirobasti (making the oil to remain on the head for some time). also.

2. *Ati jṛmbhā—more of yawnings*

पीत्वैकं श्वासमनिलः पुनस्त्यजति वेगवान् ।

आलस्यनिद्रायुक्तश्च स जृम्भ इति कथ्यते ॥ २० ॥

शुण्ठी पिप्पल्यूषणं दीप्यकञ्च सिन्धूद्भूतं चेति सर्वे पृथग्वा ।

तद्रूपं वा सूक्ष्मचूर्णीकृतं वा जृम्भाऽऽरम्भस्तम्भकृत्यात्तदेव ॥ २१ ॥

जृम्भावेगे समुत्पन्ने शोभने शयने नरम् ।

स्वापयेत्तेन नियमाज्जृम्भावेगः प्रशाम्यति ॥ २२ ॥

जृम्भावेगः क्षयं याति कटुतैलेन मर्दनात् ।

भोजनात्स्वादुभोज्यानां तथा ताम्बूलभक्षणात् ॥ २३ ॥

The person having swallowed air once through the mouth, lets it out with force, accompanied with lassitude and sleepiness—this is known as jṛmbhā (yawning).

Śuṇṭhī, pippalī, ūṣaṇa (marica), dīpyaka (ajamoda) and sindhūdbhava (saindhava) either separately or all together—are made into nice powder and consumed at the commencement itself stops yawnings forth with.

It is ideal to make the person sleep soon after he gets the bouts of yawnings, this will relieve the bouts quickly.

Bouts of yawnings will become reduced by massaging with kaṭu taila (sarṣapa taila), by eating food which are sweet and then chewing tambula (betel leaves, arecanut etc.

Hanugraha—lock jaw, trismus

जिह्वानिलेखनाच्छुष्कभक्षणादभिघाततः ।
 कुपितो हनमूलस्थः स्त्रंसयित्वानिलो हनुम् ॥ २४ ॥
 करोति विवृतास्यत्वमथ वा संवृतास्यताम् ।
 हनुग्रहः स तेन स्यात्कृच्छ्राच्चर्वणभाषणम् ॥ २५ ॥
 संबृतं चिबुकं स्निग्धं स्विन्नमुन्नमयेद्भिषक् ।
 विवृतं नमयित्वा तु कुर्यात्प्राप्तामिह क्रियाम् ॥ २६ ॥
 पिप्पलीमार्द्रकञ्चापि सञ्चर्व्य च मुहुर्मुहुः ।
 निष्ठीवेत्तप्ततोयेन शोधयेद्द्वदनान्तरम् ॥ २७ ॥
 निष्कुल्य लशुनं सम्यक्संक्षुद्य तिलतैलवत् ।
 सैन्धवेनान्वितं खादेद्धनुस्तम्भादितो नरः ॥ २८ ॥
 रसोनगुटिकामाषविदलं परिपेष्य च ।
 याजयेत्पिष्टिकां ताञ्च सैन्धवार्द्रकहिङ्गुभिः ॥ २९ ॥
 ततस्तु वटकान्कृत्वा तिलतैले पचेच्छनैः ।
 भक्षयेत्तान्यथावह्नि हनुस्तम्भोत्सुखी भवेत् ॥ ३० ॥
 अभ्यज्य पक्कतैलेन स्वेदयेन्मृदुनाग्रिता ।
 वस्ति विधारयेन्मूर्ध्नि तैलेन परिपूरितम् ॥ ३१ ॥

By scrapping the tongue too hard, eating dry foods, by injury etc. vata getting aggravated and localised at the root of the lower jaw. displaces it, causing either a wide open mouth, or tightly closed mouth always, making mastication of food and speaking very difficult. This disease is Hanugraha.

Treatment for this is—chin and cheeks are to be anointed with oil, massaged and mild fomentation given; if the mouth is closed the chin should be pulled downword; if the mouth is open it (chin) should be pushed upward, pippali and ārdraḥ should be chewed frequently, mouth gargled with warm water often and cleaned.

Dehusked laṣuna is macerated with tila taila and saiṇdhava and this paste if consumed is good for the patient of stiffness of lower jaw.

Bulbs of rasona, and soaked māṣa are made into a paste, then added with saiṇdhava, ārdraḥ, and hiṅgu, made into vaṭakaa (vada) cooked in soil of saseme. This may be consumed according to his digestive ability and be cured of stiffness of lower jaw.

This part should be anointed with medicated oil, given mild fomentation and then śirobasti done with medicated oil.

Prasāriṇī taila

समूलपत्रशाखायाः प्रसारण्याः शतं पलैः।
 सम्यक्संक्षुद्य सलिले द्रोणमात्रे पचेद्भिषक् ॥ ३२ ॥
 सलिलस्य चतुर्थांशं क्वाथं समवशेषयेत्।
 ततः पलशते तैले तं कषायं पुनः पचेत् ॥ ३३ ॥
 पचेत्पलशतं मस्तु काञ्जिकं मस्तुनः समम्।
 ततः शुद्धं पचेद् दुग्धं गव्यं तैलाच्चतुर्गुणम् ॥ ३४ ॥
 चित्रकं पिप्पलीमूलं मधुकं सैन्धवं वचा।
 शतपुष्पा देवदारु रास्त्रा च गजपिप्पली ॥ ३५ ॥
 प्रसारणीभवं मूलं मांसी रक्तञ्च चन्दनम्।
 तथा वातारिमूलञ्च बलामूलञ्च नागरम् ॥ ३६ ॥
 तैलस्य चाष्टमांशेन सर्वकल्कानि साधयेत्।
 नाम्ना प्रसारणीतैलं विख्यातं तत्प्रयुज्यते ॥ ३७ ॥
 पाने नस्ये शिरोवस्तौ मर्दने स्वेदने तथा।
 प्रयुक्तं वातजान् रोगान्सर्वानपि विनाशयेत् ॥ ३८ ॥
 विशेषतो हनुस्तम्भं जिह्वास्तम्भं तथाऽर्दितम्।
 गद्गदत्वञ्च विश्वाचीं मन्यास्तम्भापबाहुकौ ॥ ३९ ॥
 त्रिकशूलं गृध्रसीञ्च खञ्जतां पङ्गुतां तथा।
 कलायखञ्जतां खल्लीं स्तम्भं सङ्कोचमेव च ॥ ४० ॥
 आन्तरं बाह्यमायामं तथा दण्डापतानकम्।
 धनुर्वातञ्च कुब्जत्वं व्यपोहति न संशयः ॥ ४१ ॥
 क्षीणानां स्थविराणाञ्च वातसङ्कोचितात्मनाम्।
 प्रसारयेद्यतोऽङ्गानि तदुक्तैषा प्रसारणी ॥ ४२ ॥

Prasāriṇī with its roots, branches and leaves—one hundred pala (4kg.) are cut into pieces and boiled in one drona (10.24kg.) of water and decoction reduced to one—fourth quantity. It is filtered and again boiled adding one hundred pala (4kg.) each of taila (oil), whey, and kāñjika, four parts of milk (16kg.) and one—eighth part of paste of equal quantities of citraka, pippalīmūla, madhuka, saindhava, vacā, śatapuspā, devadāru, rāsnā, gajapippalī, prasariṇīmūla, māmsī, raktacāṇḍana, vātārimūla, balā mūla and nāgara are added and medicated oil cooked. This known as Prasariṇī taila is a popular medicine used for internal drink, nasal drops, śirobasti, massage, fomentation; it cures all diseases of vāta origin, especially useful in lock-jaw, paralysis of the tongue, facial palsy,

stammering, painful shoulders, rigidity of the neck and arms, pain of the shoulders, sciatica, lameness, lathyrism, contractures, of the fingers, and tetanus; helps the debilitated old men and persons whose body parts have become contracted/consticted to extend/relax those parts; hence this is called prasāriṇī taila.

Jihvā sthambha—loss of movement of the tongue

वाग्वाहिनीसिरासंस्थो जिह्वां स्तम्भयतेऽनिलः ।

जिह्वास्तम्भः स तेनान्नपानवाक्येष्वनीशता ॥ ४३ ॥

जिह्वास्तम्भे यथाऽवस्थं वातव्याधिचिकित्सितम् ।

सामान्योक्ता क्रिया चात्रार्दितस्यापि हिता मता ॥ ४४ ॥

Vāta getting localised in the vāg vāhinī siras (nerves responsible for speaking) produces loss of control over movement of the tongue, eating, drinking and speaking. This is called Jihva sthambha. For this, general methods of treatment of vāta vyādhis mentioned earlier and also those of ardita are to be adopted according to the stages of the diseases.

Gadgadādi—stammering etc.

आधृत्य वायुः सकफो धमनीः शब्दवाहिनीः ।

नरान्करोत्यवचनान्मूकमिन्मिनगद्गदान् ॥ ४५ ॥

Vata getting aggravated and associating with kapha and invading the śabdavāhī dhamanī (nerves responsible for speech) make the person either mūkai (dumb), minmina (with nasal speech) or gadgada (stammering).

Sārasvata ghr̥ta

प्रस्थं घृतस्य पलिकैः शिगुवचालवणधातकीलोघ्रैः ।

आजे पयसि सपाठैः सिद्धं सारस्वतं नाम्ना ॥ ४६ ॥

विधिवदुपयुज्यमानं जडगद्गदमूकतां क्षणाजित्वा ।

स्मृतिमतिमेधाप्रतिभाः कुर्यात्त्रुस्पष्टवाग्भवति ॥ ४७ ॥

One prastha (640gms.) of ghr̥ta, one pala (40gms.) each of śīgru, vacā, lavaṇa, dhātakī, lodhra, and pāṭhā—are made into paste and cooked in goats milk and medicated ghee prepared. This known as Sārasvata ghr̥ta and used according to procedure is beneficial to persons who are dumb, stammerer, and have nasal voice, bestows memory, intelligence, brilliance and clear speech.

Kalyāṇāvaleha

सहरिद्रा वचा कुष्ठं पिप्पली विश्वभेषजम् ।

अजाजी चाजमोदा च यष्टीमधुकसैन्धवम् ॥ ४८ ॥

एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ।

तच्चूर्णं सर्पिषा लेह्यं प्रत्यहं भक्षयेन्नरः ॥ ४९ ॥

एकविंशतिरात्रेण भवेच्छुतिधरा नरः ।
मेघदुन्दुभिनिर्घोषो मत्तकोकिलनिस्वनः ॥ ५० ॥

Haridrā, vacā, kuṣṭha, pippalī, viśvabheṣaja, ajāī, ajamodā, yaṣṭimadhu and saiṇdhava—all equal parts are made into fine powder and licked with ghee daily. By twentyone days of use, the person becomes very intelligent, gets good voice, loud like a roar of clouds and pleasant like the cooing of the koil.

Pralāpa—delerium

स्वेहेतुकुपिताद्वातादसम्बद्धं निरर्थकम् ।
वचनं यन्नरा ब्रूते स प्रलापः प्रकीर्तितः ॥ ५१ ॥

स तगरवरतिक्तारेवताम्भोदतिक्ता नलदतुरगगन्धाभारतीहारहूराः ।
मलयजदशमूलीशङ्खपुष्प्यः सुपक्काः प्रलपनमपहन्युः पानतो नातिदूरात् ॥ ५२ ॥

Vāta aggravated by its own causes, making the person to speak irrelevant, useless words, is called Pralāpa.

Tagara, varatikta (parpaṭa) āreveta, amboda (mustā), tiktā, nalada (uśīra) turagagaṇḍha (aśvagaṇḍha) bhārati (brāhmi) hārahūra (drākṣā) malayaja (caṇḍana) daśmūlī, śaṅkhupuspī—are made into decoction and consumed, cures delerium soon.

Rasa ajñāna—inability of recognising taste

भुञ्जानस्य नरस्यान्नं मधुरप्रभृतीन् रसान् ।
रसज्ञा यन्न जानाति रसाज्ञानं तदुच्यते ॥ ५३ ॥
घर्षेज्जिह्वां जडां सिन्धुत्र्यूषणैः साम्लवेतसैः ।
अम्लवेतसकाभावे चुक्रं दातव्यमीरितम् ॥ ५४ ॥

Inability of the person to understand sweet and other tastes of substances put into the mouth is called Rasa ajñatva.

The tongue should be rubbed with powder of saiṇdhava, tryūṣaṇa and amlavetasa. In the absence of amlavetasa, cukra may be used.

Kirātatiiktādi kalka

किराततिक्ताका कट्वी कुटजस्य फलं त्वचा ।
ब्राह्मी फलञ्च पालाशं सर्जिका कृष्णजीरकम् ॥ ५५ ॥
पिप्पली पिप्पलीमूलं चित्रं नागरमूषणम् ।
एषां कल्कैर्मुहुर्घर्षेज्जिह्विकामार्दिकारसैः ॥ ५६ ॥
तेन सम्यग्विजानाति रसना सकलान् रसान् ।
कल्कः किराततिक्तादिर्जिह्वायाः शून्यतां हरेत् ॥ ५७ ॥

Kirātatiikta, kaṭvī, phala and tvacā of kuṭaja, brāhmī, palāśaphala, sarjika kṣāra, kṛṣṇa jīraka, pippalī, pippalmūla, citraka, nāgara, ūṣaṇa—all equal parts

are macerated and made into paste. This added with juice of ādraka should be rubbed on the tongue. By so doing the tongue will be able to recognise all the tastes. This Kirātātiktādi kalka also cures numbness of the tongue.

Tvak sūnyatā—loss of tactile sensation

स्पृश्यमाना त्वचा या तु शीतोष्णं मृदु कर्कशम् ।
न जानाति बुधैस्त्वक् सा शून्येति परिकीर्तिता ॥ ५८ ॥
सुमवाते त्वसृङ्मोक्षं कारयेद् बहुशो भिषक् ।
दद्याच्च लवणाङ्गारधूमैस्तैलसमन्वितैः ॥ ५९ ॥

The skin (of the person) which cannot understand qualities like hot and cold, soft and rough etc. is considered by the wise as blank, (empty, sleeping, not active).

For this disease the physician should adopt blood letting therapy many times, make the patient exposed to the steam of oil added with salt and sprinkled on burning coal.

Ardita—facial paralysis

उच्चैर्व्याहरतोऽत्यर्थं खादतः कठिनानि च ।
हसतो जृम्भतो भारद्विषमाच्छयनासनात् ॥ ६० ॥
शिरोनासौष्ठुचिबुकललाटेक्षणसन्धिगः ।
अर्दयत्यनिलो वक्त्रमर्दितं जनयेत्ततः ॥ ६१ ॥
वक्त्रीभवति वक्त्रार्द्धं ग्रीवा चाप्यपवर्तते ।
शिरश्चलति वाक्सङ्गो नेत्रादीनाञ्च वैकृतम् ॥ ६२ ॥
ग्रीवाचिबुकदन्तानां तस्मिन्पार्श्वे च वेदना ।
तमर्दितमिति प्राहुर्व्याधिं व्याधिविशारदाः ॥ ६३ ॥

Speaking in high pitch for long periods, biting very hard substances, laughing and yawning too much, carrying heavy things, sleeping (or lying) in improper postures—by such activities vāta gets aggravated and localised in the channels of the head, nose, lips, chin forehead, eyes and nearby joints, produces pain in the face, makes half the face irregular so also the neck; shaking of the head, difficulty of speech and irregularities of the eyes etc. (lips, angles of the mouth) and pain in the neck, chin and teeth of that side. Experts have called this disease as Ardita.

वातात्पित्तात्कफाच्चस्यात्रिविधं तत्समासतः ।
लालास्रावो व्यथा कम्पःस्फुरणं हनुवाग्रहः ॥ ६४ ॥
ओष्ठयोः श्वयथुः शूलं चार्दिते वातजे भवेत् ॥ ६५ ॥
पीतमास्यं ज्वरस्तृष्णापितजे मोहधूपते ।
गण्डे गिरसि मन्यायां शोथ स्तम्भः कफात्मके ॥ ६६ ॥

In brief, it is of three kinds—viz., one each from vāta, pitta and kapha; more flow of saliva, pain, tremors, throbbings, rigidity of the lower jaw, difficulty for speaking, swelling and pain of the lips are the symptoms of arditā of vāta origin; yellow colour of the mouth, fever, thirst, delusion and feeling of heat are the symptoms of arditā of pitta origin; oedema/swelling of the cheeks, head and neck and rigidifying in these parts are the symptoms of that of kapha origin.

क्षीणस्यानिमिषाक्षस्य प्रसक्ताव्यक्तभाषिणः ।

न सिध्यत्यर्दितं गाढं त्रिवर्षं वेपनस्य च ॥ ६७ ॥

Arditā does not respond to treatment in persons who are weak, who cannot wink their eyes, who speak hindered and incoherent, which is more than three years old, and who is having tremors/throbbings.

Cikitsā—treatment

स्नेहपानानि नस्यश्च भोज्यान्यनिलहन्ति च ।

उपनाहाश्च शस्यन्ते नावनं वस्तयोऽर्दिते ॥ ६८ ॥

Drinking fats (oleation therapy) nasal medication, foods and drinks which mitigate vāta, warm poultices (fomentation) nasal drops and śirobasti therapy—all which mitigate vāta are best suited in arditā.

दशमूलकषायेण मातुलुङ्गरसेन वा ।

बलया पञ्चमूल्या वा क्षीरं वातात्मके हितम् ॥ ६९ ॥

In arditā of vāta origin, milk boiled with either decoction of daśamūla, juice of mātuluṅga, decoction of balā or of pañcamūla is beneficial.

पिष्टं मांसघृतं जग्ध्वा नवनीतेन सोऽर्दिते ।

क्षीरमांसरसैर्भुक्त्वा दशमूलीरसं पिबेत् ॥ ७० ॥

Meat is rubbed with ghee, made into a soft paste should be mixed with butter and consumed by the patient biting with his teeth, then other food taken along with milk and meat soup, followed by drinking decoction of daśamūla after meals.

अर्दिते पित्तजे शीतान्स्नेहांश्चैव विनिर्दिशेत् ।

गृतवस्तिप्रसेकञ्च क्षीरमेकं तथैव च ॥ ७१ ॥

In arditā of pitta origin, fats should be used cold, ghee should be used for basti or only milk may be used.

जिह्वीभूताननो मूको दाहवान्योऽर्दिते भवेत् ।

कुर्यात्प्रतिक्रियां तस्य वातपित्तविनाशिनीम् ॥ ७२ ॥

When the face has become irregular, the person is unable to speak and has burning sensation, then those treatments which mitigate vāta and pitta should be done (simultaneously).

श्लेष्मभागे क्षयं नीते बृंहणैः समुपाचरेत् ।
अर्दिते शोथसंयुक्ते वमनं च प्रशस्यते ॥ ७३ ॥

In ardita of kapha origin, first treatment is to mitigate kapha, then brmhana (nourishing) and when there is oedema also, it is ideal to administer emesis therapy also.

रसोनकल्कं तिलतैलमिश्रं खादेन्नरो योऽर्दितरोगयुक्तः ।
तस्यार्दितं नाशमुपैति शीघ्रं वृन्दं घनानामिव वायुवेगात् ॥ ७४ ॥

Paste of rasona added with tila taila (oil of sesame) should be consumed by the patient of ardita, by that the disease gets cured just like cluster of clouds is destroyed (driven away) by the force of the wind.

Mañyā sthambha—stiffness of the neck/wry neck

दिवास्वप्नासनस्थानविकृतोर्ध्वनिरीक्षणैः ।
मन्यास्तम्भं प्रकुरुते स एव श्लेष्मणाऽऽवृतः ॥ ७५ ॥

By indulgence in day sleep, adopting improper positions, seats, etc., looking upwards for a long time etc. vāta getting aggravated, associating with kapha gives rise to Mañyāsthambha, (rigidity and catching pain at the back of the neck.)

दशमूलीकृतं क्वाथं पञ्चमूल्याऽपि कल्पितम् ।
रूक्षं स्वेदं तथा नस्यं मन्यास्तम्भे प्रयोजयेत् ॥ ७६ ॥

In mañyā sthambha use of decoction of either daśamūla or of pancamula, dry fomentation and nasal medication should be administered.

तेलेनाज्येन वा ग्रीवामभ्यज्यार्कदलैरथ ।
एरण्डपत्रैराच्छाद्य स्वेदयेद् बहुशो भिषक् ॥ ७७ ॥

The neck should be anointed and masaged with oil or ghee, then covered with leaves of arka or eraṇḍa and then fomentation given many times.

कुक्कुटाण्डद्रवैरुष्णैः सैन्धवाज्यसमन्वितैः ।
ग्रीवां सम्मर्दयेत्तेन मन्यास्तम्भः प्रशाम्यति ॥ ७८ ॥

Yolk of hens egg, saiṇdhava and ghee are mixed will, made warm and applied on the neck and massaged, this releves stiffness of the neck.

Bāhuśoṣa—wasting/emaciation of the arm

अंसदेशे स्थितो वायु शोषयेदंसबन्धनम् ।
अंसबन्धनशोषात्स्याद् बाहुशोषः सवेदनः ॥ ७९ ॥
बाहुशोषे पिबेद् भुक्त्वा सर्पिः कल्याणकं महत् ।
बलामूलशृतं तोयं सैन्धवेन समन्वितम् ॥
बाहुशोषकरे वाते मन्यास्तम्भे च शस्यते ॥ ८० ॥

Vāta localised in the region of the shoulders causes dryness of the joints of the shoulders and gives rise to Bāhuśoṣa—emaciation of the arm, accompanied with pain. For this, the patient should be made to drink mahākalyāṇaka ghr̥ta after food, drink decoction of roots of balā added with saiṇdhava. This is beneficial in bahuśoṣa and manyasthambha.

Apabāhuka—painful arm

सिराः सङ्कोच्य बाहुस्थः स कुर्यादपबाहुकम् ॥ ८१ ॥

Vāta aggravated brings about contractions of the sirās (nerves) of the arm and produce the disease Apabāhuka—pain and loss of movement of the arm.

परमौषधमपबाहुकमन्यास्तम्भोर्ध्वजत्रुगतरोगे ।

शीतलजलेन नस्यं तदुपशमे जिङ्गिनी च पुरः ॥ ८२ ॥

The best medicaiton of apabāhuka, mañyāsthamba and such other diseases of upper parts is, using cold water as nasal drops followed by use of jiṅgiṇi and pura (guggulu) internally.

मूलं बलायास्त्वथ पारिभद्रजं तथाऽऽत्मगुप्तास्वरसं पिबेद्वा ।

युञ्जीत यो माघरसेन नस्यं भवेदसौ वज्रसमानबाहुः ॥ ८३ ॥

Juice of root of balā and pāribhadra and fresh juice of ātmaguptā consumed, followed with juice of māṣa used as nasal drops makes the person to have his arm strong as Indra's weapon.

Māṣa taila

माषातसीयवकुरण्टककण्टकारी गोकण्टदुण्टुकजटाकपिकच्छुतोयैः ।

कार्पासकास्थिशणबीजकुलत्थकोलक्काथेन बस्तपिशितस्य रसेन चापि ॥ ८४ ॥

शुण्ठ्या समागधिकया शतपुष्पया च सैरण्डमूलकपुनर्वप्रासरण्या ।

रास्त्राबलाऽमृतलताकटुकैर्विपक्वं माषाख्यमेतदपबाहुहरं हि तैलम् ॥ ८५ ॥

Māṣa, atasī, yuva, kuraṇṭaka, kaṇṭakārī, gokaṇṭa, ṭuṇṭuka jaṭā, kapikacchū, kārpaśasthi, śaṇabīja, kulattha and kola are boiled in water and made into decoction; to this are added juice of goats meat, paste of śuṇṭhi, māgadhiṭhikā, śatapuṣpā, roots of eraṇḍa, punarnavā, prasāraṇya, rāsnā, balā, amṛtalatā and kaṭuka and taila (oil of sesame) and medicated oil prepared. This known as Māṣa taila cures apabāhuka.

Viśvācī—paralysis of the arm

तलं प्रत्यङ्गुलीनां याः कण्डरा बाहुपृष्ठतः ।

बाह्वोः कर्मक्षयकरी विश्वाची सा विगद्यते ॥ ८६ ॥

Vāta getting aggravated and invading the big tendons of the fingers and arms commencing from back side, causing loss of function of the arm is called Viśvācī.

दशमूलीबलामाषक्काथं तैलाज्यमिश्रितम् ।
सायं भुक्त्वा पिबेन्नस्यं त्रिच्यामपबाहुके ॥ ८७ ॥

Decoction of daśamūla, balā and māṣa added with oil and ghee should be consumed after meals at nights followed by nasal medication in cases of viśvāci and apabāhuka.

Māṣādi taila

माषसिन्धुबलारास्नादशमूलकहिङ्गुभिः ।
वचाशिवजटाऽऽख्याभिः सिद्धं तैलं सनागरम् ॥ ८८ ॥
ऊर्ध्वं भक्ताशनाद्धन्याद् बाहुशोषापबाहुकौ ।
विश्वाचीमुद्धतां चापि पक्षाघातं तथाऽर्दितम् ॥ ८९ ॥

Medicated oil prepared with decoction of māṣa, saiṇdhava, balā, daśamūla, hiṅgu, vacā and śiva jaṭā (root of bilva) used after food added with (powder of) nāgara cures bahaśoṣa, apabāhuka, viśvāci, pakṣāghāta and ardita.

Ūrdhvavāta—too much of belchings

अथः प्रतिहतो वायुः श्लेष्मणा मारुतेन च ।
करोत्युद्गारबाहुल्यमूर्ध्ववातः स उच्यते ॥ ९० ॥

Aggravated vāta obstructed in its downward movement, getting associated with kapha gives rise to more of belchings, this is known as Ūrdhvavāta.

भागा दश विश्वायास्तत्तुल्या वृद्धदारकस्यापि ।
त्रय एव च पथ्यायाश्चतुरंशं हिङ्गु सम्भृष्टम् ॥ ९१ ॥
एकः सैन्धवभागस्तत्तुल्यं चित्रकं चात्र ।
संवृद्धमूर्ध्ववातं हन्त्येतच्छूर्णितं भुक्तम् ॥ ९२ ॥

Viśvā-ten parts, equal quantity of vṛddha dāraka, pathyā three parts and hingu four parts, one part each of saiṇdhava and citraka—all mixed and made into nice powder. This powder consumed with suitable vehicle cures ūrdhvavāta though greatly increased.

Ādhmāna—flatulence/distention of the abdomen

साटोपमत्युग्ररुजमाध्मातमुदरं भृशम् ।
आध्मानमिति जानीयाद्धोरं वातनिरोधजम् ॥ ९३ ॥

By suppressing the urges of flatus faeces, urine for long period vāta getting aggravated greatly, gives rise to great distention of the abdomen accompanied with gurgling noise inside and severe pain; this is known as Ādhmāna.

आध्यामाने लघ्नं पूर्वं दीपनं पाचनं ततः ।
फलवर्तिक्रियां कुर्याद्विस्तिकर्म च शोधनम् ॥ ९४ ॥

For this, fasting is the first treatment, followed by use of carminatives.

digestives and use of rectal wicks prepared from fruits, enema and purgative therapies.

Narāyaṇa cūrṇa

कर्षमात्रा भवेत्कृष्णा त्रिवृता स्यात्पलोन्मिता ।
कण्डादपि पलं ग्राह्यं चूर्णमेकत्र कारयेत् ।
मधुनाऽक्षमितं लिह्याच्चूर्णमाध्माननाशनम् ॥ ९५ ॥

Kṛṣṇa—one karṣa (10gms.) trivṛt one pala (40gms.) and khaṇḍa one pala (40gms.) are all powdered nicely and consumed in dose of one akṣa (10gms.) mixed with honey; it cures ādhmāna (flatulence).

दारुहैमवतीकुष्ठशताह्वाहिङ्गुसैन्धवैः ।
लिम्पेदुष्णैरम्लपिष्टैः शूलाध्मानतुयोदरम् ॥ ९६ ॥

Dāru (devadāru), haimavatī (vacā), kuṣṭha, śatāhvā, hiṅgu and saiṇdhava should be macerated with any sour juice and applied over the abdomen having pain and distention.

Mahā nāraca rasa

अभयाऽरग्वधो धात्री दन्ती तिक्ता स्नुही त्रिवत् ।
मुस्ता प्रत्येकमेतानि ग्राह्याणि पलमात्रया ॥ ९७ ॥
तानि सङ्कुट्य सर्वाणि जलाढकयुगे पचेत् ।
तत्र तोयेऽष्टमं भागं कषायमवशेषयेत् ॥ ९८ ॥
निस्त्वक् जैपालबीजानि नवानि पलमात्रया ।
तनुवस्त्रधृतान्येव तस्मिन्काथे शनैः पचेत् ॥ ९९ ॥
ज्वालयेदनलं मन्दं यावत्काथो घनो भवेत् ।
ततः खल्वे क्षिपेद्भागानष्टौ जैपालबीजतः ॥ १०० ॥
भागांस्त्रीन्नागराद् द्वौ च मरिचाद् द्वौ च पारदात् ।
गन्धकाद् द्वौ च तानीह यावद्यामं विमर्दयेत् ॥ १०१ ॥
रसो नाराचनामाऽयं भक्षितो रक्तिकामितः ।
जलेन शीतलेनैव रोगानेतान्विनाशयेत् ॥ १०२ ॥
आध्मानं शूलमानाहं प्रत्याध्मानं तथैव च ।
उदावर्त्तं तथा गुल्ममुदराणि हरत्यसौ ॥ १०३ ॥
वेगे शान्ते तु भुञ्जीत शर्करासहितं दधि ।
ततस्तत्सैन्धवेनापि ततो दध्योदनं मनाक् ॥ १०४ ॥

Abhayā, āragvadha, dhātrī, daṇṭī, tiktā, snuhī, trivṛt and mustā each one pala (40gms.) are cut into pieces and boiled in two āḍhaka (5.12kg.) of water and decoction reduced to one-eighth part. One pala (40gms.) of fresh seeds of jaipāla

dehusked are put into the decoction and cooked slowly till the decoction becomes thick, then it is transferred to a pestle and added with nāgara three parts, two parts of marica, two parts of pārada and two parts of gandhaka—and macerated for one yāma (3 hours) and preserved. Used in the dose of one raktika (125mgs.) along with cold water itself, it cures flatulence, colic, distention of the abdomen, excess of belching, abdominal tumor, and enlargements of the abdomen. After the bouts (of purgation) subside the patient should drink curds added with sugar, followed by eating boiled rice along with curds and saiṇdhava salt.

Pratyādhmāna

विमुक्तपार्श्वहृदयं तदेवामायोत्थितम् ।

प्रत्याध्मानं विजानीयात्कफव्याकुलितानिलम् ॥ १०५ ॥

Vāta associated with kapha produces pratyādhmāna in which distention is prominently seen in the āmāśaya (stomach) in the front, leaving the flanks and chest free from pain and distention.

प्रत्याध्माने समुत्पन्ने कुर्याद्वमनलङ्घने ।

दीपनादीनि युञ्जीत पूर्ववद्वस्तिकर्म च ॥ १०६ ॥

In case of pratyadhmana, emesis therapy, fasting, digestive drugs and enema therapies as described earlier should be adopted.

Aṣṭhīla and pratyāṣṭhīla—enlargement of prostate

नाभेरधस्तात्सञ्जातः सञ्चारी यदि वाऽचलः ॥ १०७ ॥

अष्टीलावद्धनो ग्रन्थिरूर्ध्वमायत उन्नतः ।

वाताष्टीलां विजानीयाद् बहिर्मागंनिरोधिनीम् ॥ १०८ ॥

एतामेव रुजायुक्तां वातविण्मूत्ररोधिनीम् ।

प्रत्यष्टीलामिति वदेज्जठरे तिर्यगुत्थिताम् ॥ १०९ ॥

A tumor developed below the umbilicus, inside the abdomen, moving or static, hard like the cobbler's stone, bulging upwards causing obstruction of the external orifices (of urethra and rectum) is called Aṣṭhīla.

The same when accompanied with pain, obstruction of urine, flatus and faeces, and bulging up in the abdomen (lower abdomen) is called as Pratyasthila.

अष्टीलायाः क्रिया कार्या गुल्मस्यान्तरविद्रधेः ।

चूर्णं हिङ्गवादिकं चात्र पिबेदुष्णेन वारिणा ॥ ११० ॥

The treatment of aṣṭhīla is same as those of gulma and añtarvidraddhi (internal abscess) Hiṅgvādi cūrṇa (described next) should be used with warm water.

Hiṅgvādi cūrṇa

हिङ्गुग्रन्थिकधान्यजीरकवचाचव्याग्रिपाठाशटी,

वृक्षाम्लं लवणत्रयं त्रिकटुकं क्षारद्वयं दाडिमम् ।

पथ्यापौष्करवेतसाम्लहपुषा योज्यं तदेभिः कृतं,

चूर्णं भावितमेतदार्द्रकरसैः स्याद् बीजपूरद्रवैः ॥ १११ ॥

Hiṅgu, grañthika, dhāñyaka, jiraka, vacā, cavya, agni, pāṭhā, śaṭhī, vṛkṣāmla, lavaṇatrya, trikaṭuka, ksara dvaya, dādima, pathyā, pauṣkara, vetasāmla and hapuṣā (each equal in quantity) converted into nice powder and soaked in the fresh juice of ādraka and of bījapūra used in suitable doses; it is best to cure aṣṭhīlā and pratyaṣṭhīlā.

Tūnī—pratitūnī—pain of the bladder and penis

ऊधो या वेदना याति वर्चोमूत्राशयोत्थिता ।

भिन्नन्तीव गुदोपस्थं सा तूनी नामतो मता ॥ ११२ ॥

गुदोपस्थोत्थिता सैव प्रतिलोमं विधाविता ।

वेगैः पक्काशयं याति प्रतितूनीति सोच्यते ॥ ११३ ॥

तून्याञ्च प्रतितून्याञ्च प्रशस्ताः स्नेहवस्तयः ।

पिबेद्वा स्नेहलवणं पिप्पल्यादिमथाम्बुना ।

उष्णेन रामठं क्षारं प्रगामथ वा घृतम् ॥ ११४ ॥

Vata aggravated and residing in the penis, rectum, and urinary bladder producing cutting pain in the penis and rectum is known as Tūnī. The same (aggravated vāta) when begins to move upwards to reach the large intestine causing severe pain it is called Pratitūnī.

For both these diseases administration of sneha basti (oil enema/lubricating enema) are ideal.

Drink any fat (oil or ghee) added with saiñdhava, or decoction of drugs of pippalyādi gaṇa or mix ghee with rāmaṭha (hingu) and yavakṣāra in more quantity and consume it.

Trika śūla—lumbar pain

स्फिगस्थोः पृष्ठवंशास्थोर्यः सन्धिस्तत्रिकं मतम् ।

तत्र वातेन वा पीडा त्रिकशूलं तदुच्यते ॥ ११५ ॥

The place of meeting of the bones of the pelvis and of the back bone/vertebral column is known as trika (centre of the waist), pain in this place is called Trikaśūla (lumbar pain, pain in the waist).

कारयेद्वालुकास्वेदं त्रिकशूले प्रयत्नतः ।

यद्वाधस्तात्करीषाग्निं धारयेत्सततं नरः ॥ ११६ ॥

In pain of the waist, vālukā sveda (fomentation by bundles of hot sand) or a pot of burning coal should be kept beneath the cot constantly.

Trayodaśāṅga guggulu

आभाऽश्वगन्धा हषुषा गुडूची शतावरी गोक्षुरकश्च रास्त्रा ।

श्यामा शताह्वा च शटी यवानी सनागरा चेति समं विचूर्ण्य ॥ ११७ ॥

सर्वैः समं गुग्गुलुमत्र दद्यात्क्षिपेदिहाज्यञ्च तदद्भभागम् ।
 तद्भक्षयेदद्भपिचुप्रमाणं प्रभातकाले पयसाऽथ यूषैः ॥ ११८ ॥
 मद्येन वा कोष्णजलेन चापि क्षीरेण वा मांसरसेन वाऽपि ।
 त्रिकग्रहे जानुहनुग्रहे च वाते भुजस्थे चरणस्थिते च ॥ ११९ ॥
 सन्धिस्थिते चास्थिगते च तस्मिन्मज्जस्थिते स्नायुगते च कोष्ठे ।
 रोगान् हरेद्वातकफानुविद्धान् वातेरितान् हृद्ग्रहयोनिदोषान् ॥ १२० ॥
 भग्नास्थिविद्धेषु च खञ्जतायां सगृध्रसीके खलु पक्षघाते ।
 महौषधं गुग्गुलुमेतमाहुस्त्रयोदशाङ्गं भिषजः पुराणाः ॥ १२१ ॥

Ābhā (babbūla), āsvagañdhā, hapuṣā, guḍūcī, śatāvarī, gokṣura, rāsnā, śyāmā, śaṭāhvā, śaṭhī, yavānī and nāgara—all equal in quantity are powdered nicely, then added with guggulu equal in quantity to the total of all the dugs, half the quantity of ghr̥ta (ghee) is also added and all cooked to form a confection. It is to be consumed daily in the morning in the dose of half picu (5gms.) with either milk, soup, wine, warm water or soup of meat. It cures catching pain of the waist knees, lower jaw, shoulders, feet, joints of bones, tendons or diseases of abdomen caused by vata and kapha; pain in the region of the heart, diseases of the vagina, fractures, lameness, sciatica, hemiplegia etc; ancient sages say this Trayodaśāṅga guggulu is very efficacious medicine.

Mūtra vikṛtis—disorders of micturition

मारुतेऽविगुणे वस्तौ मूत्रं सम्यक्प्रवर्तते ।
 विकारा विविधाश्चापि तस्मिन्दुष्टे भवन्ति हि ॥ १२२ ॥
 बलामूर्वात्वचश्चूर्णं ससितं कर्षसम्मितम् ।
 पिबेत्कुडवदुधेन मुहुर्मूत्रणशान्तये ॥ १२३ ॥
 पथ्याविभीतधात्रीणां चूर्णं चूर्णं मृतायसः ।
 मधुना सह संलीढं मुहुर्मूत्रणशान्तिकृत् ॥ १२४ ॥
 यवक्षारस्य चूर्णस्तु संयोज्य सितया सह ।
 भक्षयेन्नियतं तस्य प्रशाम्येन्मूत्रनिग्रहः ॥ १२५ ॥
 कूष्माण्डस्य तु बीजानि बीजानि त्रपुसस्य च ।
 वस्तौ सन्धारयेत्तेन प्रशाम्येन्मूत्रनिग्रहः ॥ १२६ ॥
 आमलक्याश्च कल्केन वस्तिभागं प्रलेपयेत् ।
 तेन प्रशाम्यति क्षिप्रं नियमान्मूत्रनिग्रहः ॥ १२७ ॥
 मेहनस्याथ योनेर्वा मुखस्याभ्यन्तरे शनैः ।
 घनसारयुतां वर्ति धायेन्मूत्रनिग्रहे ॥ १२८ ॥

When vāta is normal in the bladder, then micturition will be normal but when māruta (vāta) gets aggravated and localised in the urinary bladder, it gives rise to many kinds of disorders of micturition.

Powder of bark of roots of balā and mūrvā, one karṣa (10gms.) each, added with sugar should be consumed with one kuḍava (160gms.) of milk to get relieved of frequent micturition.

Powder of pathyā, vibhīta and dhātrī mixed with loha bhasma licked with honey cures frequent micturition.

Powder of yavakṣarā added with sugar and consumed daily cures obstruction of urine.

Seeds of kūsmāṇḍa and of trapusā made into a paste and applied thick on the region of the bladder relieves obstruction of urine.

Paste of āmalakī applied on the region of bladder quickly relieves obstruction of urine.

In condition of obstruction of urine, a small wick smeared with ghanasāra (karpūra) should be inserted into the mouth of the urethra in the penis in males and vagina in females, this relieves obstruction of urine quickly.

Gr̥dhrasī—Sciatica

स्फिक्पूर्वोरुकटीपृष्ठजानुजङ्घापदं क्रमात् ।
 गृध्रसी स्तम्भरुक्वतेदैर्गृह्णाति स्पन्दते मुहुः ॥ १२९ ॥
 वाताद्वातकफाभ्यां सा विज्ञेया द्विविधा पुनः ।
 वातजायां भवेत्तोदो देहस्यातीव वक्रता ॥ १३० ॥
 जानुजङ्घोरुसन्धीनां स्फुरणं स्तम्भता भृशम् ॥ १३१ ॥
 वातश्लेष्मोद्धवायान्तु गौरवं वह्निमार्दवम् ।
 तन्द्रा मुखप्रसेकश्च भक्तद्वेषस्तथैव च ॥ १३२ ॥

Pain and stiffness of the leg commencing from the waist and descending to the hips, thigh, knee, fore leg and feet, with pricking and pulsating type of pains also felt often; is called Gr̥dhrasī; it is of two kinds viz.—produced by vāta alone and produced by vāta and kapha together.

In that produced by vāta alone, there will be severe pain, curved shape of the body, pulsating pain and rigidity in the knees, forelegs thighs and joints; in that produced by vāta kapha together there will be feeling of heavyness of the body, weak digestive power, stupor, more of salivation and aversion to food.

Cikitsā—Treatment

गृध्रस्यार्त्तं नरं सम्यग् रेकेण वमनेन वा ।
 ज्ञात्वा निरामं दीप्ताग्निं वस्तिभिः समुपाचरेत् ॥ १३३ ॥
 नादौ वस्तिविधिं कुर्याद्यावदूर्ध्वं न शुध्यति ।
 स्नेहो निरर्थकः स स्याद्भस्मन्येव हुतं यथा ॥ १३४ ॥

The patient of gr̥dhrasī (sciatica) should be treated first with either purgation or emesis, after he becomes free of āma and develops good digestive power, enema therapies should be administered; enema therapy should not be adminis-

tered at the beginning, till he is purified by the upper route (emesis), administration of sneha (oil enema) will be useless just as pouring oblations of ghee on ash.

तैलमेरण्डजं प्रातर्गोमूत्रेण पिबेन्नरः ।

मासमेकं प्रयोगोऽयं गृध्रस्यूरुग्रहापहः ॥ १३५ ॥

Drinking eraṇḍa taila mixed with gomūtra in the morning daily for one month cures sciatica and catching pain of the thigh.

तैलं घृतं चार्द्रकमातुलुङ्गरसं सचुक्रं सगुडं पिबेद्वा ।

कट्यूरुपृष्ठत्रिकशूलगुल्मगृध्रस्युदावर्तहरः प्रयोगः ॥ १३६ ॥

Taila (oil), ghr̥ta (ghee) juice of ārdraka and mātuluṅga added with cukra and guḍa and consumed in appropriate doses cures catching pain of the waist, thigh, back, abdominal tumor, sciatica and upward movement of gas inside the abdomen and other disorder of vata.

निष्कुध्यैरण्डबीजानि पिष्ट्वा क्षीरे विपाचयेत् ।

तत्पानन्तु कटीशूले गृध्रस्यां परमौषधम् ॥ १३७ ॥

एरण्डमूलं बिलवञ्च बृहती कण्टकारिका ।

कषायो रुचकोपेतः पीतो वड्क्षणावस्तिजम् ।

गृध्रसीजं हरेच्छूलं चिरकालानुबन्धि च ॥ १३८ ॥

Seeds of eraṇḍa removed of their husk, should be cooked in milk and consumed, this is best remedy for pain in the intestine and sciatica.

Decoction of roots of eraṇḍa, bilva, br̥h̥tī and kaṇṭakārikā added with rucaka (sauvarca lavaṇa) and consumed cures pain of the groin, bladder and of sciatica though of long duration.

गामूत्रैरण्डतैलाभ्यां कृष्णाचूर्णं पिबेन्नरः ।

दीर्घकालोत्थितां हन्ति गृध्रसीं कफवातजाम् ॥ १३९ ॥

Gomūtra, eraṇḍa, taila and powder of kṛṣṇa all together consumed cures gr̥dhrasī (sciatica) of vāta kapha origin though persisting for a long time.

सिंहास्यदन्तीकृतमालकानां पिबेत्कषायं रुबुतैलमिश्रम् ।

यो गृध्रसीनष्टगतिः प्रसुप्तः स शीघ्रगः स्याद्धि किमत्र चित्रम् ॥ १४० ॥

What is the wonder in it, if the patient of gr̥dhrasī who had not been able to walk due to the disease begins to walk swiftly, if he consumes the decoction of simhāsya (vāsa), dañtī and kṛtamālka added with rubu (eraṇḍa) taila.

बृहन्निम्बतरोः सारो वारिणा परिपेषितः ।

स पीतो नाशयेत्क्षिप्रमसाध्यामपि गृध्रसीम् ॥ १४१ ॥

The inner bark of br̥hat nimba macerated with water and consumed cures quickly even incurable gr̥dhrasī.

शेफालिकादलैः क्वाथो मृद्वग्निपरिपाचितः ।

दुर्वारं गृध्रसीरोगं पीतमात्रः प्रणाशयेत् ॥ १४२ ॥

Decoction of leaves of śephālī (nirguṇḍī) cooked over mild fire and consumed, quickly cures even incurable ṛdhrasī.

रास्नायास्तु पलं चैकं पञ्चकर्षाणि गुग्गुलोः ।

सर्पिषावटिकां कृत्वा भक्षयेद् गृध्रसीहरीम् ॥ १४३ ॥

Rāsnā—one pala (40gms.) and guggulu—pañcakarṣa (50gms.) are made into pills (vaṭaka) adding ghee also, these pills consumed cure sciatica.

Rāsnāsaptaka quātha

रास्नामृतारग्वधदेवदारुत्रिकण्टकैरण्डपुनर्नवानाम् ।

क्वाथं पिबेन्नागरचूर्णमिश्रं जङ्घोरुपृष्ठत्रिकपार्श्वशूली ॥ १४४ ॥

Rāsnā, amṛtā, āragvadha, devadāru, trikaṇṭaka, eraṇḍa and punarnavā made into decoction added with powder of nāgara and consumed relieves the pain of fore legs, things, waist and flanks.

Pathyādi guggulu

पथ्याविभीतामलकीफलानां शतं क्रमेण द्विगुणाभिवृद्धम् ।

प्रस्थेन युक्तञ्च पलङ्कषाणां द्रोणे जले संस्थितमेकरात्रम् ॥ १४५ ॥

अर्धावशिष्टं क्वाथितं कषायं भाण्डे पचेत्तत्पुनरेव लौहे ।

अमूनि वह्नेरवतार्य दद्याद् द्रव्याणि सञ्चूर्ण्य पलाद्धकानि ॥ १४६ ॥

विडङ्गदन्तीत्रिफलागुडूचीकृष्णात्रिवृन्नागरकोषणानि ।

यथेष्टचेष्टस्य नरस्य शीघ्रं हिमाम्बुपानानि च भोजनानि ॥ १४७ ॥

निषेव्यमाणो विनिहन्ति रोगान्सगृध्रसीं नूतनखञ्जताञ्च ।

प्लीहानमुग्रं जठराग्निगुल्मं पाण्डुत्वकण्डूवमिवातरक्तम् ॥ १४८ ॥

पथ्यादिको गुग्गुलुरेष नाम्ना ख्यातः क्षितावप्रमितप्रभावः ।

बलेन नागेन समं मनुष्यं जवेन कुर्यात्तुरगेण तुल्यम् ॥ १४९ ॥

आयुःप्रकर्षं विदधाति चक्षुर्बलं तथा पुष्टिकरो विषघ्नः ।

क्षतस्य सन्धानकरो विशेषाद्रोगेषु शस्तः सकलेषु तज्ज्ञैः ॥ १५० ॥

Pathyā, vibhītaka, āmalaka, 100, 200 and 400 by number respectively, one prastha (640gms.) of palañkaṣa (guggulu)—all are to be soaked in water for one night, next day these are boiled in one droṇa (10.24kg.) of water and decoction reduced to half the quantity. It is then squeezed well and filtered through cloth. It is put into an iron vessel, and boiled again to form a confection, Afterwards it is mixed with the powder of half pala (20gms.) each of viḍaṅga, daṇṭī, triphalā, guḍucī, kṛṣṇa, trivṛt, nāgara and ūṣaṇa and preserved.

The person attending to his usual daily activities, using cold water and cold foods can also derive benefits from this medicine.

This medicine popular as Pathyādi guggulu, consumed daily cures gr̥dhrasi (sciatica), lameness of recent onset, enlargement of spleen, disorders of digestive fire, abdominal tumor, anaemia, itching, vomiting and gout, makes the man equal to an elephant in strength, equal to a horse in swiftness, bestows long life, strength of the eyes (vision), is nourishing, destroys poison, heals wounds and suitable in all diseases.

Khañja—paṅgu—lameness

वायुःकट्याश्रितः सक्थः कण्डरामाक्षिपेद्यदा ।
 खञ्जस्तदाभवेज्जन्तुः पङ्गुःसक्थोर्द्वयोर्वधात् ॥ १५१ ॥
 उपाचरेदभिनवं खञ्जं पङ्गुमथापि च ।
 विरेकास्थापनस्वेदगुग्गुलुस्त्रेहवस्तिभिः ॥ १५२ ॥

When vāta localised in the waist, contracts the tendons of the thighs producing tremors, then the person becomes khañja (lame) if only one leg is affected and paṅgu (lame) when both the legs are affected.

Both khañja and paṅgu should be treated at their early onset with therapies such as purgation, decoction enema, fomentation, recipes containing guggulu and oil-enema.

Kalāyakhañja—another kind of lameness—Lathyrism

कम्पते गमनारम्भे खञ्जन्निव च लक्ष्यते ।
 कलायखञ्जं तं विद्यान्मुक्तसन्धिप्रबन्धनम् ॥ १५३ ॥
 क्रमः कलायखञ्जस्य खञ्जपङ्क्चोरिव स्मृतः ।
 विशेषात्त्रेहनं कर्म कार्यमत्र विचक्षणैः ॥ १५४ ॥

The person has tremors in his legs at the commencement of walking and appears (walks) like a lame person, and the bony joints are loose. This disease is called kalāya khañja (lameness produced by using contaminated kesari dhal—Lathyrus sativus Linn. as food for long period).

The treatment for this is same as of khañja, with greater emphasis on snehana (oleation-internal and external).

Kroṣṭuka sīrṣa—Inflamed knee joint

वातशोणितजः शोथो जानुमध्ये मारुजः ।
 ज्ञेयः क्रोष्टुकशीर्षस्तु स्थूलः क्रोष्टुकशीर्षवत् ॥ १५५ ॥
 गुग्गुलुं क्रोष्टुशीर्षे तु गुडूचीत्रिफलाऽभसा ।
 क्षीरेणैरण्डतलं वा पिबेद्वा वृद्धदारकम् ॥ १५६ ॥
 रसैस्तिक्तिरमांसस्य पीतैर्गुगुलुसंयुतैः ।
 वातरक्तक्रियाभिश्च जयेज्जम्बूकमस्तकम् ॥ १५७ ॥

A swelling of the knee joint, very painful, hard, resembling the head of

the jackal, arising from aggravation of both vāta and śoṇita (blood) is known as Kroṣṭuka śīrṣa.

For this disease, guggulu should be consumed along with decoction of guḍūcī and triphalā, or eraṇḍa taila should be consumed with milk or powder of vṛddhadāraka be consumed with milk.

Guggulu consumed along with soup of meat of tittiri bird or treatments prescribed for vātarakta (gout) may be done for the cure of kroṣṭuka śīrṣa.

Khallī—contractures/distortions

खल्लीतु पादजङ्घोरुकरमूलावमोटिनी ॥ १५८ ॥

कुष्ठसैन्धवयोः कल्कश्चक्रतैलसमन्वितः ।

सुखोष्णो मर्दने योज्यः खल्लीशूलनिवारणः ॥ १५९ ॥

Khallī is that disease which causes distortion (twisting) of the feet, fore-legs, thighs, fingers, hands and arms (accompanied with pain also).

Paste of kuṣṭha and saiṇdhava, mixed with cukra (vinegar) and oil made warm and used for massage relieves the pain of khallī.

Vāta kaṇṭaka—(Sprain of ankle joint)

रुक्पादे विषमे न्यस्ते श्रमाद्वा जायते यदा ।

वाते गुल्फमाश्रित्य तमाहुर्वतकण्टकम् ॥ १६० ॥

रक्तावसेचनं कुर्यादधीक्ष्णं वातकण्टके ।

पिबेदैरण्डतैलं वा दहेत्सूचीभिरेव च ॥ १६१ ॥

When due to exertion or placing the foot irregularly on the ground, vāta gets aggravated, localised in the ankle joint and gives rise to severe pain. This is called as Vātakaṇṭaka (sprain).

Treatment for this disease is letting out blood often, burning with red hot needle (branding/fire cautery) and/or drink eranda taila.

Pāda dāha

पादयोः कुरुते दाहं पित्तासृक्सहितोऽनिलः ।

विशेषतश्चङ्क्रमणे पाददाहं तमादिशेत् ॥ १६२ ॥

वातरक्तक्रमं कुर्यात्पाददाहे विशेषतः ।

मसूरविदलैः पिष्टैः शृतशीतेन वारिणा ॥

चरणौ लेपयेत्सम्यग्पाददाहप्रशान्तये ॥ १६३ ॥

नवनीतेन संलिसौ वह्निना परितापितौ ।

मुच्येते चरणौ क्षिप्रं परितापात्सुदारुणात् ॥ १६४ ॥

Vāta getting aggravated in association with pitta and asrk (blood) produces Pāda dāha burning sensation in the soles specially in those who walk much.

For this, treatment advocated for vātarakta should be done especially, paste of dehusked masūra macerated with water, boiled and cooled should be applied over the soles for relief of burning sensation.

Soles should be smeared with butter and mild fomentation be given, this relieves burning sensation.

Pāda harṣa

हृष्येते चरणौ यस्य भवतश्च प्रसुप्तकौ ।

पादहर्षः स विज्ञेयः कफवातप्रकोपजः ॥ १६५ ॥

पादहर्षे तु कर्तव्यः कफवातहरो विधिः ॥ १६६ ॥

Feet (soles) experience horripilations/tingling sensations and even lose sensation of touch, this is known as Pādaharṣa and is produced by kapha and vāta aggravation.

In this, methods to mitigate kapha and vāta are to be done.

Ākṣepaka—convulsions

यदा तु धमनीः सर्वाः कुपितोऽभ्येतिः मारुतः ।

तदाऽक्षिपत्याशु मुहुर्मुहुर्देहं मुहुश्चलः ॥

मुहुराक्षेपणाद्वायुराक्षेपक इति स्मृतः ॥ १६७ ॥

पित्तश्लेष्मान्वितो वायुर्वायुरेव च केवलः ।

कुर्यादाक्षेपकं चान्यं चतुर्थमभिघातजम् ॥ १६८ ॥

पाणिपादशिरःपृष्ठश्रोणीः स्तभाति मारुतः ।

दण्डवत्स्तब्धगात्रस्य दण्डकः सोऽनुपक्रमः ॥ १६९ ॥

कफावृतो यदा वायुर्धमनीष्वेव तिष्ठति ।

स दण्डवत्स्तम्भयति कृच्छ्रो दण्डापतानकः ॥ १७० ॥

Aggravated vāta invades the dhamanīs (nerves) of the entire body and pulls them often, because of separate pullings the disease is called Ākṣepaka (convulsion). It is of four kinds—one from vāta in association with pitta, one from vāta associated with kapha, one from vāta alone and the fourth caused by injury (or blow).

Dañḍaka—dañḍāpatānaka—Tetanus

Vāta greatly aggravated produces stiffness, of the hands, legs, head, back and waist, making the body like a log of wood; this is called Dañḍaka and is incurable.

Vāta associated with kapha, remaining in the dhamanīs (nerves) only and produces Dañḍāpatānaka, which is difficult to cure.

Ākṣepaka cikitsā—treatment of convulsions

Mahā balā taila

बलामूलकषायस्य दशमूलीशृतस्य च ।

यवकोलकुलत्थानां क्वाथस्य पयसस्तथा ॥ १७१ ॥

अष्टावष्टौ स्मृता भागास्तैलादेकस्तदेकतः ।
 पचेतवाप्य मदुरं गणं सैन्धवसंयुतम् ॥ १७२ ॥
 तथाऽगुरुं सर्जरसं सरलं देवदारु च ।
 मञ्जिष्ठां पद्मकं कुष्ठमेलां कालानुसारिवाम् ॥ १७३ ॥
 मांसीं शैलेयकं पत्रं तगरं सारिवां वचाम् ।
 शतावरीमश्वगन्धां शतपुष्पां पुनर्नवाम् ॥ १७४ ॥
 तत्साधुसिद्धं सौवर्णं राजते मृन्मयेऽपि वा ।
 प्रक्षिप्य कलशे सम्यक्स्वनुगुप्तं निधापयेत् ॥ १७५ ॥
 एतन्महाबलातैलं प्रयुक्तमविलम्बितम् ।
 सर्वानाक्षेपकादींस्तु वातव्याधीन्व्यपोहति ॥ १७६ ॥
 हिक्कां श्वासमधीमन्थं गुल्मं कासं सदुस्तरम् ।
 षण्मासादुपयुक्तं तदन्त्रवृद्धिञ्च नाशयेत् ॥ १७७ ॥
 यथाबलमतो मात्रां सूतिकायै च दापयेत् ।
 या च गर्भार्थिनी नारी क्षीण शुक्रश्च यः पुमान् ॥ १७८ ॥
 क्षीणवाते मर्महते ह्यभिघातहते तथा ।
 भग्ने श्रमाभिपन्ने च सर्वथैतत्प्रयुज्यते ॥ १७९ ॥
 एतद्धि राज्ञा कर्त्तव्यं कर्त्तव्यं राजपूजितैः ।
 सुखिभिः सुकुमारैश्च धनिभिर्मनवैः सदा ॥ १८० ॥

Eight parts of decoction of roots of balā, of daśamūla, of yava, kola and kulattha (all together) and of milk; one part of taila (oil of sesame) and paste of equal quantities of drugs of madhura gaṇa (sweet group/jīvanīya gaṇa), saiṇdhava, aguru, sarjarasa, sarala, devdāru, mañjiṣṭhā, padmaka, kuṣṭha, elā, kalānusāriya, māmsī, śaileyaka, patra, tagara, sārivā, vacā, śatāvarī, āśvagaṇdhā, śatapuspā, and punarnavā all are cooked to form medicated oil. It is filtered, put into a vessel of gold, silver or mud and kept hidden inside a heap of corn for some days. This known as mahā balā taila used without delay, cures all disorders of vāta and diseases produced by vāta, hiccup, dyspnoea, adhimāṇtha (eye disease) abdominal tumor, cough; cures hernia by six months of use, it can be given in suitable dose to the woman, after delivery, woman who is expecting delivery; to men who have loss of semen, persons who have decrease of vāta, who are hit or injured on vital parts, whose bones are broken; this oil should be got prepared and kept ready always be kings, nobles and wealthy persons for use by them selves and others.

Abhyañtarāyāma—tetanus (emprosthotonos)

अङ्गुलीगुल्फजठरहृद्भक्षोगलसंश्रितः ।
 स्नायुप्रतानमनिलस्तदाऽऽक्षिपतिवेगवान् ॥ १८१ ॥

विष्टब्धाक्षः स्तब्धहनुर्भग्नपार्श्वः कफं वमन् ।
 अभ्यन्तरे धनुरिव यदा नमति मानवः ॥ १८२ ॥
 तदा सोऽभ्यन्तरायामं कुरुते मारुतो बली ॥ १८३ ॥

When aggravated vāta invading the nerves of the toes, heels, abdomen, chest, and neck constricts them, the person is seen having fixed eyes, stiff lower jaw, loss of movement of the flanks, vomiting of kapha, his body gets bent inwards like a bow. This is known as Abhyañtarāyāma.

Bahirāyāma—Tetanus (opisthotonos)

महाहेतुर्बली वायुः सशिराः स्नायुकण्डराः ।
 मन्यापृष्ठाश्रिता बाह्याः संशोष्यानामयेद् बहिः ॥ १८४ ॥
 यत्र तं बहिरायामं प्रवदन्ति भिषग्वराः ।
 तमसाध्यं बुधाः प्राहुर्वक्षःकट्यूरुभञ्जनम् ॥ १८५ ॥

Vāta aggravated greatly invades the tendons and nerves of the back of the neck and back, makes the person bent outwards, accompanied with splitting pain of the chest, waist and thighs. This is known as Bahirāyāma, which is said as incurable by the wise.

बाह्यायामेऽन्तरायामे विधेयाऽर्दितवत्क्रिया ॥ १८६ ॥

Treatment which is same/similar to ardita should be done for bahiyāyama and abhyañtarāyāma.

Dhanusthambha—tetanus

धनुस्तुल्यो नमेद्यसु स धनुःस्तम्भसञ्ज्ञितः ।
 विवर्णो बद्धवदनः स्रस्ताङ्गो नष्टचेतः ॥
 प्रस्विद्यंश्च धनुःस्तम्भी दशरात्रं न जीवति ॥ १८७ ॥

The disease which bends the body like a bow is called Dhanusthambha; the patient has discolouration, lock-jaw, debility, loss of consciousness, and profuse sweating and will not survive even for ten days.

Kubjaka—kyphosis

हृदयं यदि वा पृष्ठमुन्नतं क्रमतः सरुक् ।
 कुब्धो वायुर्यदा कुर्यात्तदा तं कुब्जमादिशेत् ॥ १८८ ॥

Vāta getting aggravated causes gradual bulging of the region of the heart (chest) or the back, accompanied with pain; then it is called Kubjaka.

बाह्यायामेऽन्तरायामे धनुःस्तम्भे च कुब्जके ।
 योज्यं प्रसारणीतैलं तेन तेषां शमो भवेत् ॥ १८९ ॥
 वातव्याधिषु सामान्या याः क्रियाः कथिताः पुरा ।
 कर्तव्या एव ताः सर्वास्तैलमेतद्विशेषतः ॥ १९० ॥

Prasāriṇī taila (described earlier in this chapter) should be made use of in the two ayāmās, dhanusthambha and kubjaka. Even in other disease of vāta this oil should be used along with other treatments.

Apatañtraka (tetanus)

क्रुद्धः स्वैः कोपनैर्वायुः स्थानादूर्ध्वं प्रपद्यते ।
 पीडयन्हृदयं गत्वा शिरः शङ्खौ च पीडयन् ॥ १९१ ॥
 धनुर्वन्नमयेद गात्राण्याक्षिपेन्मोहयेत्तथा ।
 सकृच्छ्रादुच्छ्रासेदुच्चैः स्तब्धाक्षोऽथ निमीलकः ।
 कपोत इव कजेच्च निःसंज्ञः सोऽपतन्त्रकः ॥ १९२ ॥
 अथापतन्त्रकेणार्त्तमातुरं नापतर्पयेत् ।
 निरुहवस्ति वमनं सेवयेन्न कदा च ॥ १९३ ॥
 श्वसनाः कफवाताभ्यां रुद्धास्तस्य विमोक्षयेत् ।
 तीक्ष्णैः प्रथमनैः संज्ञां तासु मुक्तासु विन्दति ॥ १९४ ॥
 मरिचं शिग्रुबीजानि विडङ्गश्च फणिज्जकम् ।
 एतानि सूक्ष्मचूर्णानि दद्याच्छीर्षविरेचने ॥ १९५ ॥
 हरीतकी वचा रास्ना सैन्धवं साम्लवेतसम् ॥ १९६ ॥
 घृतमार्द्रकसंयुक्तमपतन्त्रकनानाम् ।
 अम्लवेतसकाभावे चुक्रं दातव्यमीरितम् ॥ १९७ ॥

Vāta getting aggravated by its own specific causes, moves from its place upwards to the heart and head, causing pain/discomfort in the chest and temples, bends the body like a bow, accompanied with convulsions, coma (loss of consciousness), difficulty in breathing, fixed gaze in the eyes or eyes tightly closed, produces sound from the throat like to cooling of a peigon and falls unconscious. This disease is called Apatañtraka.

The patient of apatañtraka should not be made to fast, nor decoction enema and emesis given any time; breathing obstructed by kapha and vāta should be relieved by use of strong powdery snuff, by clearing the channels of breathing the patient regains consciousness.

Marica, śigrubija, viḍaṅga and phaṇijjaka should be made into fine powder and used as purgation to the head (powdery snuff).

Haritakī, vacā, rāsnā, saiṇdhava, amlavetasa—all powdered, mixed with ghee and ādraka juice and licked cures apatantraka. If amlavetasa is not available cukra (vinegar) may be used instead.

Āpatānaka (tetanus)

दृष्टिं संस्तभ्य संज्ञाश्च हत्वा कण्ठेन कूजति ।
 हृदि मुक्ते नरः स्वास्थ्यं याति मोहं वृते पुनः ।
 वायुना दारुणं प्राहुरेके तमपतानकम् ॥ १९८ ॥

गर्भजातनिमित्तश्च शोणितातिस्त्रवाच्य यः ।
 अभिघातनिमित्तश्च न सिध्यत्यपतानकः ॥ १९९ ॥
 अथापतानकेनार्तमस्तुताक्षमवेपनम् ।
 अखट्वापातिनं चैव त्वरया समुपाचरेत् ॥ २०० ॥
 अपतानकिने शस्तं दशमूलीशृतं जलम् ।
 पिप्पलीचूर्णसंयुक्तं जीर्णं मांसरसौदनम् ॥ २०१ ॥
 तैलेन मर्दनं चैव तथा तीक्ष्णं विरेचनम् ।
 स्रोतोविशोधनं पश्चात् सर्पिष्यानं हितं स्मृतम् ॥ २०२ ॥
 हन्त्यभुक्तवता पीतमम्लं दध्यपतानकम् ।
 मरिचेन समायुक्तं स्नेहवस्तिरथापि वा ॥ २०३ ॥

Vāta getting aggravated produces the disease Apatānaka with feature like fixed eyes, unconsciousness, moaning (low voice from the throat) persons becomes well when hr̥daya (mind) is free from vāta invasion and gets into unconsciousness again when vāta invades the mind; this is difficult disease; this produced during delivery of the child, from too much of bleeding from any cause or from injury (wound) such kinds of apatanaka will not be cured.

Treatment of apatanaka should be commenced quickly before the patient has stopped producing tears in his eyes or begins to fall from the cot.

Decoction of daśamūla added with powder of pippalī is ideal for the patient of apatānaka, after its digestion he should be given boiled rice along with meat soup; body massaged with oil and strong purgatives administered, after purification of the passages, drinking ghee (oleation therapy) is beneficial.

Sour curds added with powder of marica, consumed on empty stomach cures apatānaka, so also oil-enema therapy.

Pakṣavadha—hemiplegia

गृहीत्वाऽर्द्धं तनोर्वायुः शिराः स्नायूर्विशोष्य च ।
 पक्षमन्यतरं हन्ति सन्धिबन्धान्विमोक्षयन् ॥ २०४ ॥
 कृत्स्नोऽर्द्धकायस्तस्य स्यादकर्मण्योविचेतनः ।
 एकाङ्गवातं तं किञ्चिदन्ये पक्षवधं विदुः ॥ २०५ ॥
 दाहसन्तापमूर्च्छाः स्युवायौ पित्तसमन्विते ।
 शैत्यशोथगुरुत्वानि तस्मिन्नेव कफावृते ॥ २०६ ॥
 शुद्धवातहतं पक्षं कृच्छ्रसाध्यतमं विदुः ।
 साध्यमन्येन संयुक्तमसाध्यं क्षयहेतुकम् ॥ २०७ ॥
 गर्भिणीसूतिकाबालवृद्धक्षीणेष्वासृक्क्षये ।
 पक्षाघातं परिहरेद्वेदनारहितो यदि ॥ २०८ ॥

Vāta getting aggravated dries up the siras (veins) and snāyus (tendons) of one side (half) of the body, creates looseness of joints, makes the organs/parts of that side incapable of functioning, and loss of sensation in them. This condition is called as Ekāṅga vāta by some and as Pakṣavadha (pakṣāghāta) by others.

When vāta is associated with pitta, then the person has burning sensation, exhaustion and fainting and when kapha is associated coldness, swelling, feeling of heaviness loss of function etc. are experienced; of one side; caused by vāta alone is difficult to cure, and that associated with any other doṣa is curable easily, that which leads to emaciation/debility in incurable.

Pakṣāghāta seen in pregnant women, women after delivery, young children, old persons, those debilitated, in whom there is more of bleeding or those who have no sensation/pain, should be rejected.

Cikitsā—treatment

Māṣādi quatha

माषात्मगुप्तावातारिवाट्यालकजटाशृतम् ॥ २०९ ॥

हिङ्गुसैन्धवसंयुक्तं पक्षाघातं विनाशयेत्।

माषिके हिङ्गुसिन्धूत्थे जरणाद्यास्तु शाणिकाः ॥ २१० ॥

Decoction prepared from māṣa, ātmaguptā, vātāri (eraṇḍa) and vāṭyālaka jāta (roots of balā) added with hiṅgu and saiṇdhava and consumed cures pakṣāghāta; in this preparation the quantity of hiṅgu and saiṇdhava should be one māṣa (1gm.) each and that of other drugs masa etc. are one śāṇa (4gms.) each.

Graṇthikādi taila

ग्रन्थिकाग्निकणाशुण्ठीरास्त्रासैन्धवकल्कितम्।

माषकाथशृतं तैलं पक्षाघातं व्यपोहति ॥ २११ ॥

Medicated oil prepared with, decoction of māṣa, paste of graṇthika (pippalīmūla) agni, kaṇā, śuṇṭhi, rāsnā and saiṇdhava (and oil of sesame) used cures pakṣāghata (hemiplegia).

Māṣādi taila

माषात्मगुप्तातिविषोरुबूकरास्त्राशताह्वालवणैः सुषिष्टैः।

चतुर्गुणे माषबलाकषाये तैलं शृतं हन्ति पि पक्षाघातम् ॥ २१२ ॥

Medicated oil prepared with decoction of māṣa and balā 4 parts each, one part of taila (oil) and paste of māṣa, ātmagupta, ativiṣā, urubūka, rāsnā, śatāhvā and lavaṇa (saiṇdhava), this oil cures hemiplegia.

Sarvāṅga vāta

सर्वाङ्गपवने क्रुद्धे गात्रस्फुरणभञ्जने।

वेदनाभिः परीताश्च स्फुटन्तीवास्य सन्धयः ॥ २१३ ॥

Aggravated vāta invading the entire body, produces symptoms such as throbbing, pulsating and splitting types of pain and feeling of breaking of bony joints; this is called as Sarvāṅga vāta.

सर्वाङ्गतमेकाङ्गतञ्चापि समीरणम् ।
तैलावगाहनं हन्ति तोयवेगमिवाचलः ॥ २१४ ॥

Immersing the patient in a tub filled with medicated oil cures both ekāṅga vāta and sarvāṅga vāta, just like a mountain stops the flow of river.

स्थाननामानुरूपैश्च लिङ्गः शेषान्विनिर्दिशेत् ।
सर्वेष्वेतेषु संसर्गं पित्ताद्यैरुपलक्षयेत् ॥ २१५ ॥
प्रथमं ह्रस्वकेशत्वं ततो वाचालताऽपि च ।
आटोपः पार्श्वशूलञ्च पुरीषस्यातिगाढता ॥ २१६ ॥
तथा मलाप्रवृत्तिश्च कम्पः स्तम्भश्च रूक्षता ।
कार्श्यं कार्पर्यञ्च शैत्यञ्च लोमहर्षो व्यथा तथा ॥ २१७ ॥
तोदो भेदः शिरास्फूर्तिरङ्गमर्दोऽङ्गशुष्कता ।
सङ्कोचश्चाङ्गविभ्रंशो मोहश्चञ्चलचित्तता ॥ २१८ ॥
निद्रानाशः स्वेदनाशो बलहानिश्च भीरुता ।
शुकक्षयो रजोनाशो गर्भनाशः परिश्रमः ॥ २१९ ॥
सामान्यवातरोगाणां या चिकित्सा प्रवक्ष्यते ।
एषां सा तु विधातव्या तयैते यान्ति संक्षयम् ॥ २२० ॥

Many other diseases caused by aggravated vāta are to be recognised and given names according to their place and nature of symptoms; and association of pitta and other doṣās should also be expected, for example, hrasva kesatva (shortness/thinness of hairs of the head) vācālata (great talkativeness), gurling noise inside the abdomen, pain in the flanks, very hard faeces, non-elimination of faeces, tremors, rigidity, dryness/roughness, wasting/emaciation, black discolouration, coldness, horripilations, discomfort, pricking, cutting and such other kinds of pain, throbbing, pulsations of the veins, body aches, dryness, contractions, distortions, dislocations etc. of the body parts, delusion, unsteady mind, loss of sleep, sweating and strength, fear, loss of semen, menstrual flow, and embryo/foetus, too much of exhaustion (without any exertion).

The treatment for these diseases are the same as are advocated for vātāvyādhis in general and such others by which the diseases gets subsided.

Āvaraṇa vāta

एवंविधानि रूपाणि करोति कुपितोऽनिलः ।
हेतुस्थानविशेषेण भवेद्रोगविशेषकृत् ॥ २२१ ॥
उदाने पित्तसंयुक्ते दाहो मूर्च्छा भ्रमः क्लमः ।
अस्वेदहर्षो मन्दाग्निः शीतता च कफावृते ॥ २२२ ॥

प्राणे पित्तावृते छर्दिर्दाहश्चैवोपजायते ।
 दौर्बल्यं सदनं तन्द्रा वैरस्यञ्च कफावृते ॥ २२३ ॥
 स्वेदो दाहस्तृषा मूर्च्छा समानेपित्तसंयुते ।
 कफेन सक्ते विण्मूत्रे गात्रहर्षश्च जायते ॥ २२४ ॥
 अपाने पित्तसंयुक्ते दाहौष्ण्यं रक्तमूत्रता ।
 अधःकाये गुरुत्वञ्च शीतता च कफावृते ॥ २२५ ॥
 व्याने पित्तावृते दाहो गात्रविक्षेपणं क्लमः ।
 स्तम्भोऽथ दण्डकश्चापि शूलशोथौ कफावृते ॥ २२६ ॥

Aggravated vāta gives rise to different diseases in respect of its causes and places of onset; for example, Udāna vāta when gets covered with pitta, produces burning sensation, fainting, giddiness and exhaustion, when associated with kapha, it produces absence of sweating, horripilations, weak digestive fire and feeling of coldness.

Prāṇa vāta when covered with pitta gives rise to vomiting, burning sensation and when covered with kapha gives rise to debility, stupor and bad taste in the mouth.

Samāna vāta when covered with pitta, gives rise to more of sweating, burning sensation and fainting, and when covered with kapha it produces suppression of urine and faeces and horripilations.

Apānavāta when covered with pitta gives rise to burning sensation, increase of heat, urine mixed with blood, and when covered with kapha leads to feeling of heaviness of the lower part of the body and coldness.

Vyāna vāta when covered with pitta produces burning sensation, irregular/unusual movements of the body parts and exhaustion and when covered with kapha gives rise to rigidity, stiffness like a log of wood, pain and swelling of the body parts.

वाते सपित्ते कुर्वीत वातपित्तहरीः क्रियाः ।
 सकफे तत्र कुर्वीत वातश्लेष्महरीं क्रियाम् ॥ २२७ ॥

Where vāta is associated/covered with pitta the treatment shall be to mitigate vāta and pitta and where vāta is associated/covered with kapha the treatment shall be to mitigate vāta and kapha.

Dhātugata vāta

त्वग्रूक्षा स्फुटिता सुप्ता कृशा च तुद्यते ।
 आतन्यते सरागा च सर्वरुक्त्वग्गतेऽनिले ॥ २२८ ॥
 रुजस्तीव्राः ससन्तापा वैवर्ण्यं कृशताऽरुचिः ।
 गात्रे चारुंषि भुक्तस्यस्तम्भश्चासृग्गतेऽनिले ॥ २२९ ॥

गुर्वङ्गं तुद्यते स्तब्धं दण्डमुष्टिहतं यथा ।
 सरुक्विस्तमितमत्यर्थं वाते मांससमाश्रिते ॥ २३० ॥
 तथा मेदःश्रितः कुर्याद् ग्रन्थीन् मन्दरुजो व्रणान् ।
 भेदोऽस्थिपर्वणां सन्धिशूलं मांसबलक्षयः ॥ २३१ ॥
 अस्वप्नः सतता रुक् च वाते दुष्टेऽस्थिसंस्थिते ।
 वाते मज्जगते पीडा न कदा चित्प्रशाम्यति ॥ २३२ ॥
 क्षिप्रं मुञ्चति बध्नाति शुक्रं गर्भमथापि वा ।
 विकृतिं जनयेच्चापि शुक्रस्थः कुपितोऽनिलः ॥ २३३ ॥

When aggravated vāta gets lodged in tvak (skin/the seat of rasa dhātu) the skin is found to be dry/rough, cracked, with loss of tactile sensation, emaciated, black, has pricking, stretching pains, slight red colour and with pain all over the body.

When vāta is lodged in asrk (blood) there will be severe pain, feeling of exhaustion by warmth, discolouration, emaciation, loss of taste, ulcers and eruptions on the body and stiffness/rigidity of the body after taking food.

When vāta is lodged in māmsa (muscle tissue) the body feels heavy, has pricking pain, hard, pain as though hit either by a baton or fist, and stiffness of the body, parts—are the symptoms.

When the vāta is lodged in medas (fat tissue) it produces tumors and ulcers with very little pain.

When vāta is lodged in the asthi (bone tissue) it produces cutting pain in the bones and joints, pain in the joints, loss of strength of muscles, loss of sleep and constant pain.

When vāta is lodged in majja (bone-marrow) it gives rise to pain which does not subside at any time.

When vāta is lodged in śukra (semen/ovum) it either expels semen and foetus either too early or withholds it or produces abnormalities in the embryo.

Cikitsā—treatment

वायौ त्वगाश्रिते स्नेहाभ्यङ्गं स्वेदञ्च कारयेत् ।
 रक्तस्थे शीतलांल्लेपान्विरेकं रक्तमोक्षणम् ॥ २३४ ॥
 मांसमेदोगते वाते सविरेकं निरूहणम् ।
 अस्मिमज्जगते स्नेहं बहिरन्तश्च योजयेत् ॥ २३५ ॥
 केतकनागबलाऽतिबलानां यद्बहुलेन रसेन विपक्वम् ।
 तैलमनल्पतुषोदकसिद्धं मारुतमस्थिगतं विनिहन्ति ॥ २३६ ॥
 हर्षोऽन्नपानं शुक्रस्थे बलशुक्रकरं हितम् ॥ २३७ ॥

The treatments for tvak (rasa) gata vāta are anointing the body with oil, sudation and fomentation; for raktagata vāta, application of pastes of drugs of

cold potency applied cold, purgation and blood letting therapies; for māmśa gata and medogata, purgations and decoction enema therapies; for asthigata and majjāgata, oleation therapy both internal and external should be administered.

Oil cooked with the juice of ketaka, nāgabalā, atibalā and more quantity of tusodak cures vāta lodged in the bone (ketakādi taila).

For vāta lodged in śukra (semen) recourse to enjoyment of sex, to foods and drinks which increase strength of the body and semen are to be advised.

Koṣṭhagata vāta

वाते कोष्ठाश्रिते दुष्टे निग्रहो मूत्रवर्चसोः ।
 ब्रह्महृद्रोगगुल्मार्शः पार्श्वशूलञ्च जायते ॥ २३८ ॥
 पाचनीयै रसैर्युक्तैरन्यैर्वा पाचयेन्मलान् ।
 विशेषतः पिबेत्क्षीरं नरः कोष्ठगतेऽनिले ॥ २३९ ॥
 हृत्पाश्चोदरनाभीरुक्कृष्णोद्गारविसूचिकाः ।
 कासः कण्ठास्यशोषश्च श्वासश्चाशयेऽनिले ॥ २४० ॥
 आमाशयस्थे त्वनिले प्रशस्तं प्राग् लङ्घनं दीपनपाचनञ्च ।
 प्रच्छदर्नं वामुद्गा यवाः शालियुताः पुराणाः ॥ २४१ ॥

If aggravated vāta gets lodged in the koṣṭha (vicera of alimentary tract) it gives rise to suppression of urine and faeces, hernia, heart diseases, abdominal tumor, piles, pain in the flanks.

This condition should be treated with use of digestive drugs and drink milk especially.

When vāta is lodged in the āmāśaya (stomach) there will be pain in the heart region, flanks, abdomen, and umbilicus, thirst, more of belchings, viśūci ka (vomittings and purgations together), cough, dryness of the throat and mouth and dyspnoea.

In this condition it is ideal to prescribe lañghana (fasting) first, followed by drugs which kindle digestion and digestives, induce vomiting and strong purgations, and food prepared from old sali yava and mudga.

भूतीकपथ्याशटिपुष्कराणि बिल्वामृतादारुकनागराणि ।
 उग्राविषामागधिकाबिडानि क्वाथास्त्रयः सामसमीरणघ्नाः ॥ २४२ ॥

Decoction of either bhūtika, pathyā, śathī, and puṣkara, of bilva, amṛta, dāruka (devadāru) and nāgara; or of ugrā (vacā) viṣā (ativiṣā) māgadhiḥkā and biḍa—these three decoctions cure vāta which is sāma.

Śaddharana (cūrṇa) yoga

चित्रकेन्द्रयवौ पाठा कटुकातिविषाऽभया ।
 आमाशयोत्थवातघ्नं चूर्णं पेयं सुखाम्बुना ॥ २४३ ॥

योगेऽस्मिन्भिषजा ग्राह्याः षण्णां षड्धारणाः पृथक् ।

दिनेषु षट्सु दातव्यास्तेन षड् धरणः स्मृतः ॥ २४४ ॥

Powder of citraka, iṇdrayava, pāṭhā, kaṭuka, ativiśā and abhayā consumed with warm is best for vata lodged in āmāśaya; in this formula the quantity of each drug should be six dharaṇa (3/4gms.) this recipe should be used for six days, hence this is known as Ṣaḍdharana yoga.

आमाशयगते वाते छर्दिताय यथाक्रमम् ।

देयः षड्धारणो योगः सप्तरात्रं सुखाम्बुना ॥ २४५ ॥

Others say—in āmasāśyagata vāta, after giving emesis therapy, this ṣaḍdharana yoga should be given with water for seven days.

Pakvāśaya gata vāta

पक्काशयस्थोऽन्त्रकूजं शूलाटोपौ करोति च ।

कृच्छ्रमूत्रपुरीषत्वमानाहं त्रिकवेदनाम् ॥ २४६ ॥

वह्नेः संवर्द्धनं कार्यं व मौंदावर्त्तकं तथा ।

देयः स्नेहविरिकश्च पक्काशयगतेऽनिले ॥ २४७ ॥

वाते जठरगे दद्यात्क्षारचूर्णादिदीपनम् ॥ २४८ ॥

शुण्ठीकुटजबीजाग्निचूर्णं कोष्णाम्बु कुक्षिगे ॥ २४९ ॥

When aggravated vāta gets lodged in the pakvāśaya (intestines) it gives rise to abdominal pain, gurgling sound, difficulty for elimination of urine and faeces, flatulence and pain in the waist.

For this, treatments to increase digestive fire, to releve udāvarta and lubricating purgatives should be administered.

If vata is lodged in the jaṭhara (stomach) use of appetite stimulating alkalis and powders of drugs should be given, such as powder of śuṇṭhī, kuṭaja bīja and agni along with warm water.

ग्रहो विण्मूत्रवातानां शूलाघ्मानाश्मशर्कराः ।

जङ्घोरुत्रिकपाश्चासिपृष्ठरोगी गुदेऽनिले ॥ २५० ॥

वाते गुदगते दुष्टे कर्मोदावर्त्तकं हितम् ॥ २५१ ॥

When vāta gets lodged in the guda (rectum) it gives rise to suppression of faeces and urine, pain and flatulence of the abdomen, urinary calculus and gravel and diseases of forelegs, thighs, waist, flanks and shoulders.

For this, treatments indicated for udavarta should be done.

Hṛdaya gata vāta

हृदयानिलनाशाय गुडूचीं मरिचान्विताम् ।

पिबेत्प्रातः प्रयत्नेन सुखं तप्ताम्भसा सह ॥

पिबेदुष्णाम्भसा पिष्टमाश्वगन्धं विभीतकम् ।
 गुडयुक्तं प्रयत्नेन हृदयानिलनाशनम् ॥
 देवदारुसमायुक्तं नागरं परिपेषितम् ।
 हृद्वातवेदनायुक्तः पीत्वा सुखमवाप्नुयात् ॥ २५२ ॥

For the cure of vāta lodged in hrdaya (heart) decoction of guḍūcī added with (powder of) marica, in the morning along with warm water, or paste of aśvagañdhā and vibhītaka added with guḍa (jaggery) should be consumed with warm water or devadāru and nāgara made into a paste and consumed with warm water; the patient of hrdayagata vāta gets relieved of pain.

Indriyagata vāta

श्रोत्रादिष्विन्द्रियवधं कुर्यात्कुद्धः समीरणः ॥ २५३ ॥
 श्रोत्रादिष्वनिले दुष्टे कार्यो वातहरः क्रमः ।
 स्नेहाभ्यङ्गावगाहाश्च मर्दनालेपनानि च ॥ २५४ ॥

Aggravated vāta getting localised in the sense organs like the ears etc., produces loss of their function.

Treatment for such a condition are methods to mitigate vāta such as oleation, anointing, bathing, massaging and application of paste of drugs.

Sirāgata vāta

कुर्याच्छिरागतः शूलं सिराकुञ्चनपूरणम् ।
 स बाह्याभ्यन्तरायामं खल्लीं कुब्जत्वमेव च ॥ २५५ ॥
 स्नेहाभ्यङ्गोपनाहाश्च मर्दनालेपनानि च ।
 वाते सिरागते कुर्यात्तथा चासृग्विमोक्षणम् ॥ २५६ ॥

Aggravated vāta getting localised in the siras (veins) gives rise to pain, contraction/narrowing/of the veins, increase of thickness due to filling with more blood, bending of the body either inwards or outwards, contractures/disorders of the arms and shortening of the back (kyphosis).

Oleation (internal) anointing, applying warm pastes/poultices, massaging, applying paste of drugs and blood letting—these are the treatments for vāta invading the veins.

Snāyugata vāta

शूलमाक्षेपकः कम्पः स्तम्भः स्नाय्वनिलाद्भवेत् ।
 स्वेदोपनाहाग्निकर्मबन्धनोन्मर्दनानि च ।
 कुद्धे स्नायुगते वाते कारयेत्कुशलो भिषक् ॥ २५७ ॥

Aggravated vāta getting localised in the snāyus (tendons/nerve cords) produces pain, convulsions, shaking/tremors and stiffness. For this, sudation/fomentation, warm poultices, branding, (fire cautery) bandaging, and massaging should be done.

Saṅdhigata vāta

हन्ति सन्धिगतः सन्धीञ्छूलशोथौ करोति च ॥ २५८ ॥
 कुर्यात्सन्धिगते वाते दाहस्त्रेहोपनाहनम् ।
 इन्द्रवारुणिकामूलं मागधीगुडसंयुतम् ।
 भक्षयेत्कर्षमात्रं तत्सन्धिवातं व्यपोहति ॥ २५९ ॥

Aggravated vāta getting localised in the joints destroys their function, gives rise to pain and swelling; for this disease, root of indravaruṇi, added with māgadhi (pippalī) and guḍa consumed in the dose of one karsa (10gms.) cures saṅdhivāta.

हनुस्तम्भार्दिताक्षेपपक्षाघातापतानकाः ।
 कालेन महता यत्नात्सिध्यन्ति न च वा न वा ॥ २६० ॥
 नवान् बलवतां त्वेतान् साधयेन्निरुपद्रवान् ॥ २६१ ॥

Hanusthambha, ardita, āsksepaka, pakṣāghata, apatānaka may respond to treatment after a long time with great effort or may not be respond; taht which is of recent onset, present in persons who are strong and not accompanied with complications should be treated and cured.

विसर्पदाहरुग्भङ्गमूर्च्छाऽरुच्यग्निमार्दवैः ।
 क्षीणमांसबलं वाता ध्नन्ति पीवधादयः ॥ २६२ ॥
 शूनं सुप्तत्वचं म्लानं कम्पाध्माननिपीडितम् ।
 रुजाऽऽर्त्तिमन्तश्च नरं वातव्याधिर्विनाशयेत् ॥ २६३ ॥

Pakṣavadha and other diseases of vāta origin will kill the patient when accompanied with visarpa (erysipelas), burning sensatin, pain, breaking, pain, fainting oss of taste, weak digestive power, decrease/wasting of muscles and strength, he who has oedema (swelling) loss of sensation in the skin, loss of colour complexion, has tremors, flatulence and severe pain is also going to be killed by diseases of vāta origin.

अव्याहतगतिर्यस्य स्थानस्थः प्रकृतौ स्थितः ।
 वायुः स्यात्सोऽधिकं जीवेद्वीतरोगः समाः शतम् ॥ २६४ ॥

The person in whom there is no hindrance to the movement of vāta, which resides in its normal place and is in its normalcy, such a person lives for more than hundred years, free from diseases.

Samānya auśadhs for vāta vyādhis—popular/efficiacious medictines
Mahā Maṣādi taila—1. from Cakradatta

माषस्यार्द्धाढकं देयं तुलार्द्धं दशमूलतः ।
 पलानि च्छागमांसस्य त्रिंशद्द्रोणेऽम्भसः पचेत् ॥ २६५ ॥
 चतुर्भागावशेषं तं कषायमवतारयेत् ।
 प्रस्थञ्च तिलतैलस्य पयो दद्याच्चतुर्गुणम् ॥ २६६ ॥

जीवनीयानि मञ्जिष्ठा चव्यं चित्रककट्फलम् ।
 सव्योषं पिप्पलीमूलं रास्त्रामलकगोक्षुरम् ॥ २६७ ॥
 आत्मगुप्ता तथैरण्डः शताह्वालवणत्रयम् ।
 देवदार्वमृताकुष्ठमश्वगन्धा वचा शटी ॥ २६८ ॥
 एतैरक्षमितैः कल्कैः पाचयेन्मृदुनाग्निना ।
 पक्षाघातादिते पुंसि हनुस्तम्भादिते तथा ॥ २६९ ॥
 कर्णशूले शिरःशूले तिमिरे च त्रिदोषजे ।
 पाणिपादशिरोग्रीवाभ्रमणे मन्दचङ्क्रमे ॥ २७० ॥
 कलायखञ्जे पङ्गौ च गृध्रस्यामपबाहुके ।
 पाने वस्तौ तथाऽभ्यङ्गे नस्ये कर्णादिपूरणे ॥ २७१ ॥
 तैलमेतत्प्रशंसन्ति सर्ववातविकारनुत् ।
 महामाषादिनामेदं भाषितं मुनिभिः पुरा ॥ २७२ ॥

Māṣa half ādhaka (1.28kg.), daśamūla half tula (2kg.) chāga māmsa (goats meat) thirty pala (1200gms.)—are boiled in one droṇa (10.24gms.) of water, decoction reduced to one-fourth the quantity; one prastha (640gms.) of tila taila, payas (milk) four times the quantity of oil, and paste of one akṣa (10gms.) each of drugs of jīvanīya gaṇa, mañjiṣṭhā, cavya, citraka, kaṭphala, vyoṣa, pippalīmūla, rāsnā, āmalaka, gokṣura ātmagupta, eraṇḍa, śatāhvā, lavaṇa traya, devadāru, amṛta, kuṣṭha, aśvagandha, vacā and śaṭhī are added to the decoction, boiled over mild fire and medicted oil prepared. This used for drinking, enema, anointing, nasal drops, filling the ears etc. is best suited for diseases like hemiplegia, facial paralysis, lock-jaw, pain in the ears, head, blindness, distortion of the hands, feet, head, neck, slowness, lameness, sciatica, pain of the shoulders, and arms. This oil by name Mahāmāṣādi taila was revealed by the sages along back.

Mahāmāṣādi taila—2. described by Śārṅgadadhara

माषायवातसीक्षुद्रा मर्कटी च कुरण्टकः ॥ २७३ ॥
 गोककण्टष्टुण्डुकश्चैषां प्रत्येकं पलसप्तकम् ।
 चतुर्गुणाम्बुना पक्त्वा पादशेषं शृतं नयेत् ॥ २७४ ॥
 कार्पासकास्थि वदरं शणबीजं कुलत्थकम् ।
 पृथक्चतुर्दशपलं चतुर्गुणजले पचेत् ॥ २७५ ॥
 कषायं तत्र गृहीयाच्चतुर्थांशावशेषितम् ।
 प्रस्थञ्च च्छागमांसस्य चतुःषष्ठ्यपले जले ॥ २७६ ॥
 प्रक्षिप्य पाचयेद्धीमान्यादशेषं रसं नयेत् ।
 तैलप्रस्थे ततः क्वाथान्सर्वास्तान् क्रमतः पचेत् ॥ २७७ ॥
 कल्कद्रव्यैः पचेदेभिरमृताकुष्ठसैन्धवैः ।
 रास्त्रापुनर्नवैरण्डैः पिप्पल्या शतपुष्पया ॥ २७८ ॥

बलाप्रसारणीभ्याञ्च मांस्या कटुकया तथा ।
 पृथक्कर्मितैरैतैः साधयेन्मृदुनाग्निना ॥ २७९ ॥
 हन्यात्तैलमिदं शीघ्रं वातव्याधीनशेषतः ।
 आक्षेपकं पक्षघातमूरुस्तम्भापबाहुकौ ।
 हस्तकम्पं शिरः कम्पं विश्वाचीमर्दितं तथा ॥ २८० ॥

Māṣa, yava, atasī, kṣudrā, markatī, kuraṇṭaka, gokanta, tuṇṭuka—each seven pala (280gms.) are boiled in four times their quantity of water and decoction reduced to one-fourth; similarly kārpaśāsthi, badara, śaṇabīja, kulattha, each fourteen pala (560gms.) are boiled in four times their quantity of water and decoction reduced to a quarter. One prastha (640gms.) of goats meat is boiled in sixtyfour pala (2560gms./ml.) of water and juice reduced to one-fourth quantity. Next the above two decoctions, and meat juice are mixed, and added with taila (oil) ome prastha (640gms.), paste of one karṣa (10gms.) each of amṛta, kuṣṭha, saiṇdhava, rāsnā, punarnavā, eraṇḍa, pippalī, śatapuspā, balā, prasāriṇī, māmsī and kaṭuka are all mixed well, boiled on mild fire and medicated oil prepared.

This oil quickly cures all vātavyādhis such as convulsions, hemiplegia, stiffness of the thigh and of the arm, tremors of the hands and head, pain of the arms, facial paralysis etc.

Nārayaṇa taila

अश्वगन्धाबलाबिल्वं पाटलाबृहतीद्वयम् ।
 श्वदंष्ट्रातिबलानिम्बशयोनाकञ्च पुनर्नवाम् ॥ २८१ ॥
 प्रसारणीमग्निमन्थं कुर्याद्दशपलं पृथक् ।
 चतुर्द्रोणे जले पक्त्वा पादशेषं शृतं नयेत् ॥ २८२ ॥
 तैलाढकेन संयोज्य शतावर्या रसाढकम् ।
 प्रक्षिपेत्तत्र गोक्षीरं ततस्तैलाच्चतुर्गणम् ॥ २८५ ॥
 पृथक्पलमितैः कल्कैर्द्रव्यैरेभिः पचेद्भिषक् ।
 वचाचन्दनकुष्ठैलामांसीशैलेयसैन्धवैः ॥ २८४ ॥
 अश्वगन्धाबलारास्नाशतपुष्पेन्द्रदारुभिः ।
 पर्णीचतुष्टयेनैव तगरेर प्रसाधयेत् ॥ २८५ ॥
 तत्तैलं भोजनेऽभ्यङ्गे पाने वस्तौ च योजयेत् ।
 पक्षाघातं हनुस्तम्भं मन्यास्तम्भं गलग्रहम् ॥ २८६ ॥
 कुब्जत्वं बधिरत्वञ्च गतिभङ्गं कटीग्रहम् ।
 गात्रशोषेन्द्रियध्वंसं शुक्रनाशं ज्वरक्षयान् ॥ २८७ ॥
 अन्नवृद्धिं कुरण्डञ्च दन्तरोगं शिरोग्रहम् ।
 पार्श्वशूलञ्च पङ्गुत्वं बुद्धिनाशञ्च गृध्रसीम् ॥ २८८ ॥

अन्यांश्च विविधान्वातान्हरेत्सर्वाङ्गसंश्रयान् ।
 अस्याः प्रभावाद्धन्याऽपि नारी पुत्रं प्रसूयते ॥ २८९ ॥
 तथा नारायणो देवो दुष्टदैत्यविनाशनः ।
 तथेदं वातरोगाणां नाशनं तैलमुत्तमम् ॥ २९० ॥

Aśvagandha, balā, bilva, pāṭala, the two bṛhati, śvadamṣṭrā, atibalā, nimba, syonāka, punarnavā, prasāriṇī, agnimañtha—each ten pala (400 gms.) are boiled in four drona (40.96kg.) of water and decoction reduced to one—fourth the quantity; to this decoction are added one āḍhaka (2.56kg.) each of taila (oil) and juice of śatāvarī, form āḍhaka (10.24kg.) of cows milk, paste of one pala each of vacā, cañdana, kuṣṭha, elā, māmsī, śaileya, saiñdhava, aśvagañdhā, balā, rāsna, śatapuspā, iñdrādaru (devadāru) parṇī catuṣṭaya (śālīparṇī, prśnipanī, māṣaparnī, mudgaparnī) and tagara and medicated oil cooked; used for internal potion, external anointing, drinking and enema it cures hemiplegia, lock-jaw, stiffness pain in the throat, kyphosis, deafness, impaired gait, catching pain of the waist, emaciation, loss of function of sense organs, decrease of semen, fever, pthisis, hernia, disease of the teeth, headache, pain in the flanks, lameness, loss of mental intelligence, sciatica, and many other diseases, of vata origin, confined to any one part or the whole body, by its effect even a barren woman begets son, just as Lord narayana destroys wicked demons, similarly this oil destroys/cures all diseases of vāta origin.

Māha nārāyaṇa taila

तिलतैलं समादाय चतुराढकसम्मितम् ।
 पञ्चपल्लवकल्केन शोधयेद्दोषशान्तये ॥ २९१ ॥
 तत्राजं दुग्धमथ वा गव्यं तैलसमं पचेत् ।
 शतावरीरसञ्चापि तैलतुल्यं पचेद्भिषक् ॥ २९२ ॥
 दशमूली बला रास्त्रा शिग्रूतपलपुनर्नवाः ।
 शेफालिका नागबला बला चैव प्रसारणी ॥ २९३ ॥
 अश्वगन्धा सहचरो दशमूलं करञ्जकः ।
 खदिरं चन्दनं लोध्रं वचाऽसनपलाशकम् ॥ २९४ ॥
 बकुलैरण्डवरुणशालयुग्मकटम्भराः ।
 शिरीष शिखरी वासाहिंस्त्राजम्बूविभीतकम् ॥ २९५ ॥
 काञ्चनारः कपित्थश्च पारिभद्रः प्रियालकम् ।
 मागधी नलमूलञ्च यवकोलकुलत्थकम् ॥ २९६ ॥
 उदुम्बरः सप्तला च कन्यका मालतीत्वचम् ।
 पाषाणभेदः शम्पाको दुग्धिका दाडिमीफलम् ॥ २९७ ॥
 आत्मगुप्ताऽर्ककार्पासबीजं वत्सादनी स्तुही ।
 केतकीमूलधतूरलाङ्गलीगर्दभाण्डकम् ॥ २९८ ॥

चित्रकञ्च महानिम्बं पञ्चवल्कलमेव च ।
 मुण्डी टङ्कारी मुशली हंसपादी विशल्यकम् ॥ २९९ ॥
 एषां दशपलान्भागान्वारिण्यष्टगुणो पचेत् ।
 पादशेषं परिस्त्राव्य तत्र तैलं पुनः पचेत् ॥ ३०० ॥
 छागो मेषश्च हरिण एणश्च बहुशृङ्गकः ।
 शशः शल्यः शिवा गोधा सिंहो व्याघ्रश्च भल्लुकः ॥ ३०१ ॥
 वन्यो वराहः खड्गो च महिषो घोटकस्तथा ।
 कपिर्बभ्रुर्विडालश्च मूषक्चोरुदर्दुरः ॥ ३०२ ॥
 वर्त्तिकस्तित्तिरिर्लावः खञ्जरीटश्चकोरकः ।
 उलूको नीलकण्ठश्च वन्यकुक्कुट एव च ॥ ३०३ ॥
 गृध्रश्च गरुडो हंसश्चकः करण्डवोऽपि च ।
 कपोतः सारसः कौञ्जो वन्य पारावतस्तथा ॥ ३०४ ॥
 रोहितो मदुरश्चापि शिलीन्धः शृङ्गकस्तथा ।
 इल्लिसो गर्गरो वर्मिरथ काकः पिक्रोऽपि च ॥ ३०५ ॥
 महामत्स्यः कच्छपश्च शिशुमारश्च साङ्गुचिः ।
 मकरो घण्टकाऽऽकारस्तदलाभे तु गोधिका ॥ ३०६ ॥
 यथालाभममीषाञ्च क्वाथं तैलसमं पचेत् ॥ ३०७ ॥
 रास्त्राऽश्वगन्दामिसिदारुकुष्ठपर्णीचतुष्कागुरुकेशराणि ।
 सिन्धुत्थमांसीरजनीद्वयञ्च शैलेयकं चन्दनपुष्करञ्च ॥ ३०८ ॥
 एला सयष्टी तगराब्दपत्रं भृङ्गोऽष्टवर्गस्तु वचा पलाशी ।
 स्थौणेयवृश्चीरकचोरकाख्यं मूर्वात्वचं कट्फलपद्मकं च ॥ ३०९ ॥
 मृणालजातीफलकेतकाख्यं सनागपुष्पं सरलं मुरा च ।
 जीवन्तिकोशीरवरास्तथैव दुरालभा वानरिका नखश्च ॥ ३१० ॥
 कैवर्त्तमुस्तार्जुनतिक्तकञ्च वातामखर्जूरकतुम्बुराश्च ।
 सधातकीग्रन्थिकपर्पटाश्च पटोलहेमाह्वजयन्तिकाश्च ॥ ३११ ॥
 त्रायन्तिकाऽलम्बुषशक्रबीजं रसाञ्जनाभात्रिवृत्तारुणाश्च ।
 द्राक्षाकणाद्रोणपुनर्नवाश्च कौन्ती क्रिमिघ्नो हयमारकश्च ॥ ३१२ ॥
 नीलोत्पलं पद्मककारवीभ्यां रम्भाऽनलो गोक्षुरकः क्षुरश्च ।
 कङ्कोलकालेयकुसुम्भपुष्पं तुरुष्ककाश्मीरकसिक्थकञ्च ।
 लवङ्गकपूररसालकाण्डकस्तूरिकावालकमम्बरञ्च ॥ ३१३ ॥
 कल्कानमीषां विपचेत्सुवैद्यः पृथक् पृथक् कर्षयुगोन्मितानाम् ।
 शुभे च नक्षत्रमुहूर्त्तलग्ने सन्तोष्य विप्रांश्च भिषग्वरांश्च ॥ ३१४ ॥
 सम्पूज्य नारायरनामधेयं देवं त्रिनेत्रं जगतामधीशम् ।
 पात्रे तु हेम्नः खलु राजते वा ताम्रेऽथ वा लोहमयेऽपि रक्षेत् ॥ ३१५ ॥

अभ्यञ्जनेऽञ्जने नस्ये निरुहे चावगाहने ।
 पाने चैतद्यथाव्याधि प्रयुञ्जीत चिकित्सकः ॥ ३१६ ॥
 बहुनाऽत्र किमुत्तेन तैलमेतत्प्रयोजितम् ।
 अवश्यं वातजान्व्याधीनशीतिमति नाशयेत् ॥ ३१७ ॥
 एतस्याभ्यासतो जन्तोर्जरा जातु न जायते ।
 पतन्ति वलयो नाङ्गे पलितञ्च न जायते ॥ ३१८ ॥
 नेत्रं तेजस्वि नितरां गरुडस्येव जायते ।
 नोच्चैःश्रुतिर्न बाधिर्यं कर्णनादो न जायते ॥ ३१९ ॥
 पाणिकम्पः शिरःकम्पः प्रलापश्च न जायते ।
 बुद्धिभ्रंशो न जायेत तस्मात्कर्मसु पाटवम् ॥ ३२० ॥
 यथा जलेन सिक्तस्य शाखिनः पल्लवादयः ।
 वर्द्धन्ते धातवस्तद्वद् देहिनोऽनेन नित्यशः ॥ ३२१ ॥
 आमं गर्भं त्यजेज्जातु सूतिका रुग्नुता च या ।
 या च दुष्प्रसवक्षीणास्ताभ्य एतदद्भितं परम् ॥ ३२२ ॥
 वन्ध्या च लभते पुत्रं गर्भपातो न जायते ।
 योनिरोगाः प्ररश्यन्ति प्रदरश्च प्रशाम्यति ॥ ३२३ ॥
 अस्मात्तैलवरादन्यत्कुत्रचिन्नास्ति भेषजम् ।
 बल्यं वृष्यं बृंहणञ्च रसायनमिदं महत् ॥ ३२४ ॥
 पुरा देवासुरे युद्धे दैत्यैरभिहतान्सुरान् ।
 भिन्नाभग्रास्थिकान्विद्धान्पिचितान्व्यथयाऽर्दितान् ॥ ३२५ ॥
 दृष्ट्वाहिताय देवानां नराणां चाब्रवीदिदम् ।
 तैलं नारायणो देवो महनारायणाभिधम् ॥ ३२६ ॥

Tila taila four āḍhaka (10.24kg.) is boiled for few minutes with the paste of pañcapallavas (tender leaves of pañca valkala) and filtered; to this oil are added milk of either goat or cow and juice of śatāvarī each equal in quantity to that of oil, daśamūla, balā, rāsna, śigru, utpala, punarnavā, śephālika, nāgabalā, balā, prasāriṇi, aśvagaṇḍhā, saḥavāra, daśamūla, karañjaka, khadira, caṇḍana, lodhra, vacā, asana, palāśa, bakula, eraṇḍa, varuṇa, sālayugma, kaṭambharā, śirīṣa, śikhari, vāsa, himsrā, jambly, vibhītaka, kāñcanāra, kapittha, pāribhadro, priyāla, pāśāṇa-bheda, sampāka, dugdhikā, dāḍimiphala, udumbara, saptalā, kañyakā, mālati tvaca, māgadhi, nalamūla, yava, kila, kulattha, ātmagupta, arka, kārpaśa bīja, vatsṣḍani, snuhī, ketakīmūka, dhattūra, lāṅgalī, gardabhāṇḍaka, citraka, mahānimba, pañcavalkala, muṇḍi, taṅkārī, musalī, hamsapādī, viṣalyaka—each ten pala (100gms.) are boiled in eight times of water and decoction reduced to one-fourth and filtered and kept ready.

Meat of chāga, meṣa, hariṇa, eṇa, bahuśrṅga hariṇa, śāśa, śalya śiva, godhā, simha, vyāghra, baluka, vanavarāha, khadgo, mahiṣa, ghoṭaka, kapi, babhru, biḍāla,

mūṣaka, uru, dardura (all animals); varitika, tittiri, lāva, khañjarīṭa, cakora, ulūka, nīlakamtha, vanyakukkuṭa, kāka, pika, gr̥dhra, garuḍa, hamsa, ckra, kāraṇḍava, kapota, sārāsa, krauñca, vanyapāravata (all are birds), rohita, madguru, siliñdra, śr̥ṅgaka, illisa, gargara, varmi, mahamatsya (all fishes), kacchapa, śīsumāra, sañkuci, makara, ghaṇṭika or godhika—or whichever is available is boiled in water and juice (soup) equal to the quantity of oil is obtained.

Rāsnā, āsvagandha, miśi, dāru, kuṣṭha, parnī catuṣka (four parnis) aguru, kesara (nāgakesara) siñdhūta, māmsī, the two rajanī, śaileyaka, cañdana, puṣkara-mūla, elā, yaṣṭi, tagara, abda, patra, bhṛṅga, drugs of aṣṭavarga, vacā, palaśi, sthañeya, vṛscīaraka, coraka, mūrvā, tvacal, kaṭpala, padmaka, mr̥nala, jatiphala, ketaki, nagapuspa, sarala, mura, jivanti, uśīra, vacā, durālabhā, vānarika, nakha, kaivarta musta, arjuna, tiktaka, vātāma, kharjūra, tumburu, dhātakī, grañthika, papraṭa, paṭola, hemahvā, jayañtika, trāyañtikā, alambuṣā, śakrabīja, rasañjana, ābha (babbūla) trivṛt, aruṇa (mañjiṣṭha) drākṣā, kaṇā, droṇa, punarnavāc, kauñṭī, krimighna, hayamāraka, nīlotpala padmaka, kāravi, rambhā, anala, gokṣuraka, kṣura (ikṣuraka) akñkola, kāleyaka, kusumbha puspa, taruska, kasmira, sikthaka, lavanga, karpura, rasala kanda, kasturika, vālaka, ambara—each one karṣa (10gms.) are made into a paste. Next all the liquids (oil milk, meat juice, decoctions) and paste of drugs are mixed with and cooked over mild fire, after worshipping gods, satisfying brahminas and physicians, this Nārāyana taila by name, should be preserved in containers of gold, silver, copper or other metals.

It may be used for anointing, collyrium, nasal drops, enema, tubbath, drinking or in other ways according to the nature of the diseases; by its use it cures all the eighty diseases arising from aggravated vāta, by its habitual use of the person does not develop any symptoms of oldage, does not get wrinkles of the skin, gets good sight like the red eagle, no deafness, no noise in the ears, no shaking of the hands, head; irrelevant talk, no loss intelligence, hence he is skill-full in his action; just as, leaves and branches develop from water similarly the tissues develop and grow in men by this oil, daily; it is ideally suited to women who had abortion or who is having pain after delivery who is weak by difficult delivery, by its use of barren lady begets a son and does not abort in the middle, diseases of vagina get cured, so also monorrhagia; no other medicine is better than this oil, it is strengthening aphrodisia and great rejuvenator. Seeing the gods who were wounded and suffering during the war between gods and demons long ago, the great god Lord Nārāyana formulated this mahanarayana taila for the benefit of the gods and men.

Mahāyogarāja guggulu

नागरं पिप्पलीमूलं चव्यमूषणचित्रकम् ।

भृष्टं हिङ्गवजमोदा च सर्षपो जीरकद्वयम् ॥ ३२७ ॥

रेणुकेन्द्रयवौ पाठा विडङ्गं गजपिप्पली ।

कटुकाऽतिविषा भार्गी वचा मूर्वा च पत्रकम् ॥ ३२८ ॥

देवदारु कणा कुष्ठं रास्ना मुस्ता च सैन्धवम् ।
 एला त्रिकण्टकं पथ्या धान्यकञ्च विभीतकम् ॥ ३२९ ॥
 धात्री च त्वगुशीरञ्च यवक्षारोऽखिलान्यपि ।
 एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ॥ ३३० ॥
 यावत्त्येतानि चूर्णानि तावानेवात्र गुग्गुलुः ।
 संमर्द्य सर्पिषा पश्चात्सर्वं संमिश्रयेच्च तत् ॥ ३३१ ॥
 एवं पिण्डञ्च तत्कृत्वा धायेद् घृतभाजने ।
 गुटिकाष्टङ्गमात्रास्तु खादेत्तास्तु यथोचिताः ॥ ३३२ ॥
 आदौ शाणोन्मितं खादेत्सार्द्धं शाणं ततः परम् ।
 तदग्रे कर्षमर्द्धन्तु पूर्णं कार्यं ततः परम् ॥ ३३३ ॥
 गुग्गुलुर्योगराजोऽयं महामुख्यो रसायनः ।
 मैथुनाहारपानानां नियमो नात्र विद्यते ॥ ३३४ ॥
 अर्शांसि ग्रहणीरोगं प्लीहगुल्मोदरानपि ।
 आनाहं मन्दमग्निञ्च श्वासं कासमरोचकम् ॥ ३३५ ॥
 प्रमेहं नाभिशूलञ्च क्रिमियमुरोग्रहम् ।
 सर्वान्वातामयान्हन्यादामवातमपस्मृतिम् ॥ ३३६ ॥
 वातरक्तं तथा कुष्ठं तथा दुष्टव्रणानपि ।
 शुक्रदोषं रजोदोषमुदावर्त्तं भगन्दरम् ॥ ३३७ ॥
 रास्नाऽऽदिक्राथसंयुक्तः सर्ववातामयान्हरेत् ।
 काकोल्यादिशृतात्पित्तं कफमारगपधादिना ॥ ३३८ ॥
 दावींशृतेन मेहांश्च गोमूत्रेण च पाण्डुताम् ।
 मधुना मेदसो वृद्धिं कुष्ठं निम्बशृतेन च ॥ ३३९ ॥
 छिन्नाक्राथेन वातास्त्रं शोथं मूलकजाच्छृतात् ।
 पाटलाक्राथसहितो विषं मूषकसम्भवम् ॥ ३४० ॥
 त्रिफलाक्राथसंयुक्तो दारुणां नेत्रवेदनाम् ।
 पुनर्नवाऽऽदिक्राथेन हन्ति सर्वोदराण्यपि ॥ ३४१ ॥

Nāgara, pippalimūla, cavya, ūṣaṇa, citraka, fried hiṅgu, ajamodā, sarṣapa, the two jīraka, reṇuka, iṇdrayava, pāṭhā, viḍaṅga, gajapippalī, kaṭuka, ativiṣā, bhārṅgī, vacā, mūrvā, patra, devadāru, kaṇā, kuṣṭha, rāsnā, mustā, saiṇdhava, elā, trikaṇṭaka, pathyā, dhāṇyaka, vibhītaka, dhātri tvak, uśīra, trikaṇṭaka, yavakṣarā—each equal in quantity are made into nice powder, guggulu (purified) equal in quantity to this powder is added, along with a little amount of ghee—all are mixed well, and rolled into pills of one taṅka (4gms.) dried in shade and preserved in containers smeared inside with ghee.

It should be consumed in dose of one śāṇa/tanka (3/4gms.) to start with, increasing the dose gradually, to one and half (śāṇa (1.5gms.), half karṣa (5gms.)

and one karsa (10gms). There is no strict regimen regarding copulation, foods and drinks during the use of the drugs; this Mahāyogaraja guggulu is an important rejuvenator, cures diseases like haemorrhoids, duodenal disease, diseases of the spleen, abdominal tumors, enlargement of the abdomen, flatulence, weak digestive fire, dyspnoea, cough, loss of taste, diabetes, colic, disease due to intestinal worms, consumption pain of the chest, all diseases produced by aggravated vata, amavata (rheumatism) epilepsy, gout, leprosy, and other skin diseases, bad ulcers, disorders of semen, menstrual flow and rectal fistula; consumed daily along with rāsñādi quātha it cures all the diseases of vāta origin, with kākilyādi quātha all the the diseases of pitta origin, with gomūtra it cures anaemia, with honey it cures obesity, with decoction of nimba it cures leprosy and other skin diseases, with decoction of chinnā (guḍūcī) it cures gout, with decoction of mūlaka it cures dropsy, with decoction of pāṭalā it cures rat bite poisoning, with decoction of triphalā cures severe pain (diseases) of the eyes, with the decoction of punarnavā it cures all the varieties of enlargements of abdomen.

रास्ना पुनर्नवा शुण्ठी गुडूच्येरण्डजं शृतम् ।
सप्तधातुगते वाते सामे सर्वाङ्गोऽपि चेत् ॥ ३४२ ॥

Decoction of rāsna, punarnavā, śuṇṭhi, guḍūcī, and eraṇḍa, cures vāta though localised in the seven dhātus and associated with āma.

Rasona Kalka

युक्तः कल्को रसोनस्य तिलतैलेन सिन्धुना ।
वातरोगान्दरेत्सर्वाञ्ज्वरांश्च विषमानपि ॥ ३४३ ॥

Paste of rasona mixed with tila taila and saiṇdhava and consumed cures all diseases of vāta and even viṣama jvara (intermittant fevers).

क्षीरेण तैलेन घृतेन वाऽपि मांसेन सार्द्धं लशुनानि खादेत् ।
शाल्योदनेनापि च षष्टिकेन पलार्द्धवृद्ध्या दिवसानि सप्त ॥ ३४४ ॥
वातोत्थरोगान्विषमज्वरांश्च शूलान्सगुल्मान्दहनस्य मान्द्यम् ।
प्लीहानमुग्रं भुजपार्श्वशूलं शिरोव्यथां कृन्तति शुक्रदोषान् ॥ ३४५ ॥

Laśuna should be consumed for seven days commencing with half pala (20gms.) and increasing it by half pala daily, along with either milk, oil, ghee, meat, boiled śālī rice or ṣaṣṭika rice; by this all diseases of vāta origin, intermittant fevers, colic, abdominal tumor, weak digestion, splenic, diseases, severe pains of the shoulders, flanks and head and disorders of semen will all get cured.

अन्नप्रकारैः पलप्रकारैर्गोधूमकैर्वा यवशक्तुभिर्वा ।
दुग्धेन तैलेन घृतेन वाऽपि युक्तानि शीते लशुनानि खादेत् ॥ ३४६ ॥
संवर्तकैर्लावकपिञ्जलैर्वा मृग्याः पलैर्वाऽप्यथा कौकुटैर्वा ।
वाराहवर्तीरकहारिणैर्वा सुसंस्कृतैरग्निबलं समीक्ष्य ॥ ३४७ ॥

Laṣuna should be consumed along with foods prepared with meat, wheat, barley flour, milk, oil, ghee, meat of samvartaka, lāva, kapiñjala, kukkuṭa, varāha, vertīra, hariṇa etc. well processed (made tasty) considering his digestive power.

Rasonāṣṭaka kalka

रसोनपक्ककन्दस्य गुलिका निस्तुषीकृताः ।
 पाटयित्वा च मध्यस्थं दूरीकुर्यात्तदङ्गुलम् ॥ ३४८ ॥
 निश्युग्रगन्धनाशाय दद्या सन्नीय रक्षयेत् ।
 ततः प्रक्षाल्य संशोष्य शिलायां परिपेषयेत् ॥ ३४९ ॥
 कल्कस्य पञ्चमं भागं चूर्णमेषां विनिक्षिपेत् ।
 सौवर्चलं यवानीञ्च भर्जितं हिङ्गु सैन्धवम् ॥ ३५० ॥
 कटुत्रिकं जीरकञ्च समभागानि चूर्णयेत् ।
 तिलतैलञ्च कल्कस्य तुर्यांशं तत्र मिश्रयेत् ॥ ३५१ ॥
 खादेत्कर्षमितं प्रातः किं वा दोषाद्यपेक्षया ।
 अनुपानं प्रकुर्वीत वातारिशृतमन्वहम् ॥ ३५२ ॥
 सर्वाङ्गैकाङ्गजं वातमर्दितञ्चापतन्त्रकम् ।
 अपस्मारं तथोन्मादमूरुस्तम्भञ्च गृध्रसीम् ॥ ३५३ ॥
 उरः पृष्ठकटीपार्श्वकुक्षिपीडां कृमीन्हरेत् ।
 मद्यं मांसं तथाऽम्लञ्च रसं सेवेत नित्यशः ॥ ३५४ ॥
 आयासमातपं रोषमतिनीरं गुडं स्त्रियम् ।
 रसोनमश्वन्युरुषस्त्यजेदेतन्निरन्तरम् ॥ ३५५ ॥
 वर्जयेत्तदतीसारी प्रमेही पाण्डुरोगवान् ।
 अरोचकी गर्भिणी च मूर्च्छाऽर्शोरोगसंयुतः ॥ ३५६ ॥
 रक्तपित्ती च शोषी च यक्ष्मी छर्द्यर्दितो नरः ।
 पित्ते तु पथ्यभुङ्कुर्यात्प्रयोगान्ते विरेचनम् ॥ ३५७ ॥
 अन्यथा तस्यजायन्ते कुष्ठपाण्ड्वामयादयः ।
 स्त्रीस्तन्यं त्वरितं दद्याद्वालानामप्यनिच्छताम् ॥ ३५८ ॥
 तथा लभते सिद्धिं महावीर्याद्रसोनतः ॥ ३५९ ॥

Ripa bulb of rasona is brough, parts seperated, cleaned, their husk and sprouts are removed and cast away; to reduce the strong smell it is kept soaked in curds at night, washed well the next morning; it is macerated on a stone slab, adding souvareala, yavānī, fried hiṅgu, saiṇdhava, kaṭutrika and jīraka each equal in quantity, together making one-fifth part of paste of rasona and tila taila one-fourth part of rasona during maceration. This kalka (paste) should be consumed in the dose of one karṣa (10gms.) in the morning or at other times according to the doṣa involved, followed by drinking decoction of vātārī (eraṇḍa mūla). This recipe cures vāta diseases affecting one part of the body or all the parts, facial

paralysis, tetanus, epilepsy, insanity, stiffness of leg, sciatica pain of the chest, back, waist, flanks, abdomen, etc; diseases of worms etc. patient may use meat, wine, sours every day.

The person consuming rasona should avoid exertion, sunlight, anger, drinking more of water, use of jaggery and woman (sex) continuously. Persons suffering from diarrhoea, diabetes, anaemia, loss of taste, pregnancy fainting, piles, bleeding, disease, consumpition, pthisis, and vomiting—should avoid using it (rasona); in diseases of pitta, the person should be given purgation therapy, otherwise diseases like leprosy and other skin diseases, anaemia etc. will develop; for children who do not like rasona, it can be given soon after feeding with breastmilk, by which rasona becomes very powerful.

Vātāri Rasa

रसो गन्धो वरा वह्निर्गुग्गुलुः क्रमवर्द्धितः ।
 तत्रैकभागः सूतः स्याद्गन्धको द्विगुणः स्मृतः ॥ ३६० ॥
 त्रिभागा त्रिफला योज्या चतुर्भागस्तु चित्रकः ।
 गुग्गुलुः पञ्चभागः स्याद्रुबुतैलेन मर्दयेत् ॥ ३६१ ॥
 क्षिप्त्वा तत्रोदितं चूर्णं तेन तैलेन मर्दयेत् ।
 गुटिकां कर्षमात्रान्तु भक्षयेत्प्रातरेव हि ॥ ३६२ ॥
 नागरैरण्डमूलानां कषायं प्रपिबेदनु ।
 अभ्यज्यैरण्डतैलेन स्वेदयेत्पृष्ठदेशकम् ॥ ३६२ ॥
 विरेकपरिणामे तु स्निग्धमुष्णञ्च भोजयेत् ।
 वातारिसंज्ञको ह्ये रसो नियतसेवितः ।
 मासेन मरुतो रोगान्हरेत्पुरतवर्जिनः ॥ ३६४ ॥

Rasa, gañdhaka, varā, vahni and guggulu—each succeeding one increased by one part, (in other words, one part of sūta, two parts of gañdhaka, three parts of triphalā, citraka four parts, and five parts of guggulu), are macerated in rubu (eraṇḍa) taila and made into pills of one karsa (10gms.). One pill is to be consumed in the morning followed by drinking the decoction of nāgara and eraṇḍa mūla. Patient should be anointed with castor oil, the back given fomentation; if purgation is desired he should be given food which is unctuous and wark. This formula known as Vātāri rasa, used carefully, cures all the diseases of vāta origin within a month; the patient has to avoid copulation.

*Thus ends chapter Twentyfour in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-25

अथ पञ्चविंशो ऊरुस्तम्भाधिकारः

Ūrusthambha adhikāra— Monoplegia— diagnosis and treatment

Nidāna—samprāpti—causes and pathogenesis

शीतोष्णद्रवसंशुष्कगुरुस्निग्धैर्निषेवितः ।
 जीर्णाजीर्णे तथायाससङ्क्षोभस्वप्नजागरैः ॥ १ ॥
 सश्लेष्ममेदःपवनः साममत्यर्थसञ्चितम् ।
 अभिभूयेतरं दोषमूरु चेत् प्रतिपद्यते ॥ २ ॥
 सक्थ्यस्थिनी प्रपूर्यान्तःश्लेष्मणा स्तिमितेन सः ।
 तदा स्तम्भ्नाति तेनोरु स्तब्धौ शीतावचेतनौ ॥ ३ ॥
 परकीयाविव गुरु स्यातामतिभृशव्यथौ ।
 ध्यानाङ्गमर्दस्तमित्यतन्द्राच्छर्दरुचिज्वरैः ॥ ४ ॥
 संयुतौ पादसदनकृच्छ्रोद्धरणसुप्तिभिः ।
 तमूरुस्तम्भमित्याहुराढ्यवातमथापरे ॥ ५ ॥

Indulgence in foods which are very cold, hot in potency, liquid, very dry, hard for digestion, and cooked or uncooked, exhaustion, shocks, emotions, more of sleep or more of keeping awake—by such causes pavana (vāta) together with śleṣma (kapha) and medas (fat) all full of āma, associating with the other doṣa (pitta) also, get filled inside the hollow of the thigh bone, causing rigidity, coldness, loss of sensation of the thigh, the person feels as though the thigh is of some one else, and is heavy, suffers from severe pain, worry, body aches, stiffness (absence of movement), stupot, vomiting, loss of taste, fever, weakness of the foot, difficulty in lifting up and loss of sensation; this condition is called by some as Ūrusthambha and by others as Ādhya vāta.

Pūrva rūpa—premonitory symptoms

प्राग्रूपं तस्य निद्रातिध्यानं स्तिमितता ज्वरः ।
 रोमहर्षोऽरुचिश्छर्दिजङ्घोर्वोः सदनं तथा ॥ ६ ॥

Its premonitory symptoms are too much of sleep, worry (about his leg) stiffness, fever, horripilations, loss of taste, vomiting, debility of the thighs and fore legs.

वातशङ्किभिरज्ञानात्तत्र स्यात्स्नेहनात्पुनः ।
 पादयोः सदनं सुप्तिः कृच्छ्रादुद्धरणं तथा ॥ ७ ॥
 जङ्घोरुग्लानिरत्यर्थं शश्वद्वादाहवेदना ।
 पादञ्च व्यथते न्यस्तं शीतस्पर्शं न वेत्ति च ॥ ८ ॥
 संस्थाने पीडने गत्यां चालने चाप्यनीश्वरः ।
 अन्येनैव हि सम्भग्रावरूपादौ च मन्यते ॥ ९ ॥

By anointing the leg suspecting it to be due to either aggravation of pure vāta (unassociated with other doṣās etc.) or otherwise by ignorance, then there will be great increase of debility of the legs, loss of sensation, difficulty in lifting, great exhaustion of foreleg and thigh, sudden appearance of mild burning sensation and pain, feeling of pain when the foot is placed on the floor, does not understand cold touch, has no control over maintaining position, walking or moving the leg/foot, he feels his thigh and foot as of that of another person or as broken—These are the characteristic features.

यदा दाहर्त्तितोदात्तो वेपनः पुरुषो भवेत् ।
 ऊरुस्तम्भस्तदा हन्यात्साधयेदन्यथा नवम् ॥ १० ॥

When the patient begins to shiver because of severe burning sensation, pain etc. the disease is going to kill him, other kinds which are of recent onset should be treated.

Cikitsā—treatment

स्नेहासृक्स्त्राववमनं बस्तिकर्म विरेचनम् ।
 वर्जयेदाढ्यवाते तु यतस्तैस्तस्य कोपनम् ॥ ११ ॥
 तस्मादत्र सदा कार्यं स्वेदलङ्घनरूक्षणम् ।
 आममेदःकफाधिक्यान्मारुतं परिरक्षता ॥ १२ ॥
 यत्स्यात्कफप्रशमनं न तु मारुतकोपनम् ।
 तत्सर्वं सर्वदा कार्यमूरुस्तम्भस्य भेषजम् ॥ १३ ॥
 सर्वो रूक्षः क्रमः कार्यस्तत्रादौ कफनाशनः ।
 पश्चाद्वातविनाशाय विधातव्याखिला क्रिया ॥ १४ ॥
 भोज्याः पुराणाः श्यामाककोद्रवोद्दालशालयः ।
 जाङ्गलैरघृतैर्मसैः शाकैश्चात्वणैर्हितैः ॥ १५ ॥
 शाकैरलवणैर्दद्याजलतैलाज्यसाधितैः ।
 सुनिषण्णकनिम्बार्कवृन्तारग्वधपल्लवैः ॥ १६ ॥
 वायसीवास्तुकाद्यैश्चसाधितैः शाकमूलकैः ।
 शाकैरलवणैर्युक्तं जीर्णं शाल्योदनं भिषक् ॥ १७ ॥

रूक्षणाद्वातकोपश्चेन्निद्रानाशार्त्तिपूर्वकः ।
 स्नेहस्वेदक्रमस्तत्र कार्यो वातामयापहः ॥ १८ ॥
 पतारयेत्प्रतिस्त्रोतो नदीं शीतजलां शिवाम् ।
 सरश्च विमलं शीतं स्थिरतोयं पुनः पुनः ॥ १९ ॥
 यथा विशुष्केस्य कफे शान्तिमूरुग्रहो व्रजेत् ।
 शरीरबलमग्निञ्च कार्यैषा रक्षता क्रिया ॥ २० ॥

In ādhyavāta/ūrusthambha therapies such snehana (oleation) asrksrāva (blood letting), vamana (emesis) basti (enema) and virecana (purgation) should be avoided since these are going to aggravate the disease. Hence sudation, fasting, creating dryness, should be done always to reduce the accumulation of āma, medas and kapha and protecting vāta (preventing its increase), those which mitigate kapha but do not make for increase of vāta should be adopted always. All therapies should be dry (without use of fats) in the beginning to mitigate kapha and then all other treatments to mitigate vāta. Food should consist of old śyamaka, kodrava, uddālaka, śāli, jāñgalamāmsa without adding ghee, śākās (vegetables) prepared with water, oil, ghee, but without adding salt; suniśśannaka, tender leaves of nimba, arka, vṛñtaka, āragvadhā, vāyasī, vāstūka śāka and mūlaka; after digestion the patient should eat boiled śāli rice; if by these methods should dryness increase and vāta gets aggravated by appearance, if loss of sleep etc. then sndana (oleation) and svedana (sudation/fomentation) therapies should be adopted to mitigate vāta; the patient should be asked to swim in a river, in the direction of its flow or in a pond of standing water often. By these when the kapha accumulated in the thigh dries up/mitigated the patient finds comfort in his thighs, strength of the body and digestive fire.

सक्षारमूत्रस्वेदांश्च रूक्षाण्युत्सादनानि च ।
 कुर्याद्वाहे च मूत्राद्यैः करञ्जफलसर्षपैः ॥ २१ ॥
 मूलैर्वाप्यश्वगन्ध्याया मूलैरर्कस्य वा भिषक् ।
 पिचुमर्दस्य वा मूलैरथ वा देवदारुणः ॥ २२ ॥
 छौद्रसर्षपवल्मीकमृत्तिकासंयुतैर्भिषक् ।
 गाढमुत्सादनं कुर्यादूरुस्तम्भे सवेदने ॥ २३ ॥

Fomentation of the thigh using kṣāras (ashes) and urines, dry massage using urine etc, karañja phala, sarṣapa and root of aśvagañdha, mūlaka or arka, picumarda and devadāru, or kṣaudra (honey) sarṣapa and valmikamṛt (mud of ant-hill).

दन्तीद्रवन्तीसुरसासर्षपैश्चापि बुद्धिमान् ।
 तर्कारीसुरसाशियुवचावत्सकनिम्बकैः ।
 पत्रमूलफलैस्तोयं शृतमुष्णाञ्च सेवनम् ॥ २४ ॥

Decoction of leaves, roots and fruits of dañtī, dravañtī, surasā, sarṣapa, tarkārī, surasā, śigru, vacā, vatsaka and nimbaka and consumed warm is ideal.

भल्लातकामृताशुण्ठीदारुपथ्यापुनर्नवाः ।

पञ्चमूलीद्वयोन्मिश्रा ऊरुस्तम्भनिबर्हणाः ॥ २५ ॥

Decoction of bhallātaka, amṛta, śuṇṭhi, dāru, pathyā, purnarnava and the two pañcamula (daśamūla) cures ūrusthambha (monoplegia).

पिप्पली पिप्पलीमूलं भल्लातकफलानि च ।

कल्कं मधुयुतं पीत्वा ऊरुस्तम्भाद्विमुच्यते ॥ २६ ॥

Pippalī, pippalīmūla, bhallātakaphala—all made into a paste and consumed cures ūruthambha (mono plegia).

Rasnādi quatha

रास्नाश्यामाकपथ्यामरिचमिसिशिवावेल्लशट्यश्वगन्धा -

यासच्छिन्नाजमोदासुमुखमतिविषावृद्धदारौ बृहत्यौ ।

शुण्ठी तिक्ता यवानी सहचरचविकैरण्डदार्व्याजकर्णा-

उरुस्तम्भामवातं कफपवनरुजं दण्डकांश्चाशु हन्यात् ॥ २७ ॥

Rāsnā, śyāmāka, pathyā, marica, miśi, śivā, vellā, śaṭhī, aśvagañdhā, yāsa, echinnā, ajamodā, sumukha, ativiṣā, vṛddhadāru, the two bṛhatī, śuṇṭhī, tikta, yavanī, saharā, cavika, eraṇḍa, dārvī, and ajakarṇa—all boiled together, made into decoction and consumed quickly cures ūruthambha (monoplegia) āmavāta (rheumatism), pain caused by aggravated kapha and vāta and daṇḍaka (tetanus).

ग्रन्थिकारुष्ककृष्णानां क्वाथं क्षौद्रान्वितं पिबेत् ।

लिङ्गाद्वा त्रिफलाचूर्णं क्षौद्रेण कटुकायुतम् ॥ २८ ॥

Decoction of grañthika, āruṣka, and kṛṣṇa added with honey should be consumed or powder of triphalā added with katuka powder should be licked with honey.

सुखाम्बुना पिबेद्वापि चूर्णं षड्धरणं नरः ।

पिप्पलीवर्द्धमानं वा माक्षिकेण गुडेन वा ॥ २९ ॥

Or ṣaḍdharāṇa cūrṇa (vide-vāta rogadhikara—chapter 24/343) should be consumed along with warm water or vardhamāna pippalī may be consumed either with honey or jaggery.

ऊरुस्तम्भे प्रशंसन्ति गण्डीरारिष्टमेव च ॥ ३० ॥

The usefulness of gaṇḍīra riṣṭa is extolled (by experts) in ūrusthambha.

शिलाजतुं गुग्गुलुं वा पिप्पलीमथ नागरम् ।

ऊरुस्तम्भे पिबेन्मूत्रैर्दशमूलीरसेन वा ॥ ३१ ॥

Śilājatu, guggulu, pippalī or nāgara should be consumed in ūrūsthambha either with cows urine or decoction of daśamūla.

त्रिफला पिप्पली मुस्तं चव्यं कटुकरोहिणी ।

लिह्याद्वा मधुना चूर्णमूरुस्तम्भार्दितो नरः ॥ ३२ ॥

Patient of ūrūsthambha should lick the powder of triphala, pippalī, mustā, cavya and kaṭukarohiṇī added with honey.

घृतं सौरेश्वरं दद्यादूरुस्तम्भे कफोत्तरे ।

दद्याच्छुण्ठीघृतं वापि वैश्वानरमथापि वा ।

सैन्धवाद्यं हितं तैलममृताख्योपि गुग्गुलुः ॥ ३३ ॥

In ūrūsthambha with kapha are dominance Śaureśvara ghr̥ta or śuṇṭhī ghr̥ta or vaiśvānara ghr̥ta are to be consumed; saiṇdhavādi taila and amṛta guggulu are also beneficial.

Kuṣṭhādi taila

कुष्ठश्रीवेष्टकोदीच्यसरलं दारु कशरम् ।

अजगन्धाश्चगन्धे च तैलं तैः सार्षपं पचेत् ॥ ३४ ॥

सक्षौद्रं मात्रया तस्मार्दूरुस्तम्भार्दितः पिबेत् ॥ ३५ ॥

Kuṣṭha, śrīveṣṭaka, udīcyā, saralā (devadāru) nāgakesara, ajagaṇḍha, aśvagaṇḍhā—these are used for preparing decoction and also kalka (paste) and medicated oil cooked using sarṣapa taila; this is to be consumed in proper doses internally adding honey, by the person suffering from ūrūsthambha (mono plegia).

Aṣṭa kaṭvara taila

पलाभ्यां पिप्पलीमूलान्नारादष्टकट्वरम् ।

तैलप्रस्थं समं दद्यात् गृध्रस्यूरुग्रहापहम् ॥ ३६ ॥

सस्नेहदधिसम्भूतं तक्रं कट्वरमुच्यते ।

अष्टकट्वरतैले च तैलं सार्षपमिष्यते ।

पिप्पलीमूलशुण्ठयोश्च प्रत्येकं द्विपलं कृतम् ॥ ३७ ॥

Pippalīmūla and nāgara each two pala (80gms.) kaṭvara (sour buttermilk) eight pala (320gms.) and sarṣapa taila and prastha (640gms.) are boiled together and medicated oil prepared; buttermilk obtained from curds containing fat is called katvara; in this formula, sarṣapa taila only is to be used, pippalīmūla and śuṇṭhī are two pala each separately.

Dvipaṇcamūlādi taila

द्विपञ्चमूली त्रिफला चित्रकं देवदारु च ।

एकाष्टीला त्वपामार्गे श्रेयसी वायसी शुभा ॥ ३८ ॥

बला भार्गी पृथक्पर्णी सुवहा मदयन्तिका ।
 विशालोशीरकाश्मर्यस्तिस्त्रो तेयास्तथाग्रिकः ॥ ३९ ॥
 चिरबिल्वो ह्यशोकश्च कलशयंशुमती ।
 तथा पयस्या पीलुपर्ण्यश्च गुडूची च शतावरी ॥ ४० ॥
 एषां पञ्च पलान्भागान् जलद्रोणेषु सप्तसु ।
 अष्टभागावशेषेण पचेत्तैलाढकं भिषक् ॥ ४१ ॥
 कुष्ठञ्च शतपुष्पा च त्र्यूषणं चित्रकं वरा ।
 देवदार्वगुरु श्रेष्ठं विडङ्गं मुस्तमेवच ॥ ४२ ॥
 अश्वगन्धा स्थिरा पाठा मूली श्यामाकमेव च ।
 पिप्पल्यः शृङ्गवेरञ्च दन्ती हिङ्गवम्लवेतसम् ॥ ४३ ॥
 अनेन गर्भेण भिषक्कषायेण च साधयेत् ।
 सिद्धशीतञ्चपूतञ्च क्षौद्रेण सह संसृजेत् ॥ ४४ ॥
 तदस्य नस्यपानार्थं तदेवाभ्यञ्जने भवेत् ॥ ४५ ॥
 ऊरुस्तम्भश्चिरोद्धूतस्तैलेनानेन शाम्यति ।
 आमवातं शीतवातं क्षुद्रवातञ्च नाशयेत् ॥ ४६ ॥

Drugs of the two pañcamūla, triphalā, citraka, devadāru, ekāsthīla apāmārga, śreyasī, vāyasī, śubhā, balā, bhārṅgī, pṛthakparṇī, suvahā, madayañtikā, viśāla, uśīra, kāśmarya, agnika (citraka) cirabilva, aśoka, kalaśī, amśumatī, payasyā, pīluparnī, guḍūcī, śatāvarī—each five pala (200gms.) are boiled in seven droṇa (71.68kg.) of water and decoction reduced to one-eighth the original quantity of water. To this are added, one ādhaka (2-56kg.) of taila (oil of sesame) and paste of (equal quantity of) kuṣṭha, śatapuspā, tryūṣaṇa, citraka, varā, devadāru, aguru, śreṣṭhā, viḍaṅga, mustā, aśvagañdhā, sthirā, pāṭhā, mūlī, śyamaka, pippalī, śṛṅgavera, dañtī, hiṅgu and amlavetasa and medicated oil prepared. After it cools little quantity of honey is also added. This oil should be made use of for nasal drops, internal drinking, anointing etc. It cures ūrusthambha of long duration, āmavāta (rheumatism) śītavata, kṣudravāta etc.

Mahasaiṇdhavādi taila

सिन्धुरुग्विश्वजासोग्राभार्गीयष्टीस्थिराफलैः ।
 दारुविष्वशटीधान्यकृष्णाकट्फलपौष्करः ॥ ४७ ॥
 दीप्यकातिविषैरण्डनीलीनीलाम्बुजः पचेत् ।
 तैलं सकाञ्जिकं हन्ति पानाभ्यञ्जननावनैः ॥ ४८ ॥
 आमवातं कृमीन्गुल्मान्ग्लीहोदरशिरारुजः ।
 मन्दाग्निं पक्षसन्ध्यण्डवातस्तम्भगदानपि ॥ ४९ ॥

Saiṇdhava, ruk (kuṣṭha) viśvā, ajamodā, vacā, bhārṅgī, yaṣṭī, sthirā, phala (madana) devadāru, viśvā, śaṭhī, dhāñya, kṛṣṇā, kṣṭphala, puṣkaramūla, dīpyaka,

ativiṣā, eraṇḍa, nīlī, hīlāmbuja—are made into decoction, then added with kāñjika and taila (oil of sesame) and medicated oil prepared. Used for drinking, anointing, eye-salve, nasal medication etc. it cures rheumatism, worms (intestinal) abdominal tumor, enlargement of spleen and of the abdomen headache, weak digestive power, hemiplegia rheumatism, pain of joints, scrotal hernia, paraplegia etc.

द्वे पले सैन्धवात्पञ्च शुण्ठ्या ग्रन्थिकचित्रकात् ।

द्वे द्वे भल्लातकास्थीनि विंशतिर्द्वैतथाऽऽढके ॥ ५० ॥

आरनालात् पञ्च प्रस्थं तैलस्यैरण्डजस्य च ।

गृध्रस्यूरुग्रहास्यार्त्तिसर्ववातविकारनुत् ॥ ५१ ॥

Two pala (80gms.) of saiṇdhava, five pala (200gms.) of śuṇṭhī two pala (80gms.) each of grañthika and citraka, bhallātaka asthi twenty pala (800gms.) are boiled in two āḍhaka (5.12kg/litre) of aranala and five prastha (1400gms.) of eraṇḍa taila is also added and oil cooked. This oil cures sciatica, monoplegia and all other diseases produced by aggravated vata.

*Thus ends chapter Twentyfive in Madhyakhaṇḍa of Bhāvaṇṣa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-26

अथ षड्विंशो आमवाताधिकारः

Āmavāta adhikāra— Rheumtism— diagnosis and treatment

Nidāna—samprāpti—causes and pathogenesis

विरुद्धाहारचेष्टस्य मन्दाग्नेर्निश्चलस्य च ।
 स्निग्धं भुक्तवतो ह्यन्नं व्यायामं कुर्वतस्तथा ॥ १ ॥
 वायुना प्रेरितो ह्यामः श्लेष्मस्थानं प्रधावति ।
 तेनात्यर्थमपक्वोऽसौ धमनीभिः प्रपद्यते ॥ २ ॥
 वातपित्तकफैर्भूयो दूषितः सोऽन्नजो रसः ।
 स्रोतांस्यभिष्यन्दयति नानावर्णोऽतिपिच्छिलः ॥ ३ ॥
 जनयत्यग्निदौर्बल्यं हृदयस्य च गौरवम् ।
 व्याधीनामाश्रयो ह्येष आमसञ्ज्ञोऽतिदारुणः ॥ ४ ॥

In persons who indulge in foods and activities which are incompatible (unaccustomed, harmful to the body) who have poor digestive fire, who do not do any physical activity, who consume fatty foods (daily) and not doing exercises (physical activity) āma (undigested/improperly cooked essence of food) runs through the dhāmanis (veins), propelled by vāta fills into the seats of kapha; this essence of food vitiated greatly by the doṣās, being very slimy and of many colours produces more moistness inside the srotas (channels and consequent obstruction in them) gives rise to weakness of digestive fire, feeling of heaviness of the heart, this āma (undigested or improperly cooked material) becomes the nidus (causes of origin).

अजीर्णाद्योरसो जातः सञ्चितो हि क्रमेण वै ।

आमसञ्ज्ञां स लभते शिरोगात्ररुजाकरः ॥ ५ ॥

The essence of food which is not digested well and which has accumulated steadily inside is known as 'āma' and it produces diseases of the head and the body.

युगपत्कुपितोवेतौ त्रिकसन्धिप्रवेशकौ ।

स्तब्धञ्च कुरुतो गात्रमामवातः स उच्यते ॥ ६ ॥

The two (āma and vāta) getting aggravated simultaneously become localised in the joints of the trika (waist), make the body rigid (without movement) this is called Āmavata.

Lakṣaṇa—symptoms

अङ्गमर्दोऽरुचिस्तृष्णा चालस्यं गौरवं ज्वरः ।

अपाकः शूनताऽङ्गानामामवातस्य लक्षणम् ॥ ७ ॥

Pains all over the body, loss of taste, thirst, lassitude, feeling of heaviness of the body, fever, nondigestion of food, swelling of the body parts—are the symptoms of āmavata.

स कष्टः सर्वरागाणां यदा प्रकुपितो भवेत् ।

हस्तपादशिरोगुल्फत्रिकजानूरुसन्धिषु ॥ ८ ॥

करोति सरुजं शोथं यत्र दोषः प्रपद्यते ।

स देशो रुज्यतेऽत्यर्थं व्याविद्ध इव वृश्चिकैः ॥ ९ ॥

जनयेत्सोऽग्निदौर्बल्यं प्रसेकारुचिगौरवम् ।

उत्साहहानिं वैरस्यं दाहञ्च बहुमूत्रताम् ॥ १० ॥

When the disease becomes advanced it is very difficult to cure, when it produces pain and swelling in the joints of the hands, feet, head, heel (ankles) waist, knee, thigh, to whichever place (site) the doṣās travel (and get accumulated) those places develop more pain as though stung by scorpions, gives rise to weakness of digestive fire, more salivation, loss of taste, feeling of heaviness, loss of enthusiasm, bad taste in the mouth and poly urea.

कुक्षौ कठिनतां शूलं तथा निद्राविपर्ययम् ।

तृट्छर्दिभ्रममूर्च्छाश्च हृद्ग्रहं विड्विबद्धताम् ।

जाड्यान्त्रकूजमानाहं कष्टांश्चान्यानुपद्रवान् ॥ ११ ॥

Hardness of the abdomen, colic, loss of sleep, thirst, vomiting, giddiness, fainting, catching, pain in the heart, constipation, lassitude gurgling noise in the intestines, flatulence and many other complications which are difficult to treat also develop.

पित्तात्सदाहरागञ्च सशूलं पवनात्मकम् ।

स्तिमितं गुरुकण्डूकं कफजुष्टं तमादिशेत् ॥ १२ ॥

When pitta is also associated there will be burning sensation and red colouration; with vāta alone there is severe pain, and when associated with kapha, the lesion is static (hot moveable) heavy and itching in nature.

एकदोषानुगः साध्यो द्विदोषो याप्य उच्यते ।

सर्वदेहचरैः शोथैः स कष्टः सान्निपातिकः ॥ १३ ॥

Āmavata with predominance of one dosa is curable, with predominance

of two doṣas it is controllable but persists long and with predominance of all the doṣas and when swelling is moving all over the body, it is very difficult to cure.

Cikitsā—treatment

लङ्घनं स्वेदनं तिक्तं दीपनानि कटूनि च ।

विरेचनं स्नेहनञ्च बस्तयश्चाममारुते ॥ १४ ॥

Lañghana (fasting), sudation, use of drugs of bitter and pungent tastes, stimulating hunger/appetite, purgation, oleation, enemas—are the methods of treatment of āmavata.

रूक्षः स्वेदो विधातव्यो वालुकापुटकैस्तथा ।

उपनाहाश्च कर्तव्यास्तेऽपि स्नेहविवर्जिता ॥ १५ ॥

Fomentation should be rūkṣa (dry) type using bags of heated sand, or upanāhas (applying poultices) may be done, even these without use of fats.

आमवाताभिभूताय पीडिताय पिपासया ।

पञ्चकोलेन संसिद्धं पानीयं हितमुच्यते ॥ १६ ॥

For the patient of āmavata suffering from thirst, drinking water prepared by boiling pañcakola in water is said to be beneficial.

शुष्कमूलकयूषं वा यूषं वा पाञ्चमौलिकम् ।

रसकं काञ्जिकं वाऽपि शुण्ठीचूर्णविचूर्णितम् ॥ १७ ॥

Yūṣa (soup) prepared from either dried mūlaka or pañcamūla or kāñjika added with powder of śuṇṭhi may also be given.

सौवीरं स्विन्नवार्ताकं तथा तिक्तफलानि च ।

वास्तूकशाकं सारिष्टशाकं पौनर्नवं हितम् ॥ १८ ॥

पटोलं गोक्षुरञ्चैव वरुणं कारवेल्लम् ।

यवान्नं कोरदूषान्नं पुराणं शालिषष्टिकम् ॥ १९ ॥

लावकानां तथा मांसं हितं तन्नेन संस्कृतम् ।

हितश्च यूपः कौलत्थः कालायश्चणकस्य च ॥ २० ॥

रुच्यं दद्याद्यथासात्म्यमामवातहितञ्च यत् ।

Sauvīra (badara), steam cooked vartaka, fruits of bitter taste, leaves of vāstūka, ariṣṭa, and punarnavā are beneficial; paṭola, gokṣura varuṇa, kāravella, yavānī, koradūṣa, old śāli and ṣaṣṭika, meat of lāva processed with buttermilk, soups of kulattha, kalāya and caṇaka may be made tasty and given in suitable quantity.

शतपुष्पा वचा विश्वश्वदंष्ट्रावरुणत्वचः ॥ २१ ॥

पुनर्नवासदेवाह्वाशटीमुण्डितिकाः समाः ।

प्रसारणी च तर्कारि फलञ्च मदनस्य च ॥ २२ ॥

शुक्तकाञ्जिकपिष्टं च कोष्णं च लेपने हितम् ।
अहिंस्त्रा केबुकान् मूलं शिगुर्वल्मीकमृत्तिका ॥ २३ ॥
मूत्रपिष्टैश्च कर्तव्यमुपनाहः प्रलेपनम् ॥ २४ ॥

Śatapuṣpā, vacā, viśvā, śvadamṣṭrā, bark of varuṇa, punarnavā, devahva (devadāru), śaṭhī, muṇḍatikā, prasāriṇī, tarkārī and madanaphala—all equal in quantity macerated in śukta or kāñjika and applied as upanāha (poultice) is ideal. Similarly the poultice of ahimsrā, kebukamūla, śigru, valmīka mṛttika—macerated with cows urine and applied warm.

चित्रकं कटुकापाठाकलिङ्गातिविषाऽमृताः ।
देवदारुवचामुस्तनागरातिविषाऽभयाः ।
पिवेदुष्णाम्बुना नित्यमामवातस्य भेषजम् ॥ २५ ॥

Citraka, kaṭuka, pāṭhā, kāliṅga, ativiṣā, amṛta, devadāru, vacā, mustā, nāgara, ativiṣā and abhayā, should be made into nice powder and consumed with warm water daily. This is the ideal medicine for āmavata.

शटी शुण्ठ्यभया चोग्रा देवाह्वातिविषाऽमृताः ।
कषायमामवातस्य पाचनं रूक्षभोजनम् ॥ २६ ॥

Decoction of śaṭhī, śuṇṭhī, abhayā, ugrā, devalhvā, ativiṣā and amṛta is a good digestive in āmavāta, the person should partake dry (non fatty) foods.

पुनर्नवा च बृहतीवर्द्धमानफणिज्जकैः ।
कल्पयेत्काथमामे तु मूर्बाशिगुद्रुमैर्भिषक् ॥ २७ ॥

Decoction of punarnavā, bṛhatī, vardhamāna (eraṇḍa) phaṇijjaka, mūrvā and śigrudruma—is to be used.

सेचनं चामवातस्य रूबूकपयसाऽपि वा ॥ २८ ॥
लिह्यात्पथ्यां सविश्रां वा मूत्रैर्वा गुग्गुलुं पिबेत् ।
विश्राऽलम्बुषयोःकल्कमद्याद्वा तिलविश्वयोः ॥ २९ ॥

Bathing the painful part (joint) with decoction of rubūka (eraṇḍa) is beneficial, so also licking (powder of) pathyā added with viśvā or consuming guggulu along with cows urine or consume paste of viśvā and alambuṣā or of tila and viśvā are all helpful.

विश्रापथ्याऽमृताक्काथं कवोष्णं कौशिकान्वितम् ।
कटीजङ्घोरुपृष्ठानां रुजं पीतं निवर्त्तयेत् ॥ ३० ॥

Decoction of viśvā, pāthyā, and amṛtā added with kauśika (guggulu) consumed warm relieves the pain of the waist, knee and back.

Hiṅgūdi cūrṇa

हिङ्गुं चव्यं बिडं शुण्ठी कृष्णाऽजाजी सपुष्करम् ।
भागोत्तरमिदं चूर्णं पीतं वातामजिद्धवेत् ॥ ३१ ॥

Hiṅgu, cavya, biḍa lavaṇa, śuṇṭhi, kṛṣṇa, ajāji, and puṣkaramūla each succeeding one more by one part than its preceeding are powdered nicely and consumed, this is the cure for āmavāta.

Pippalyādi cūrṇa

पिप्पली पिप्पलीमूलं सैन्धवं कृष्णजीरकम् ।
 चव्यचित्रकतालीशपत्रकं नागकेशरम् ॥ ३२ ॥
 एषां द्विपलिकान्भानाञ्च सौर्वर्चलस्य च ।
 मरिचाजाजिशुण्ठीनामेकैकस्य पलं पलम् ॥ ३३ ॥
 दाडिमात्कुडवञ्चैव द्वे पले चाम्लवेतसात् ।
 सर्वमेकत्र सङ्क्षुद्य योजवेत्कुशलो भिषक् ॥ ३४ ॥
 पिप्पल्याद्यमिति ख्यातं नष्टस्याग्रेष्व दीपनम् ।
 अशार्सि ग्रहणीं गुल्ममुदरं समगन्दरम् ॥ ३५ ॥
 कृमिकण्ड्वरुचीर्हन्त्यात्सुरयोष्णोदकेन वा ।
 नातः परतरं किञ्चिदामवातस्य भेषजम् ॥ ३६ ॥

Pippalī, pippalīmūla, saiṇdhava, kṛṣṇajīraka, cavya, citraka, tāliśa patra, nāgakesara—each two pala (80gms.) sauvareala five pala (200gms.) marica, ajāji, śuṇṭhi, each one pala (40gms.) dāḍima—one kuḍava (160gms.) amlavetasa two pala (80gms.) all are made into nice powder and preserved; known as Pippalyādi cūrṇa, used either with surā or warm water, it kindles digestive fire, cures haemorrhoids, dnodenal diseases, enlargement of the abdomen, rectal fistula, intestinal worms, itching, loss of taste; there is no other better medicine than this for āmavāta (rheumatism).

पथ्याविश्वयवानीभिस्तुल्याभिश्चूर्णितं पिबेत् ।
 तक्रेणोष्णोदकेनाप काञ्जकेनाथ वा पुनः ॥ ३७ ॥
 आमवातं निहन्त्याशु शोथं मन्दाग्रितामपि ।
 पीनसं कासहृद्रोगं स्वरभेदमरोचकम् ॥ ३८ ॥

Pathyā, viśvā and yavānī—all equal in quantity converted into nice powder and consumed with either buttermilk, warm water or gruel quickly cures āmavāta, swelling, weak digestive power, shinitis, cough, heart, disease, haorseness and loss of taste.

रसोनविश्वनिर्गुण्डीक्वाथमामार्दितः पिबेत् ॥ ३९ ॥
 रास्त्रां गुडूचीमेरण्डं देवदारु महौषधम् ।
 पिबेत्सार्वाङ्गिके वाते सामे सन्ध्यस्थिमज्जगे ॥ ४० ॥

Decoction of rasona, viśvā and nirguṇḍī should be consumed by patients of āmavata.

Decoction of rāsnā, guḍucī, eraṇḍa, devadāru, mahauṣadha should be consumed in sarvāṅga vāta and vāta residing in joints, bones and marrow.

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।

क्वथितं वारि तत्पेयमामवातविनाशनम् ॥ ४१ ॥

Pippalī, pippalīmūla, cavya, citraka and nāgara made into decoction should be consumed for cure of āmavata.

शटीविश्वौषधीकल्कं वषीभूक्काथसंयुतम्,

सप्तरात्रं पिबेज्जन्तुरामवातविनाशनम् ॥ ४२ ॥

Paste of śuṇṭhi and viśvauṣadhi added to the decoction of varsābhū (punarnava) and consumed for seven days cures āmavata.

Rāsnā saptaka quātha

रास्नाऽमृतारग्वधदेवदारुत्रिकण्टकैरण्डपुनर्नवानाम् ।

क्वाथं पिबेन्नागरचूर्णमिश्रं जङ्घोरुपार्श्वत्रिकपृष्ठशूली ॥ ४३ ॥

Decoction of rāsnā, amṛta, āragvadha, devadāru, trikaṇṭaka, eraṇḍa, and punarnavā added with powder of nāgara should be consumed by the patient with pain in the calves, thigh, flanks, waist and back.

आमवाते कणायुक्तं दशमूलीजलं पिबेत् ।

खादेद्वाऽप्यभयाविश्वं गुडूचीं नागरेण वा ॥ ४४ ॥

Decoction of daśamūla added with powder of kaṇā should be drunk or the powder of abhayā and viśvā, or of guḍucī and nāgara licked in case of āmavata.

चित्रकेन्द्रयवौ पाठा कटुकाऽतिविषाऽभयाः ।

आमाशयोत्थवातघ्नं चूर्णं पेयं सुखाम्बुना ॥ ४५ ॥

Citraka, iṇḍrayava, pāthā, kaṭuka, ativiṣā and abhayā made into nice powder should be administered with warm water for curing āmavata.

पुनर्नवाऽमृता शुण्ठी शताह्वा वृद्धदारुकम् ।

शटी मुण्डितिका चूर्णमारनालेन पाययेत् ॥ ४६ ॥

आमाशयोत्थवातघ्नं चूर्णं पेयं सुखाम्बुना ।

आमवातं निहन्त्याशु गृध्रसीमुद्धतामपि ॥ ४७ ॥

Punarnavā, amṛta, śuṇṭhi, śatāhvā, vṛddhadaraka, śaṭhī, muṇḍatikā-made into nice powder should be consumed with āranāla (rice wash) or warm water, it cures āmavata and also gṛdhrasī (sciatica) though severe.

कर्षं नागरचूर्णस्य काञ्जिकेन पिबेत्सदा ।

आमवातप्रशमनं कफवातहरं परम् ॥ ४८ ॥

Nāgara cūrṇa (nice powder of śuṇṭhi) one karṣa (10gms.) mixed with kāñjika (rice gruel) and consumed cures āmavata and mitigates kapha and vāta.

पञ्चकोलकचूर्णन्तु पिबेदुष्णेन वारिणा ।

मन्दाग्निशूलगुल्मामकफारोचकनानम् ॥ ४९ ॥

Fine powder of pāncekola consumed with warm water cures weakness of digestive fire, colic, abdominal tumor, loss of taste and āma.

आमवातगजेन्द्रस्य शरीरवनचारिणः ।

एक एव निहन्त्याशु एरण्डतैलकेसरी ॥ ५० ॥

To win over/defeat the mighty elephant called āmavāta roaming all over the body, only one (kesari-lion) called eraṇḍa taila (castor oil) is enough.

एरण्डतैलयुक्तां हरीतकीं भक्षयेन्नरोविधिवत् ।

आमानिलार्त्तियुतोगृधसीवृद्ध्यर्दितो नियतम् ॥ ५१ ॥

Harītakī together with eraṇḍa taila should be consumed daily by the patient of āmavata, gṛdhrasī (sciatica) vṛddhi (hernia) etc. adhering to the proper procedure.

आरग्वधस्य पत्राणि भृष्टानि कटुतैलतः ।

आमघ्नानि नरः कुर्यात्सायं भक्तावृतानि च ॥ ५२ ॥

Leaves of āragvadha fried in kaṭutaila consumed before night meals and then followed by night meals makes the person free from āma.

वायुः कट्याश्रितः शुद्धः सामो वा जनयेद्भुजम् ।

कटीग्रहः स एवोक्तः पङ्गुः सक्थोर्द्वयोर्वधात् ॥ ५३ ॥

Vāta getting, aggravated localised in the kaṭi (waist) either alone (without association of āma) or with association of āma gives rise to pain, this is known as kaṭīgraha, and when both the legs become inactive it is called Paṅgutā.

शुण्ठीगोक्षुरकक्वाथः प्रातः प्रातर्निषेवितः ।

सामे वाते कटीशूले पाचनं रुक्मणाशनम् ॥ ५४ ॥

Decoction of śuṇṭhi and gokṣura consumed in the mornings daily relieves pain of the waist.

यवक्षारसमायुक्तं मूत्रकृच्छ्रविनाशनम् ।

दशमूलीकषायेण पिबेद्वा नागराम्भसा ।

कटीशूलेषु पातव्यं तैलमेरण्डसम्भवम् ॥ ५५ ॥

Eraṇḍa taila added with yavakṣāra and consumed relieves dysuria; in case of pain in the waist in (eranda taila) should be consumed either with decoction of daśamūla or of nāgara.

महौषधगुडूच्योश्च क्वाथं पिप्पलिसंयुतम् ।
पिबेदामे सरुक्कोष्ठे कटीशूले विशेषतः ॥ ५६ ॥

Decoction of mahauṣadha and guḍūci added with powder of pippalī should be consumed in case of pain in the abdomen due to āma and in the waist especially.

विशोध्यैरण्डबीजानि पिष्ट्वा क्षीरे विपाचयेत् ।
तत्पायसं कटीशूले गृध्रस्यां परमौषदम् ॥ ५७ ॥

Eraṇḍa bija removed of its husk and then cooked in milk and made into pāyasa; this is consumed as a best medicine for pain in the waist, and sciatica.

सर्पिस्तैलं गुडं शुक्तं पञ्चमं विश्वभेषजम् ॥ ५८ ॥
पीतमेतद्भवेत्सद्यस्तर्पणं कटिशूलनुत् ।
न हि चैतत्समं किञ्चिन्निरामे कटिमरुते ॥ ५९ ॥

Ghee, oil, gaggery, śukta and viśvabheṣaja (śuṇṭhi) these five mixed and consumed gives instant nourishment in pain of the waist caused by nirāma vāta and relieves the pain. There is none equal to it to relieve pain of the waist.

सुरतरुवल्कलसहितं गोमूत्रं स्थापितन्तु सप्ताहम् ।
हिङ्गुवचाशतपुष्पासैन्धवयुक्तेन तेनाथ ॥ ६० ॥
तत् पुटपक्वं हन्यात्कटीजं दारुणं पुंसाम् ।
आममेदोवृद्धिभवान्विकारांश्चानिलोद्धवान् ॥ ६१ ॥

Bark of surataru (devadāru) is soaked in cows urine for seven days, next it is taken out, added with hiṅgu, vacā, śatapuṣpa and saiṇdhava and made into ball of paste, covered with leaves and given a coating of mud. Afterwards it is cooked in burning coal and juice of the paste taken out after the ball cools. This juice consumed cures pain of the waist, diseases of due to increase of āma, medas (fat) and vāta.

Amṛtādi cūrṇa

अमृतानागरगोक्षुरमुण्डितिकावरुणकैः कृतं चूर्णम् ।
मस्त्वारनालपीतं सामानिलनाशनं ख्यातम् ॥ ६२ ॥

Amṛtā, nāgara, gokṣura, muṇḍatika and varuṇaka all made into nice powder and consumed with either whey or rice-wash is a reputed remedy to cure āmavata.

Alambuṣādi cūrṇa-1

अलम्बुषा गोक्षुरकं त्रिफलानागरामृताः ।
यथोत्तरं भागवृद्ध्या श्यामाचूर्णञ्च तत्समम् ॥ ६३ ॥
पिबेन्मस्तुसुरातक्रकाञ्जिकोष्णोदकेन वा ।
आमवातं जयत्याशु सशोथं वातशोणितम् ॥ ६४ ॥

त्रिकजानूरुसन्धिस्थं ज्वरारोचकनाशनम् ।
अलम्बुषाऽऽदिकं चूर्णं रोगानीकविनाशनम् ॥ ६५ ॥

Alambuṣā, gokṣura, triphala, nāgara and amṛta each succeeding one increased by one part, powder of śyāma equal to the total of all is also added, and made into nice powder. This is consumed with either mastu (whey) surā (beer) takra (butter milk) kāñjika (rice gruel) or warm water; it cures quickly āmavata accompanied with swelling, gout with swelling localised in the waist, knee, thigh, joints, fever, loss of taste, this Alambuṣādi cūrṇa cures a lot of diseases.

हरीतक्यक्षधात्रीभिः प्रसिद्धा त्रिफला क्रमात् ।
प्रत्येकं तेन वा युञ्ज्याद्भागवृद्धिं यथोत्तरम् ॥ ६६ ॥

In this formula harītaki, akṣa, dhātrī—these three popularly known as triphalā may be used increasing the quantity of succeeding one by one part more than its preceeding one.

Alambuṣādi cūrṇa-2

अलम्बुषा गोक्षुरकं मूलं वरुणकस्य च ।
गुडूची नागरञ्चेति समभागानि कारयेत् ॥ ६७ ॥
काञ्जिकेन तु तत्पेयं बिडालपदमात्रकम् ।
आमवाते प्रवृद्धे च योगोऽयममृतोपमः ॥ ६८ ॥

Alamuṣā, gokṣuraka, varuṇakamūla, guḍūcī and nāgara—all equal in quantity are converted to nice powder and consumed in the dose of biḍālapadaka (10gms.) along with rice gruel. This is like nector for advanced stage of āmavata.

Alambuṣādi cūrṇa-3

अलम्बुषा गोक्षुरकं गुडूची वृद्धदारुकम् ।
पिप्पली त्रिवृता मुस्ता वरुणं सपुनर्नवम् ॥
त्रिफला नागरञ्चेति सूक्ष्मचूर्णानि कारयेत् ॥ ६९ ॥
मस्त्वारनालतक्रेण पयोमांसरसेन वा ।
आमवातं निहन्त्याशु श्वयथुं सन्धिसंस्थितम् ॥ ७० ॥

Alambuṣā, gokṣuraka, guḍūcī, vṛddhadāraka, pippalī, trivṛt, mustā, varuṇa, punarnvā, triphalā and nāgara are all made into fine powder, consumed with either whey, rice-wash, buttermilk, water or meat soup, it cures āmavata accompanied with swelling of the joints.

Vaiśvānara cūrṇa

मणिमन्थस्य भागौ द्वौ यवान्यास्वदेव तु ।
भागास्त्रयोऽजमोदाय नागराद्भागपञ्चकम् ॥ ७१ ॥

दश द्वौ च हरीतक्याः सूक्ष्मचूर्णीकृतं शुभम् ।
 मस्त्वारनालतक्रेण सर्पिषोष्णोदकेन वा ॥ ७२ ॥
 पीतं जयत्यामवातं गुल्महृद्वस्तिजान् गदान् ।
 प्लीहानं ग्रन्थिशूलादीनानाहं गुदजानि च ॥ ७३ ॥
 विबन्धं जाठरान् रोगान् कटीबस्तिमुत्थितान् ।
 वातानुलोमनमिदं चूर्णं वैश्वानरं स्मृतम् ॥ ७४ ॥

Māṇimañtha (saiñdhava) two parts, yavanī the same quantity, ajamodā three parts, nāgara—five parts, haritakī—twelve parts all together made into nice powder. Consumed with either whey, rice-wash, buttermilk, ghee or warm water, this cures āmavata (rheumatism) abdominal tumor, diseases of the heart, bladder and spleen, tumors, colic flatulence, pain of the rectum, constipation, disorders of the abdomen, waist, and pelvis; this known as Vaiśvānara cūrṇa is a laxative also.

Asītakādi cūrṇa

असीतकं मागधिका गूडूची श्यामावराहीगजकर्णशुण्ठीः ।
 समा धृताः कृत्स्नमिदन्तु चूर्णं पिबेत्तदुष्णोदकमण्डयूषेः ॥ ७५ ॥
 तक्रै रसैर्मद्यसमस्तुभिर्वा यथेष्टचेष्टस्य च भोजनस्य ।
 सबाहुकं गृध्रसिखञ्जवातं विश्वाचितूनीप्रतितूनीरोगान् ॥ ७६ ॥
 जङ्घाऽऽमवातार्दितवातरक्तं कटीग्रहं गुल्मगुदामयञ्च ।
 सक्रोष्टकंपाण्डुगरोग्रशोथं हन्यादुरुस्तम्भमुदीर्णवेगम् ॥ ७७ ॥

Asitaka (viṣṇukrāntā) māgadhiḥkā, guḍucī, śyāmā, vanhi, gajakarṇa, śuṇṭhi— all equal parts made into nice powder and consumed with either warm water, scum of gruel, soup of grains, buttermilk, meat soup, urine or whey, the person not having any restrictions about his activities or food, will be relieved of pain of the arms, sciatica, lameness, pain of the legs of the baldders, tongue, reumatism, gout, catching pain of the waist, abdominal tumorn, disease of the rectum, swelling of the knee, anaemia, dropsy, stiffness of the thigh/paraplegia though severe.

Śuṇṭhi dhāñyaka ghrta

शुण्ठीनां षट्पलं पिष्टं धान्यकं द्विपलं तथा ।
 चतुर्गुणं जलं दत्त्वा घृतप्रस्थं विपाचयेत् ॥ ७८ ॥
 वातश्लेष्मामयान् हन्यादग्निवृद्धिकरं परम् ।
 दुर्नामश्वासकासघ्नं बलवर्णाग्निवर्द्धनम् ॥ ७९ ॥

Paste of śuṇṭhi six pala (240gms.), dhāñyaka two pala (80gms.) are boiled in four parts of water, ghrta one prastha (640gms.) is also added and medicated ghee cooked. Thsi cures diseases born of vāta, kapha, augments digestive fire, cures piles, dyspnoea, cough and increases strength, colour and digestive power.

सर्पिर्नागरकल्केन सौवीरं तच्चतुर्गुणम् ।
 सिद्धमग्निकरं श्रेष्ठमामवातहरं परम् ॥ ८० ॥
 पुष्ट्यर्थं पयसा साध्यं दद्या विण्मूत्रसंग्रहे ।
 दीपनार्थं मतिमता मस्तुना च प्रकीर्तितम् ॥ ८१ ॥

Medicated ghee prepared with paste of nāgara and four parts of sauṁvīra (sour gruel) is best to increase the digestive fire and cure āmavata. This ghee if required for nourishing the body, then it should be prepared with milk (instead of sauṁvīra), with curds if to be used to relieve suppression of faeces and urine and with mastu (whey) if required to kindle digestive fire.

Nāgara ghr̥ta

नागरक्काथकल्काभ्यां घृतप्रस्थं विपाचयेत् ।
 चतुर्गुणेन तेनाथ केवलेन जलेन वा ॥ ८२ ॥
 वातश्लेष्मप्रशमनमग्निसन्दीपनं परम् ।
 नागरं घृतमित्युक्तं कटीशूलामनाशनम् ॥ ८३ ॥

Ghr̥ta one prastha (640gms.) should be cooked with four parts of decoction and paste of nāgara and medicated ghee prepared. This known as Nāgara ghr̥ta mitigates vata and kapha, stimulates digestive fire and cures pain of the waist.

हिङ्गु त्रिकटुकं चव्यं मणिमन्थं तथैव च ।
 कल्कान्कृत्वा तु पलिकान्घृतप्रस्थं विपाचयेत् ॥ ८४ ॥
 आरनालाढकं दत्त्वा तत्सर्पिर्जठरापहम् ।
 शूलं विबन्धमानाहमामवातं कटीग्रहम् ॥ ८५ ॥
 नाशयेद् ग्रहणीदोषं मन्दाग्रेदीपनं परम् ॥ ८६ ॥

Hiṅgu, trikaṭuka, cavyā, māṇimañtha each one pala (40gms.) are made into paste added with ghr̥ta one parastha (640gms.) and āranāla (rice wash) one āḍhaka (2.56kg.) are boiled and medicated ghee prepared. Consumed in suitable doses, this ghee cures enlargement of the abdomen, colic, constipation, flatulence, pain of the joints, pain of the waist, duodenal diseases and kindles digestive fire.

शृङ्गवेरयवक्षारपिप्पलीमूलपिप्पलीः ।
 पिष्ट्वा विपाचयेत्सर्पिरारनालं चतुर्गुणम् ॥ ८७ ॥
 शूलं विबन्धमानाहमामवातं कटिग्रहम् ।
 नाशयेद् ग्रहणीदोषमग्निसन्दीपनं परम् ॥ ८८ ॥

Śṛṅgavera, yavakṣāra, pippalimūla, pippalī—all equal quantities are made into paste, added with four parts of āranāla (rice wash) and one part of ghr̥ta and medicated ghee prepared. This cures colic, constipation, flatulence, pain in the joints, pain of the waist, duodenal disease and best to kindle digestive fire.

पिबेद् बिन्दुघृतं वापि धान्वन्तरमथापि वा ।
 महाशुण्ठीघृतं वापि आमवाते पुनः पुनः ॥ ८९ ॥
 यत्किञ्चिल्लेखनं सर्पिर्दीपनं पाचनञ्च यत् ।
 तत्सर्वमाभवाते योज्यं वा मस्तु षट्पलम् ॥ ९० ॥

In āmavata (rheumatism) the patient should drink Bindu ghrta, dhāñvañ-tara ghrta of mahāśuṇṭhi ghrta repeatedly. Such other formulae of ghee which are lekhaṇa (scarificant) dipana (kindle hunger) pācana (digestive) are beneficial for use of mastu (whey) six pala (240gms.) per day may also be done.

Ajamodādi cūrṇa

अजमोदमरिचपिप्पलीविडङ्गसुरदारुचित्रकशताह्वाः ।
 सैन्धवपिप्पलीमूलं भागा नवकस्य पलिकाः स्युः ॥ ९१ ॥
 शुण्ठी दशपलिका स्यात्पलानि तावन्ति वृद्धदारस्य ।
 पथ्यापलानि पञ्च च सर्वाण्येकत्र कारयेच्चूर्णम् ॥ ९२ ॥
 समगुडवटकानदतश्चूर्णं वाप्युष्णवारिणा पिबतः ।
 नश्यन्त्यामानिलजाः सर्वे रोगाः सकुष्टाश्च ॥ ९३ ॥
 प्रतितूनी विश्वाची रोगाश्चन्येपि गृध्रसी चोग्रा ।
 कटिपृष्ठगुदस्फुटनञ्चैवार्तिर्जङ्घयोस्तीव्रा ॥ ९४ ॥
 श्वयथुश्च सर्वसन्धिषु ये चान्येऽप्यामवातसम्भूताः ।
 सर्वं प्रयान्ति नाशं तम इव सूर्याशुविध्वस्तम् ॥ ९५ ॥
 क्षुब्धोदमरोगित्वं स्थिरयौवनमथ वलीपलितनाशम् ।
 कुरुते च तथाभ्यासाद् गुणानथान्यांस्तथा सुबहून् ॥ ९६ ॥

Ajamodā, marica, pippalī, viḍaṅga, suradāru, citraka, śatāhvā saiñdhava, pippalīmūla—each one pala (40gms.), śuṇṭhi ten pala (400gms.) vṛddhadāraka the same quantity, ten pala (400gms.), pathyā—five pala (200gms.) are made into powder, then added with equal quantity of guḍa (jaggery) and preserved; consumed with hot water it cures all disorders of āmavata and others such as viśvācī, partitūnī, gr̥dhrasī, severe pain of the hip, back, knee, etc. swelling of joints etc. arising from rheumatism, all get relieved just as darkness is destroyed by sunlight; hunger appears, health improves, youth stays along without wrinkles of the skin and grey hairs and many benefits accrue from its habitual use.

Yogarāja guggulu

चित्रकं पिप्पलीमूलं यवानीं कारवीं तथा ।
 विडङ्गमजमोदाञ्च जीरके सुरदारु च ॥ ९७ ॥
 चव्यैलासैन्धवं कुष्ठं रास्नागोक्षुरधान्यकम् ।
 त्रिफलां मुस्तकं व्योषन्त्वगुशीरं यवाग्रजम् ॥ ९८ ॥

तालीसपत्रं पत्रञ्च सूक्ष्मचूर्णानि कारयेत् ।
यावन्त्येतानि चूर्णानि तावन्मात्रन्तु गुग्गुलुम् ॥ १९ ॥
सम्मर्द्य सर्पिषा गाढं स्निग्धे भाण्डे निधापयेत् ।
अतो मात्रां प्रयुञ्जीत यथेष्टाहारवानपि ॥ १०० ॥
योगराजइति ख्यातो योगोऽयममृतोपमः ।
अग्निमान्द्यामवातादीन् क्रिमिदुष्टव्रणानपि ।
प्लीहगुल्मोदरानाहदुर्नामानि विनाशयेत् ॥ १०१ ॥
अग्निञ्च कुरुते दीप्तं तेजोवृद्धिं बलं तथा ।
वातरोगाञ्जयत्येष सन्धिमज्जगतानपि ॥ १०२ ॥

Citraka, pippalimūla, yavānī, kāravī, viḍaṅga, ajamodā, the two jīraka, suradāru, cavya, elā, saiṇdhava, kuṣṭha, rāsnā, gokṣura, dhāñyaka, triphalā, mustaka, vyoṣa, tvak, uśīra, yvagraja (yavakṣāra) talisa patra, patra—each equal in quantity are made into nice powder and added with equal quantity of guggulu, a little amount of the ghee mixed well and kept in a vessel smeared inside with ghee for some days. It is later taken out and used in suitable dose, without any restrictions of diet and activities. This formula popularly known as Yogarāja guggulu is nector like in effect, it cures weakness of digestive power, pain of the joints, worms, bad ulcers, enlargements of spleen, abdominal tumor, enlargement of the abdomen, flatulence, and piles, stimulates digestive fire, vigour and strength, cures all diseases of vāta origin, cures all diseases of vata origin though localised in the joints and bone marrow.

प्रसारण्याढके क्वाथे प्रस्थो गुडरसो मतः ।

पक्कः पञ्चोषणरजोयुक्तः स्यादामवातहा ॥ १०३ ॥

Decoction of prasāriṇī one āḍhaka (2.56kg.), solution of guḍa one prastha (640gms.) and powder of pañca ūṣaṇa (pañcakola) are all mixed well and cooked to form avaleha (confection). This cures āmavāta.

Nāgara khaṇḍa

नागरस्य पलान्यष्टौ घृतस्य पलविंशतिम् ।
क्षीरद्विप्रस्थसंयुक्तं खण्डस्यार्द्धशतं पचेत् ॥ १०४ ॥
व्योषत्रिजातकद्रव्यात्प्रत्येकञ्च पलं पलम् ।
निदध्याच्चूर्णितं तत्र खादेदग्निबलं प्रति ॥ १०५ ॥
आमवातप्रशमनं बलपुष्टिविवर्द्धनम् ॥ १०६ ॥
बल्यमायुष्यमोजस्यं वलीपलितनानम् ।
आमवातप्रशमनं सौभाग्यकरमुत्तमम् ॥ १०७ ॥

Nāgara eight pala (320gms.) ghr̥ta twenty pala (800gms.), milk two prastha (1280gms.) and khaṇḍa fifty pala (2000gms.) powder of one pala (40gms.) each

of drugs of vyoṣa and trijāta separately—all are cooked and confection prepared. Consumed according to the digestive power of the person, this cures āmavāta, augments strength, nourishment, life-span, and vigour, wards off wrinkles and grey hairs, and bestows saubhāgya (auspiciousness).

Rasona piṇḍa

पलं शतं रसोनस्य तिलस्य कुडवं तथा ।
 हिङ्गुं त्रिकटुकं क्षारौ द्वौ पञ्च लवणानि च ॥ १०८ ॥
 शतपुष्पा निशा कुष्ठं पिप्पलीमूलचित्रकौ ।
 अजमोदा यवानी च धान्यकञ्चापि बुद्धिमान् ॥ १०९ ॥
 प्रत्येकञ्च पलञ्चैषां श्लक्ष्णचूर्णानि कारयेत् ।
 घृतभाण्डे दृढे चैव स्थापयेद्दिनषोडशम् ॥ ११० ॥
 प्रक्षिप्य तैलमानीच्च प्रस्थाद्धं काञ्जिकस्य च ।
 खादेत्कर्षप्रमाणन्तु तोयं मद्यं पिबेदनु ॥ १११ ॥
 आमवाते रक्तवाते सर्वाङ्गैकाङ्गसंश्रिते ।
 अपस्मारेऽनले मन्दे कासे श्वासे गरेषु च ।
 सोन्मादे वातभग्रे च शूले जन्तुषु शस्यते ॥ ११२ ॥

Rasona—(400gms.) tila—one kuḍava (160gms.) hiṅgu, trikaṭu the two ksārās, pañca lavaṇās (five salts) śatapuṣpa, niśā, kuṣṭha, pippalīmūla, citraka, ajamodā, yavānī, and dhānyaka—each one pala (40gms.) all are made into nice powder, filled into a pot smeared inside with ghee adding taila (oil) and kāñjika (rice gruel) halfprastha (320gms.) each to this powder, pot is kept undisturbed for sixteen days. Afterwards, the confection is taken out and consumed in the dose of one karṣa (10gms.) followed by drinking water or wine. This medicine ideally suited for āmavāta, raktavāta (gout) sarvāṅga, ekāṅga vāta, apasmāra (epilepsy) poor digestive fire, cough, dyspnoea, homicidal poison, unmāda (insanity) fractures and colic.

प्रसारण्या रसे सिद्धं तैलमेरण्डजं पिबेत् ।
 सर्वदोषहरञ्चैव कफरेगाहरं परम् ॥ ११३ ॥

Eraṇḍa taila cooked with the juice of prasāriṇi and consumed mitigates all the doṣās and best to cure diseases arising from kapha.

द्विपञ्चमूलीनिर्यासफलदध्यम्लकाञ्जिकैः ॥ ११४ ॥
 तैलं कट्यूरोपाश्वर्त्तिकफवातामयान् ग्रहान् ।
 हन्ति वस्तिप्रदानेन करोत्यग्निबलं महत् ॥ ११५ ॥

Medicated oil cooked with decoction of the two pañcamula, madanaphala, dadhi and amla kāñjika (fermented gruel) used for enema cures catching pain

of the waist, thighs, flanks, disease caused by kapha vāta and āma and increases the strength of the digestive fire greatly.

Br̥hat saiṇdhavādi taila

सैन्धवं श्रेयसी रास्ना शतपुष्पा यवानिका ।
 स्वर्जिका मरिचं कुष्ठं शुण्ठी सौवर्चलं बिडम् ॥ ११६ ॥
 वचाजमोदाजरणाः पौष्करं मधुकं कणा ।
 एतान्यर्द्धं पलांशानि सूक्ष्मपिष्टानि कारयेत् ॥ ११७ ॥
 प्रस्थमेरण्डतैलस्य प्रस्थाम्बुशतपुष्पजम् ।
 काञ्जिकं द्विगुणं दत्त्वा मस्तु च द्विगुणं तथा ॥ ११८ ॥
 एतं सम्भृत्य सम्भारं शनैर्मृद्वग्निना पचेत् ।
 सिद्धमेतत् प्रयोक्तव्यमामवातहरं परम् ॥ ११९ ॥
 पानाभ्यञ्जनबस्तौ च कुरुतेग्रिबलं भृशम् ।
 वातार्तवङ्क्षगे शस्तं कटीजानूरुसन्धिजे ॥ १२० ॥
 शूले हृत्पार्श्वजे तद्वद् वृद्धे श्लेष्मणि पीडिते ।
 बाह्यायामार्दितानाहैरन्त्रवृद्धिनिपीडिते ।
 अन्यांश्चानिलजान् रागान्नाशयत्याशु देहिनाम् ॥ १२१ ॥

Saiṇdhava, śreyasī, rāsnā, śatapuspā, yavānikā, svarjikā, marica kuṣṭha, śuṇṭhi, sauvarealā, biḍa, vacā, ajamodā, jaraṇa (jīraka) pauṣkara madhuka, kaṇā, each half-pala (20gms.) are made into nice paste and mixed to eraṇḍa taila—one prastha (640gms.), decoction of śatapuspā—one prastha each (640gms.) kāñjika and mastu double that quantity (two prastha) 1280gms.—all are mixed well and boiled over mild fire and medicated oil prepared. used for drinking, anointing, enema etc. is best to cure āmavāta (rheumatism) pain in the groins, waist, thigh, knee and other joints pain of the heart, flanks, tetanus, hernia and many other diseases arising from vāta aggravation.

Nirūha basti krama—decoction enema therapy

स्वल्पप्रसारणीतैलं तैलं वा सैन्धवादिकम् ।
 दशमूलाद्यतैलेन वस्तिदानं प्रशस्यते ॥ १२२ ॥
 तैलस्य द्विपलं दद्यात्काञ्जिकस्य चतुःपलम् ।
 दशमूलरसं मूत्रं पृथक्पञ्च पलानि तु ॥ १२३ ॥
 वचा मदनवाट्या वा शताह्वाकुष्ठसैन्धवैः ।
 पिप्पल्यतिविषामुस्तरास्त्राकट्फलपौष्करैः ॥ १२४ ॥
 अक्षांशिकैश्च तत्सर्वं मन्थयेत् विचक्षणः ।
 प्रस्थार्धं प्रथमं देयो वस्तिर्निरभिशङ्कितः ॥ १२५ ॥

द्वितीये च तृतीये च वर्जयेत्प्रसृतद्वयम्।
 सर्ववातविकारेषु मेहेषु वृषणामये ॥ १२६ ॥
 कुक्षौ हृत्पृष्ठपार्श्वेषु जानुजङ्घाकटीग्रहे।
 विबन्धानाहरोगेषु शर्कराऽश्मरिपीडिते ॥ १२७ ॥
 भग्नविश्लिष्टगात्रेषु पिच्छितेषु क्षतेषु च।
 एतन्निरूहवत्प्राज्ञो निरायासो महागुणः ॥ १२८ ॥

Administering nirūha basti (decoction enema) mixing svalpa prasāriṇī taila, saiṇdhavadi taila or daśamūlādi taila—two pala (80gms.), kāñjika—four pala (160gms.) decoction of daśamūla and gomūtra each five pala (200gms.) paste of vacā, madana, vātyā, śatāhvā, kuṣṭha, saiṇdhava pippali, ativiṣā, mustā, rāsnā, kaṭphala, puṣkaramūla—each one akṣa (10gms.) all are mixed well by churning. The quantity of the first enema may be half prastha (320gms.) without any fear for the second and third enema the quantity should not exceed two prastha (160gms.). This procedure of enema therapy is ideal in all diseases of vāta origin diabetes, diseases of the scrotum, catching pain of the abdomen, back, flanks, thigh, knee, calves, and waist, constipation, flatulence, urinary stone and gravel, fractures and wounds etc.

दधिमत्स्यगुडक्षीरं पोतकीमाषपिष्टकम्।
 वर्जयेदामवातात्तौ मांसमानूपसम्भवम् ॥ १२९ ॥
 अभिष्यन्दकरा ये च ये चान्ये गुरुपिच्छिलाः।
 वर्जनीयाः प्रयत्नेन आमवातादितैर्नरैः ॥ १३० ॥

Patients of āmavata should avoid the use of curds, whey, jaggery, milk, potakī, māṣa, piṣṭika (corn flour) meat of animals living in marshy regions, those which cause more moisture inside the channels, not easily digestible and which are slimy.

Madhyama rāsnadi quātha

रास्नैरण्डशतावरीसहचरादुःस्पर्शवासामृतादेवा -
 ह्वातिविषाभयाघनशटीशुण्ठीकषायः कृतः।
 पीतः सोरुबुतैल एष विहितः सामे सशूलेनिले -
 कट्यूरुत्रिकपृष्ठकोष्ठजठरक्रोडेषु चामार्त्तिजित् ॥ १३१ ॥

Rāsnā, eraṇḍa, śatāvarī, saḥacarā, duṣṣparśa, vāsā, amṛta, devāhvā, ativiṣā, abhayā, ghana, śaṭhī, śuṇṭhī—all equal quantities are made into decoction and consumed adding a little of rubu (eraṇḍa) taila; this is going to cure vāta diseases accompanied with āma, pain in the waist, thigh, back, buttocks, abdomen and joints.

Mahā rāsnādi quātha

रास्ना वातारिमूलञ्च वासकञ्च दुरालभम् ।
 शटीदारुबलामुस्तनागरातिविषाभयाः ॥ १३२ ॥
 श्वदंष्ट्रा व्याधिघातश्च मिसिधान्यपुनर्नवाः ।
 अश्वगन्धामृता कृष्णा वृद्धदारः शतावरी ॥ १३३ ॥
 वचा सहचरश्चैव चविका बृहतीद्वयम् ।
 समभागान्वितैरैतै रास्नाद्विगुणभागिकैः ॥ १३४ ॥
 कषायं पाययेत्सिद्धमष्टभागावशेषितम् ।
 शुण्ठीचूर्णसमायुक्तमाभाद्येन युतं तथा ॥ १३५ ॥
 अलम्बुषादिसंयुक्तमजमोदादिसंयुतम् ।
 यथादोषं यथाव्याधिं प्रक्षेपं कारयेद्विषक् ॥ १३६ ॥
 सर्वेषु वातरोगेषु सन्धिमज्जगतेषु च ।
 आनाहेषु च सर्वेषु सर्वगात्रानुकम्पने ॥ १३७ ॥
 कुब्जके वामने चैव पक्षाघाते तथादिते ।
 जानुजङ्घास्थिपीडासु गृध्रस्यां च हनुग्रहे ॥ १३८ ॥
 प्रशस्तं वातरक्ते स्यादूरुस्तम्भे तथार्शसि ।
 विश्वाचीगुल्महृद्रोगविषूचीक्रोष्टुशीर्षके ॥ १३९ ॥
 अन्नवृद्धौ श्लीपदे च योनिशुक्रामये तथा ।
 पुंसां मेढ्रगते रोगे स्त्रीणां वन्ध्यामये तथा ॥ १४० ॥
 योषितां गर्भदं मुख्यं नास्ति किञ्चिदतः परम् ।
 सर्वेषां पाचनानान्तु श्रेष्ठमेतद्धि पाचनम् ॥ १४१ ॥
 महारास्नादिकं नाम प्रजापतिविनिर्मितम् ॥ १४२ ॥

Rāsnā, root of vātāri (eraṇḍa) vāsaka, durālabhā, śaṭhī, dāru, balā, mustā, nāgara, ativiśā, abhayā, śvadamṣṭrā, vyādhigāta, miśī, dhānyaka, punarnavā, aśvagaṇḍhā, amṛta, kṛṣṇā, vṛddhadāra, śatāvarī, vacā, saḥacarā, cavikā, two bṛhatī—all equal in quantity, rāsnā double the total quantity of all the drugs are boiled in water and decoction reduced to one-eighth part. This decoction should be consumed adding either śuṇṭhi cūrṇa, abhā (babbula) cūrṇa, alambuṣādi cūrṇa, or ajamodādādi cūrṇa which ever is suitable to the doṣa aggravated and the diseases. It is very beneficial in all diseases of vāta origin, in those localised in joints and bone marrow, flatulence, tremors, kyphosis etc. hemiplegia, facial paralysis, pain in the joints of knee, ankles, sciatica, gout paraplegia, abdominal tumor, heart disease, swelling of knee joint, scrotal hernia, filariasis, disorders of semen, penis and vagina; it bestows offspring to barren women, it is best digestive recipe. This Mahārāsnādi quātha by name was formulated by Prajāpati (Dakṣa).

Rāsnā daśamūla quātha

रास्नाविश्वविडङ्गानि रुबूकं त्रिफला तथा ।

दशमूलं पृथक् श्यामा क्वाथो वातामयापहः ॥ १४३ ॥

अर्द्धावभेदके स्वाढये चादिते वातखञ्जके ।

नेत्ररोगे शिरःशूले ज्वरापस्मारयोस्तथा ।

मनोभ्रंशे चविविधे कथितञ्च शुभप्रदम् ॥ १४४ ॥

Decoction of rāsnā, viśvā, viḍaṅga, rubuka, triphalā, drugs of daśamūla separately and śyāma—all equal in quantity is prepared and consumed cures all the diseases of vāta origin, partial headache, paraplegia, facial paralysis, lameness, eye diseases, headache, fever, epilepsy, and mental disorders of different kinds etc.

*Thus ends chapter Twentysix in Madhyakhaṇḍa of Bhāvaṇṇaśā
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-27

अथ सप्तविंशोः पित्तव्याध्यधिकारः

Pitta vyādhi adbhikāra—Diseases of Pitta origin— diagnosis and treatment

Nidāna—causes

कट्वम्लोष्णविदाहितीक्ष्णलवणक्रोधोपवासातप -
स्त्रीसम्भोगतृषाक्षुधाभिहननव्यायाममद्यादिभिः ।
मध्ये चापि हि भोजनस्य जरता भुक्तेन मध्यन्दिने ।
मध्याह्ने रजनी निदाघशरदोः पित्तं करोत्यामयान् ॥ १ ॥

Ingestion of foods which are pungent, sour, salty, hot (in potency), which cause burning sensation during digestion, of penetrating quality; indulgence in anger, fasting/starvation, exposure to sunlight, copulation, suppression in hunger, fasting/starvation, exposure to sunlight, suppression of thirst and hunger, more of exercise, exertion and drinking wine etc. during the middle (time) of the meals, of digestion of food, middays, midnights, during summer and winter seasons, Pitta becomes greatly increased and produces diseases.

Pittaja Vyādhi—diseases of pitta origin

अकालपलितं नेत्ररक्तता मूत्ररक्तता ।
नेत्रास्यपीतता तद्वन्मूत्रस्यापि च पीतता ॥ २ ॥
मलस्य पीतता प्रोक्ता शाकानामपि पीतता ।
दन्तानाञ्चापि पीतत्वं पीतत्वं वपुषस्तथा ॥ ३ ॥
तमसो दर्शनञ्चापि परितः पीतदर्शनम् ।
निद्राल्पतादि शोषश्च मुखे गन्धश्च लोहवत् ॥ ४ ॥
मुखस्य तिक्तता चापि तथा च वदनाम्लता ।
उच्चवासस्योष्णता चापि धूमोद्गारस्यथैव ॥ ५ ॥
मुखस्य क्लमस्तथा क्रोधो दाहो भेदसमन्वितः ।
तेजोद्वेषश्च शीतेच्छाद्यतृप्तिरतिस्तथा ॥ ६ ॥
भक्षितस्य विदाहश्च जठरानलतीक्ष्णता ।
रक्तप्रवृत्तिर्विड्भेदः पुरीषस्योष्णता तथा ॥ ७ ॥

मूत्रोष्णता मूत्रकृच्छ्रं मूत्राल्पत्वं तनूष्णता ।
 स्वेदस्य चापि दौर्गन्ध्यं देहप्रावरणं तथा ॥ ८ ॥
 शरीरस्यावसादश्च पाकश्च वपुषस्तथा ।
 चत्वारिंशदमी पित्तव्याधयो मुनिभिर्मताः ॥ ९ ॥

1. Akāla palita—premature greying of hairs, 2. Raktatā—reddish colour of netra (eyes), mūtra (urine), 3. Pītatā—yellow colour of netra (eyes) 4. Āsya (mouth), 5. Mūtra (urine), 6. Mala (faeces), 7. Sakha (extremities/skin), 8. Dañta (teeth/gums), 9. Vapu (body-skin), 10. Tamaso darśana—blindness (transcient), 11. Pīta darśana—yellowish vision, 12. Nidrālpatā (less/loss of sleep), 13. Mukha śoṣa (dryness of the mouth), 14. Lohagañdhata (smell of iron), 15. Tiktatā and 16. amlatā (bitter and sour taste in the mouth), 17. Uchvasośṇatā (warm expired air), 18. Dhūmodgāra (feeling of hot fumes along with belching), 19. Bhrama (giddiness), 20. Klama (exhaustion without any effort). 21. Krodha (anger), 22. Dāha (feeling of burning sensation, 23. Bheda (splitting pain), 24. Tejodveṣa (photophobia), 25. Śītechā (desire for cold things), 26. Atṛpti (lack of satisfaction), 27. Arati (restlessness), 28. Vidāha (burning sensation during digestion, 29. great increase of digestive fire, 30. Rakta pravṛtti (haemorrhage), 31. Viḍbheda (diarrhoea), 32. Uṣṇa purīṣatā, 33. Uṣṇa mūtra (increased warmth of faeces and urine), 34. Mūtra kṛchra (dysuria), 35. Mūtralapatā (less quantity of urine), 36. Tanu uṣṇa (increased warmth of the body), 37. Sveda (sweating), 38. Daurgañdhaya (bad smell), 39. Deha prāvaraṇa (feeling as though body is enveloped by heat), 40. Śārīra avasāda (debility of the body), 41. Deha pāka (formation ulcers or pus, abnormal fluids, etc. in the body)—these are the forty diseases of pitta origin described by the sages.

Notes—

Treatment of these diseases has been described in seperate chapters at relevant places.

*Thus ends chapter Twentyseven in Madhyakhaṇḍa of Bhāva prakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-28

अथाष्टाविंशोः श्लेष्मव्याध्यधिकारः

**Śleṣma vyādhi adhikāra—Diseases of Kapha origin—
diagnosis and treatment**

Nidāna—causes

गुरुमधुरसादिस्निग्धमन्दोदराग्निं द्रवदधिदिननिद्राशीतनिश्चेष्टितानि ।
प्रथमदिवसभागे भुक्तमात्रे वसन्ते भवति हि कफरोगो रात्रिभागेऽपि चाद्ये ॥ १ ॥

Partaking foods which are hard for digestion, sweet in taste, unctuous (fatty) and very fluid, weakness of digestive fire, use of curds, sleeping during day, exposure to cold (cold breeze, cold comforts etc.) lack of physical activity, during first part of the day and night and during spring season—by these causes kapha becomes greatly aggravated and gives rise to diseases.

Kapha rogas—diseases of kapha origin

प्रथमं मुखमार्धुयं तथैव मुखलिप्तता ।
मुखप्रसेकश्च तथा निद्राधिक्यं तथैव च ॥ २ ॥
कण्ठे घुघुरता चापि कटुकाङ्क्षोष्णकामिता ।
बुद्धिमान्द्यमचैतन्यमालस्यं तृप्तिरेव च ॥ ३ ॥
अग्निमान्द्यं मलाधिक्यं मलशौक्ल्यं तथैव च ।
मूत्राधिक्यं मूत्रशौक्ल्यं शुक्राधिक्यं तथैव च ॥ ४ ॥
स्तैमित्यं गौरवं शैत्यमेत एव हि विंशतिः ।
योगतो रूढितः प्रोक्ता मुनिभिः श्लैष्मिका गदाः ॥ ५ ॥

1. Mukha mādihurya (sweet taste in the mouth), 2. Mukha liptatā (coating of the mouth), 3. Mukhapraseka (more of salivation), 4. Nidrādhikya (more of sleep), 5. Kaṇṭha ghuṛghurutā—moist sound in the throat, 6. Kaṭukāṅkṣā (desire for pungent things), 7. Uṣṇa kāmītā (desire for hot comforts), 8. Buddhi māñdya (dullness of the mind), 9. Acāitñya (lack of vigour), 10. Ālasya (lassitude), 11. Tṛipti (abnormal feeling of contentment), 12. Agnimāñdya (weak digestive fire), 14. Malādhikya (more of quantity of faeces and other wastes), 14. Mala śuklata (whitish colour of the faeces). 15. Mūtrādhikya (increase of quantity of urine), 16. Mūtra śuklata (whitish colour of urine), 17. Śukrādhikya (in-

crease of semen), 18. Staimitya (loss of activity), 19. Gaurava (feeling of heavyness), 20. Śaitya (coldness)—these are the twenty diseases produced by kapha described by the sages.

Sāmānya cikitsā—general treatment

रूक्षक्षारकषायतिक्तकटुकव्यायामनिष्ठीवनं -

धूमोष्मानलघर्मनस्यवमनं स्वेदोपवासादिकम् ।

तृङ्घाताध्वनियुद्धजागरजलक्रीडाङ्गनासेवनं -

पानाहारविहारभेषजमिदं श्लेष्मामयान् संहरेत् ॥ ६ ॥

Use of drugs and food which are dry (cause dryness), alkaline, astringent, bitter and pungent, physical exercises, expectorant drugs and therapies such as inhalation of smoke, exposure to heat, fire, sunlight, nasal medication, emesis, diaphoresis, fomentation, fasting, suppressing, thirst, walking long distances, wrestling, avoiding sleep, thirst, indulgence in playing water sports, copulation, wine drinking and use of foods and drinks which mitigate kapha—these are the general treatments of diseases of kapha origin.

*Thus ends chapter Twentyeight in Madhya khaṇḍa of Bhāvaṇprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-29

अथैकोनत्रिंशो वातरक्ताधिकारः

Vātarakta adhikāra—Gout—diagnosis and treatment

Nidāna—Samprāpti—causes and pathogenesis

लवणाम्लकटुक्षारस्निग्धोष्णाजीर्णभोजनैः ।
 क्लिश्नशुष्काम्बुजानूपमांसपिण्याकमूलकैः ॥ १ ॥
 कुलत्थमाषनिष्पावशाकादिपललेक्षुभिः ।
 दध्यारनालसौवीशुक्ततक्रसुरासवैः ॥ २ ॥
 विरुद्धाध्यशनक्रोधदिवास्वप्नातिजागरैः ।
 प्रायशः सुकुमाराणां मिथ्याहाराविहारिणाम् ।
 स्थूलानां सुखिनाञ्चापि प्रकुप्येद्वातशोणितम् ॥ ३ ॥
 हस्त्यश्वोष्टैर्गच्छतश्चाश्रतश्च विदाह्यन्नं सविदाहाशनस्य ।
 कृत्स्नं रक्तं विदहत्याशु तच्च दुष्टं शीघ्रं पादयोश्चीयते तु ॥ ४ ॥
 तत्सम्पृक्तं वायुना दूषितेन तत्प्राबल्यादुच्यते वातरक्तम् ॥ ५ ॥

More of use of foods which are salty, sour, pungent, alkaline, unctuous (fatty) and uncooked, very moist, very dry, meat of animals living in water and marshy lands, oil-cake of tila (sesame), leaves of mūlaka, kulattha, māṣa, niṣpāva etc. dry meat, sugarcane, curds, nicewash, sauṁvīra, śukta, takra, surā, āsava etc. (fermented beverages) partaking incompatible foods, overeating; indulging in anger, daysleep keeping awake at nights; persons especially who are of tender constitution, who indulge in unhealthy foods and activities, who are obese, lead the life of luxury, who travel more on elephant, horse, or camels, who eat foods which produce burning sensation during digestion—by these causes rakta (blood) begins to cause burning sensation all over the body, accumulates in the feet, and vitiated with vāta (aggravated) produces the disease called Vātarakta (gout).

Pūrva rūpa—premonitory symptoms

सवेदोत्थं न वा काष्ण्यं स्पर्शाज्ञत्वं क्षतेतिरुक् ।
 सन्धिशैथिल्यमालस्यं सदनं पिडिकोद्गमः ॥ ६ ॥
 जानुजङ्घोरुकट्यंसहस्तपादाङ्गसन्धिषु ।
 निस्तोदः स्फुरणं भेदो गुरुत्वं सुप्तिरेव च ॥ ७ ॥

कण्डूः सन्धिषु रुग्दाहो भूत्वा नश्यति चासकृत् ।
वैवर्ण्यं मण्डलोत्पत्तिर्वातासृक्पूर्वलक्षरम् ॥ ८ ॥

Either more perspiration or no perspiration, black discolouration, loss of sensation of the skin, severe pain of any wound, looseness of the joints, lassitude, debility, twisting pain in the calves, pain such as peircing/pricking, pulsating, or cutting pains in the joints of the knee, ankle, thigh, pelvis, shoulder, arms, legs, hand and feet, feeling of heavyness, itching and irritation; pain appears and disappears frequently, discolouration, appearance of coloured patches on the skin—these are the symptoms during premonitory stage.

Lakṣaṇa—symptoms

वातेऽधिकेऽधिकं तत्र शूलं स्फुरणतोदनम् ।
शोथस्य रौक्ष्यं कृष्णत्वं श्यावता वृद्धिहानयः ॥ ९ ॥
धमन्यङ्गुलिसन्धीनां सङ्कोचोऽङ्गग्रहोऽतिरुक् ।
शीतद्वेषानुपशयौ स्तम्भवेपथुसुप्तयः ॥ १० ॥

When vāta is predominant, then pain such as pulsating, pricking, will be more, swelling (of the joints) is dry, black, or blue, increases and decreases often there will be constriction/contraction of the nerves and joints of the finger, toes, severe catching pain, aversion of cold, stiffness, tremors, and loss of tactile sensation are present.

रक्ते शोथोऽतिरुक्तोदस्ताम्रश्चिमिचिमायते ।
स्निग्धरुक्षैः शमं नैति कण्डूक्लेदसमन्वितः ॥ ११ ॥

When rakta (blood) is predominant, there is swelling with severe pain, coppery in colour, with itching sensation, does not find relief of pain either by oil anointing or by dry massaging, it is associated with itching and exhaustion.

पित्ते विदाहः संमोहः स्वेदो मूर्च्छा मदस्तृषा ।
स्पर्शासहत्वं रुग्दाहः शोथः पाको भृशोष्णता ॥ १२ ॥

When pitta is predominant there is burning sensation, loss of consciousness, perspiration, fainting, delusion, thirst, dislikes touch, burning sensation, pain, swelling undergoes ulceration/pus formation and is very hot to touch.

कफे स्तैमित्यगुरुता सुप्तिः स्निग्धत्वशीतता ।
कण्डूर्मन्दा च रुग्द्वन्द्वसर्वलिङ्गश्च सङ्करे ॥ १३ ॥

When kapha is predominant there will be lack of movement, feeling of heavyness, loss of tactile sensation, unctousness, coldness, mild itching and pain; Symptoms of two or all the doṣās will be present in their predominance.

पादयोर्मूलमास्थाय कदाचिद्धस्तयोरपि ।
आखोर्विषमिव कुब्धं तद्देहमनुसर्पति ॥ १४ ॥

The disease gets firmly localised either in the feet or sometimes even in the hands, then spreads to the whole body like the spreading of poison of rat bite (rat bite poison spreads very slowly).

अस्वप्नारोचकश्वासमांसकोथशिरोग्रहाः ।

मूर्च्छा चामन्दरुक्कुष्णाज्वरमोहप्रवेपकाः ॥ १५ ॥

हिक्कापाङ्गुल्यवीसर्पपाकतोदभ्रमक्लमाः ।

अङ्गुलीवक्रतास्फोटदाहमर्मग्रहार्बुदाः ॥ १६ ॥

Loss of sleep, loss of appetite/taste, dyspnoea, putrefaction of muscles, catching pain of the head, fainting, mild pain, thirst, fever, delusion, tremors, hiccup, lameness, erysepelas, ulceration, pricking pain, giddiness, exhaustion, distortion of the fingers, cracks, feeling of burning sensation, catching pain in the vital organs and arbuda (malignant tumors). These are the complications.

एतैरुपद्रवैर्वर्ज्यं मोहेनैकेन चापि तत् ।

अकृत्त्रोपद्रवं याप्यं साध्यं स्यान्निरुपद्रवम् ॥ १७ ॥

That disease with these complications or even with unconsciousness alone, is to be refused; treatment; that without many complications is controllable and that without any complication should be treated and cured.

एकदोषानुगं साध्यं नवं याप्यं द्विषोषजम् ।

त्रिदोषजमसाध्यं स्याद्यस्य च स्युरुपद्रवाः ॥ १८ ॥

आजानु स्फुटितं यच्च प्रभिन्नं प्रस्रवतश्च यत् ।

उपद्रवैश्च यज्जुष्टं प्राणमांसक्षयादिभिः ।

वातरक्तमसाध्यं स्याद्याप्यं संवत्सरोत्थितम् ॥ १९ ॥

That with predominance of any one doṣa is curable, that of two doṣa predominance of recent onset is controllable, that will all three doṣas and that having complications is incurable; that in which the swelling is craked upto the knee joint and exuding fluid, that accompanied with complications, and loss/decrease of muscles and strength that which is more than one year old—are all incurable.

Cikitsā—treatment

वातशोणितिनो रक्तं स्निग्धस्य बहुशो हरेत् ।

अल्पाल्पं रक्षयेद्वायुं यथादोषं यथाबलम् ॥ २० ॥

उग्राङ्गदाहतोदेषु जलौकोभिर्विनिहीरत् ॥ २१ ॥

शृङ्गेर वै चिमिचिमाकण्डूरुग्वेपनान्वितम् ।

प्रच्छन्नेन शिराभिर्वा देशादेशान्तरं ब्रजेत् ॥ २२ ॥

The patient of vātarakta (gout) should be administered sneha (oleation therapy internally) and then do blood letting many times, allowing only little

quantity of blood and not allowing aggravation of vāta; if burning sensation and pain are severe, blood should be taken out by using leeches; if tingling, itching, pain and tremors are present blood should be taken out by using sucking horn; by resorting to pracchāna (scratching the skin/incising) or puncturing the vein when the disease is spreading from place to place.

अङ्गेम्लाने तु न स्वाव्यं रक्षेद्वातोत्तरञ्च यत् ।
गम्भीरं श्वयथुं स्तम्भं कम्पवायु सिराऽऽमयान् ।
ग्लानिमन्यां च वातोत्थान्कुर्याद्वायुरसृक्क्षयात् ॥ २३ ॥

If the part of the body is weak, blood should not be taken out; by sudden depletion of blood, swelling increases, stiffness, tremors, diseases of the veins, exhaustion and many other diseases will be produced by aggravation of vāta due to loss of blood.

खञ्जादीन् वातरोगांश्च मृत्युञ्जानवशेषितम् ।
कुर्यात्तस्मात्प्रमाणेन स्निग्धाद्रक्तं विनिहीरत् ॥ २४ ॥
रूक्षैर्वा मृदुभिः शस्तमसकृद्धस्तिकर्म च ।
नहि वस्तिसमं किञ्चिद्वातरक्तचिकित्सितम् ॥ २५ ॥

Residue of vitiated blood remaining in the body produces khanja (lame-ness) and other diseases of the vāta origin; hence adequate quantity of bad blood should be removed. After oleation therapy or even after dryness therapy by resorting to mild decoction enemas; there is no therapy better than enema to cure vātarakta (gout).

वाह्यमालेपनाभ्यङ्गपरिषेकोपनाहनैः ।
विरेकास्थापनस्नेहपानैर्गम्भीरमाचरेत् ॥ २६ ॥

Vātarakta of bāhya kind is to be treated by using application of pastes, anointing, warm bath and warm poultices and the gambhīra kind by administering purgation, decoction enema and oil drinking.

दिवास्वप्नं ससन्तापं व्यायामं मैथुनं तथा ।
कटूष्णागुर्वभिष्यन्दि लवणाम्लौ च वर्जयेत् ॥ २७ ॥

The patient of gout should avoid daysleep, exposure to heat, exercises, copulation, foods which are pungent, hot in potency, hard to digest which create moistness inside the channels, salts and sours.

पुराणा यवगोधूमा नीवाराः शालिष्ठिकाः ।
भोजनार्थे रसार्थे तु विष्किराः प्रतुदा हितः ॥ २८ ॥
आढक्यश्चणका मुद्गा मसूराः सकुलत्थकाः ।
यूषार्थे बहुसर्पिष्काः प्रशस्ता वातशोणिते ॥ २९ ॥

Old yava, godhūma, nīvāra, śāli, ṣaṣṭika to be used as food, so also meat of

viṣkira and pratuda group of animals and birds; for preparing soup; ādhakī, caṇaka, mudga, masūra or kulattha are ideal; yūṣa (soup) added with more ghee is ideal.

सुनिषण्णकवेत्राग्रकाकमाचीशतावरी ।
वास्तुकोपोदिकाशाकं शाकं सौवर्चलं तथा ॥ ३० ॥
घृतमांसरसैर्भृष्टं शाकसात्त्याय दापयेत् ॥ ३१ ॥

Suniṣaṇṇaka, vetrāgra, kākamācī, śatāvārī, vāstūka, upodikā, souvarcala śāka processed with ghee and meat soup are ideal vegetables for those habituated to leafy vegetables.

सर्पिस्तैलवसामज्जपानाभ्यञ्जनवस्तिमिः ।
सुखोष्णैरुपनाहैश्च वातोत्तरमुपाचरेत् ।
हितो गोधूमचूर्णश्च छागक्षीरघृताप्लुतः ॥ ३२ ॥

Vātakarta predominant of vāta should be treated with ghee, oil, muscles fat or marrow made comfortably warm for drinking, anointing, enema and poultices. Flour of godhūma added with goats milk and ghee is good for poultices.

लेपस्तद्वत्तिला भृष्टा पयसि निर्वृताः ।
क्षारपिष्टातसीलेपो वर्द्धमानफलेन वा ॥ ३३ ॥

Similarly application of paste of tila fried and macerated in milk or of atasī and vardhamāna (eraṇḍa) phala, macerated in milk.

उभे शताह्वे मधुकं बला च, प्रियालकं चापि कसेरुकं च ।
वृत्तं विदारीञ्च सितोपलाञ्च, कुर्यात्प्रदेहं पवने सरक्ते ॥ ३४ ॥

The two śatāhvā, madhuka, balā, priyālaka and kaseruka, vidārikaṇḍa and sitopala—all made into a paste and then applied as a pradeha (thick warm application) on the affected part, in vātarakta.

रास्ना गुडूची मधुकं बले द्वे सजीवकं सर्षभकं पयश्च ।
घृतञ्च सिद्धं मधुशेषयुक्तं रक्तानिलार्तिं प्रणुदेत्प्रदेहः ॥ ३५ ॥

Rāsnā, guḍucī, madhuka, the two balā, jīvaka, ṛṣabhaka, payas (milk), ghee, honey and used as pradeha (warm poultice) cures vātarakta.

वासागुडूचीचतुरङ्गुलानामेरण्डतैलेन पिबेत्कषायम् ।
क्रमेण सर्वाङ्गजमप्यशेषं जयेदसृग्वातभवं विकारम् ॥ ३६ ॥

Decoction of vāsā, guḍucī and caturaṅgula added with eraṇḍa taila and consumed cures vātarakta residing all over the body without any remnant.

दशमूलीशृतं क्षीरं सद्यः शूलनिवारणम् ।
परिषेकोऽनिलप्राये तद्वत्कोष्णेन सर्पिषा ॥ ३७ ॥

Milk boiled with daśamūla stops the pain immediatly. When vāta is predominant, bathing the past with luke warm ghee is benfcial.

पटोलकटुकाभीरुत्रिफलाऽमृतसाधितम् ।
क्वाथं पीत्वा जयेज्जन्तुः सदाहं वातशोणितम् ॥ ३८ ॥
त्रिवृद्विदारीक्षुरकक्वाथो वातास्त्रनाशनः ।

Drinking the decoction of paṭola, kaṭukā abhīru, triphalā and amṛta—makes the patient of gout free of burning sensation. Similarly the decoction of trivṛt, vidārī and ikṣuraka.

अमृता कफवातघ्नी कफमेदोविशोषिणी ॥ ३९ ॥
वातरक्तप्रशमनी कण्डूवीसर्पनाशिनी ॥ ४० ॥
गुडूच्याः स्वरसं कल्कं चूर्णं वा क्वाथमेव च ।
प्रभूतकालमासेव्य मुच्यते वातशोणिताम् ॥ ४१ ॥

Amṛta (guḍūcī) mitigates kapha and vāta, dries up kapha and fat, mitigates vāta and rakta and cures itching and erysepelas.

Fresh juice of guḍūcī or its paste, powder of decoction used for long time relieves gout.

अमृतानागरधान्यक कर्षत्रितयेन पाचनं सिद्धम् ।
जयति सरक्तं वातं सामं कुष्ठान्यशेषाणि ॥ ४२ ॥

Amṛtā, nāgara and dhānyaka—each one karṣa (10 gms) made into decoction and used acts as a good digestive and cures, gout, rheumatism and leprosy (and other skin diseases) without any remnant.

वत्सादन्युद्भवः क्वाथः पीतो गुग्गुलुमिश्रितः ।
समीरणसमायुक्तं शोणितं सम्प्रणाशयेत् ॥ ४३ ॥

Decoction of vātsādanī (guḍūcī) added with guggulu and consumed, cures gout.

तिस्त्रोऽथ वा पञ्च गुडेन पथ्या जग्ध्वा पिबेच्छिन्नरुहाकषायम् ।
तद्वातरक्तं शमयत्युदीर्ण-माजानुभिन्नं च्युतमप्यवश्यम् ॥ ४४ ॥

Pathyā (harītakī) three or five by number chewed along with jaggery followed by drinking of decoction of chinnaṛuhā (guḍūcī) cures gout though sevese and though the leg is cracked upto the knee.

Guggula vuṭaka

गुग्गुल्वमृतवल्लीभिर्द्राक्षा मातुलुङ्गरसेन वा ।
त्रिफलाया रसैर्युक्ता गुटिकाः कोलसम्मिताः ॥ ४५ ॥
भक्षयेन्मधुनालोड्य शृणु कुर्वन्ति यत्फलम् ।
पादस्फोटं महाघोरं स्फुटत्सर्वाङ्गसञ्चयम् ।
तत्सर्वं नाशयत्याशु साध्यञ्चैव सशोणितम् ॥ ४६ ॥

Guggulu, amṛtavallī and drākṣā macerated either with the juice of mātuluṅga or decoction of triphalā and rolled into pills of one kola (5 gms.) each; this is consumed along with honey; this cures boils in the feet though very great, spread all over the body and even gout.

माहिषं नवनीतं तु बलिना परमिश्रितम् ।
गोमूत्रमिश्रितं कृत्वा क्षीरेण लवणेन च ॥ ४७ ॥
तदेकत्र समालोड्य वह्निना भावयेच्छनैः ।
गात्रमुद्वर्त्तयेत्तेन देहस्फुटनशान्तये ॥ ४८ ॥

Butter prepared from buffalo's milk is mixed with bali (sulphur), cows urine and milk and saiṇdhava salt and made warm over mild fire; massaging the body with this cures cracks of the body parts.

घृतेन वातं सगुडा विबन्धं पित्तं सिताढ्या मधुना कफञ्च ।
वातासृमुग्रं रुबुतैलमिश्रा शुण्ठ्यामवातं शमयेद् गुडूचीं ॥ ४९ ॥

Guḍūcī used, mixed with ghee mitigates vāta aggravation; mixed with jaggery it cures constipation; mixed with sugar mitigates pitta; mixed with honey mitigates kapha; mixed with rubutaila (eraṇḍa taila) it cures gout though severe and mixed with śūṇṭhi it cures rheumatism.

सिंहास्यपञ्चमूलीच्छिन्नरुहैरण्डगोक्षुरक्काथः ।
एरण्डतैलरामठसैन्धवचूर्णान्वितः पीतः ॥ ५० ॥
प्रशमयति वातरक्तं तथामवातं कटीशूलम् ।
मूत्रपुरीषविबन्धं ब्रघ्नविकारं सुदुर्वारम् ॥ ५१ ॥

Decoction of simhāśya (vāsā), pañcamūla cchinṇārūhā (guḍūcī), craṇḍa and gokṣura added with powder of eraṇḍa taila, rāmaṭha (hiṅgu) and saiṇdhava and consumed cures gout, rheumatism, lumbar pain, obstruction to urine and faeces, and scrotal enlargement though difficult to cure.

गन्धर्वहस्तृवृषगोक्षुरकामृतानां मूलं बलेक्षुरकयोश्च पचेत्तु धीमान् ।
वातासृगाशु विनिहन्ति चिरप्ररुढमाजानुगं स्फुटितमूर्ध्वगतन्तु धीमान् ॥ ५२ ॥

Roots of gaṇḍharva hastā, vṛṣa, gokṣura, amṛta, bolā, ikṣuraka—made into decoction and consumed cures gout, which is persisting long, spread upto knee and craked.

कफपित्तप्रशमनं कण्डूवीसर्पनाशनम् ।
वातरक्तप्रशमनं हृद्यं गुडघृतं स्तुतम् ॥ ५३ ॥

Jaggery and ghee mixed together and used mitigates kapha and pitta, cures itching, erysepelas and gout and acts as a cordial.

पिप्पलीवर्धमानं वा सेव्यं पथ्या गुडेन वा ॥ ५४ ॥

Vardhamāna pippalī or pathyā mixed with jaggery may be consumed.

कोकिलाक्षामृताक्वाथे पिबेत्कृष्णा यथाबलम् ।
पथ्यभोजी त्रिसप्ताहान्मुच्यते वातशोणितात् ॥ ५५ ॥

Decoction of kokilākṣā and amṛta added with kṛṣṇā and consumed according to strength of the body and the patient partaking healthy foods only. gets cured of gout within three weeks.

मधुकाद्विगुणं तैलं तैलादाजं पयो भवेत् ।
तद्याथाऽग्निबलं पेयं वातरक्त रुजाऽपहम् ॥ ५६ ॥

Madhuka-one part, taila-two parts, goat's milk-four parts cooked together and consumed according to strenght of digestive fire cures gout.

अगस्ति पुष्पचूर्णेन माहिषं जनयेद्दधि ।
तदुत्थनवनीतेन देहजं स्फुटनं जयेत् ॥ ५७ ॥

Powder of flowers of agastya, is added to buffalo's milk, made into curd and butter obtained by churning; this applied on the body cures cracks on the body.

Nava kārṣika quatha

त्रिफलानिम्बमञ्जिष्ठा वचा कटुकरोहिणी ।
वत्सादनी दारुनिशा कषायो नवकार्षिकः ।
वातरक्तं तथा कुष्ठं पामानं रक्तमण्डलम् ॥ ५८ ॥
कण्डूकपालिकाकुष्ठं पानादेवापकर्षति ।
पञ्चरक्तिकमाषेण कषायो नवकार्षिकः ॥ ५९ ॥
किञ्चैवं साधिते क्वाथे योग्या मात्रा प्रदीयते ।
कर्षादौ तु पलं यावदद्यात्षोडशिकं जलम् ॥ ६० ॥
ततस्तु कुडवं यावदष्टादशगुणं जलम् ।
चतुर्गुणमतश्चोर्ध्वं यावत्प्रस्थादिकं भवेत् ॥ ६१ ॥

Triphalā, nimba, mañjiṣṭhā, vacā, kaṭuka rohiṇī, vatsādanī and dāruniṣā, each one karṣa (10 gms) is made into decoction. This known as Navakārṣika quātha cures gout, leprosy, scabies, red patches itching and kapala kustha, In this formula if the quantity of the drugs range from one karṣa to one pala, then water for boiling should be sixteen parts of it; if from karṣa to kuḍava (of drugs) then water should be eighteen parts; if from karṣa to prastha, then water should be four parts (of the drugs).

विरेचनैर्घृतक्षीरपानैः सेकैः सबस्तिभिः ।
लेपनं शाल्मलीकल्कमविक्षीरेण संयुतम् ॥ ६२ ॥

Purgation therapy, drinking ghee and milk, pouring liquids, enema therapy,

applying the paste of śālmali made with sheep's milk—are to be administered (to the patient of gout).

रक्तोत्तरं क्षीरघृतं मधुकोशीरवारिभिः ।
सेचनं चात्र कर्तव्यमविक्षीरैः क्षणं क्षणम् ॥ ६३ ॥

If rakta (blood) is predominant, then use of ghee obtained from milk; decoction of madhuka and uśīra added with sheeps milk should be poured over the part very often.

सहस्रशतधौतेन घृतेन रुधिरोत्तरे ।
लेपनं सुष्ठु शीतेन घृतसर्जरसेन वा ॥ ६४ ॥
शीतैर्निर्वापणैश्चापि रक्तपित्तोत्तरं जयेत् ।
सरागे सरुजे दाहे रक्तं विस्त्राव्य लेपयेत् ॥ ६५ ॥
तिलाः प्रियालं मधुकं बिसमूलं च वेतसम् ।
सघृतं पयसा पिष्टं प्रलेपो दाहरोगनुत् ॥ ६६ ॥

When rakta is predominant (greatly aggravated) the area should be given a coating with either Sahasradhauta ghṛta, śatadhauta ghṛta or ghṛta added with sarjarasa, when rakta and pitta are predominant then the area should be bathed with cold liquids; if there is redness, pain and burning sensation, then blood letting should be done first and paste of drugs applied. Paste of tila, priyāla, madhuka, bisamūla, vetasa, macerated with milk, then added with ghee and applied cures burning sensation and redness.

पित्तोत्तरे तु काश्मर्यद्राक्षाऽऽरग्वधचन्दनैः ॥ ६७ ॥
मधुकक्षीरकाकोलीयुक्तैः क्वाथं सुशीतलम् ।
शर्करामधुसंयुक्तं वातरक्ते पिबेन्नरः ॥ ६८ ॥

When pitta is predominant a decoction of kāṣmārya, drākṣā, āragvadha, cañdana, madhuka, and kṣīrakakolī added with śarkara and madhu should be consumed.

धारोष्णं मूत्रसंयुक्तं क्षीरं दोषानुलोमनम् ।
पिबेद्वा सत्रिवृच्चूर्णं पित्तरक्तावृतानिले ॥ ६९ ॥
क्षीरेणैरण्डतैलं वा प्रयोगेण पिबेन्नरः ।
बहुदोषे विरेकार्थं जीर्णे क्षीरौदनाशनः ॥ ७० ॥

Dhāroṣṇa kṣīra (warm milk directly from the udder) added with cows urine causes easy movement of faeces; it (cows urine) added with powder of trivṛt should be consumed when vāta is enveloped with pitta and rakta. When doṣās are more eraṇḍa taila added with milk may be given for producing purgation and after its digestion the patient should take meals with milk.

पटोलं त्रिफलाभीरु-गुडूची कटुरोहिणी।

क्वाथः पित्ताधिके शस्तः शर्करामधुसंयुतः ॥ ७१ ॥

When pitta is predominant, decoction of paṭola, triphalā, abhīru guḍūcī and kaṭukarohiṇi added with śarkara and madhu is best suited.

तिक्तस्य सर्पिषः पानं बहुशश्च विरेचनम्।

वमनं मृदुनाऽत्यर्थं स्नेहसेको विलङ्घनम् ॥ ७२ ॥

Drinking ghee prepared with drugs of bitter taste; use of purgatives many times, and mild emetics, oleation and sudation therapies and fasting are ideal treatments.

कोष्णाः सेकाश्च शस्यन्ते वातरक्ते कफोत्तरे।

तैलमूत्रसुराशुक्तैः परिषेकाः सदा हिताः ॥ ७३ ॥

In vātarakta with predominance of kapha, pouring warm liquids such oil, urine, surā (beer) and śukta (beer) over the part is always good.

गौरसर्षपकल्केन प्रदेहो वा रुजापहः ॥ ७४ ॥

सवरुणशिग्रोः कल्को धान्याम्लेनानिलार्त्तिजिलेपात्।

भवति न वेति विकल्पो न विधेयः सिद्धयोगेऽस्मिन् ॥ ७५ ॥

Application of warm poultices of gaurasarṣapa is good, similarly the poultice of varuṇa and śigru macerated with dhāñyāmla (fermented ricewash); whether this will be effective or not, need not be doubted since this is a proven remedy.

कल्कः श्लेष्मोत्तरे लेपो वाजिगन्धातिलोद्भवः।

लेपः सर्षपनिम्बार्क-हिंस्त्राक्षरतिलैर्हितः ॥ ७६ ॥

श्रष्ठः शक्तुघृतीरकपित्थत्वग्भिरेव च।

मसूरशिग्रोस्तद्वीजं हितं धान्याम्लसंयुतम्।

मुहूर्त्तार्त्तिल्लिप्तम्लैश्च सिञ्चेद्वातकफोत्तरे ॥ ७७ ॥

When kapha is predominant application of paste of paste of vājigaṇḍha, and tila, corn clour, ghee, yavakṣāra, bark of kapittha, masūra and seeds of śigru, all macerated in dhāñyāmla is plied as a paste for a muhūrta (30 minutes) and sprinkled with any sour fluid in severe condition of vāta and pitta.

मुस्तामलकनिशाभिः क्वथितं तोयं माक्षिकं पेयम्।

जयति सदागतिरक्तं सकफं वा सततयोगेन ॥ ७८ ॥

Decoction of mustā, āmalaka and niśā added with honey and consumed continouously cures vāta associated with kapha.

हरिद्रामृतकक्वाथं मधुना मधुरीकृतम्।

पिबेद्वा त्रिफलाक्वाथं वातरक्ते कफाधिके ॥ ७९ ॥

Decoction of haridrā and amṛta, made sweet by adding honey; or decoction of triphalā may be consumed in vātarakta and predominance of rakta.

हरीतकीं वा तत्रेण पाययेदुदकेन वा ।
गृहधूमो वचा कुष्ठं शताह्वा रजनीद्वयम् ।
प्रलेपः शूलनुद्धातरक्ते वातकफोत्तरे ॥ ८० ॥

Harītakī should be consumed with either buttermilk or water; application of paste of gṛhadhūma, vacā, kuṣṭha, śatāhvā, and the two rajanī cures pain in vātarakta predominant of vāta and kapha.

अमृताकटुकायष्टीशुण्ठीकल्कं समाक्षिकम् ॥ ८१ ॥
गोमूत्रपीतं जयति सकफं वातशोणितम् ।
धात्रीहरिद्रामुस्तानां कषायं वा समाक्षिकम् ॥ ८२ ॥

Paste of amṛta, kaṭuka, yaṣṭi and śuṇṭhi added with honey and consumed along with cows urine cures vātarakta with kapha predominance; similarly decoction of dhātrī, haridrā and mustā added with honey.

Lāṅgali guṭikā

लाङ्गल्यास्त्वमृतातुल्यं कन्दमुद्धृत्य यत्नतः ।
योजयेत् त्रिफलालौहरजस्त्रिकटुकै समैः ॥ ८३ ॥
गुग्गुल्वमृतवल्लीभिर्द्राक्षालुङ्गरसेन वा ।
त्रिफलाया रसैर्युक्ता गुटिकाः कोलसम्मिताः ॥ ८४ ॥
भक्षयेन्मधुनालोड्य शृणु कुर्वन्ति यत्फलम् ।
पादस्फुटितं दुर्भग्नं जानुप्राप्तं च यद्भवेत् ॥ ८५ ॥
यच्च देहोद्धतं रक्तं यच्चासाध्यं प्रकीर्तितम् ।
घ्नन्त्येता भक्ष्यमाणस्य प्रबलं वातशोणितम् ॥ ८६ ॥

Laṅgali kaṇḍa and amṛta both equal in quantity are mixed with triphalā, loharaja (lohabhasma) and trikaṭu all equal quantity, guggulu amṛtavallī and drākṣā are macerated in the juice of mātuluṅga or decoction of triphalā and made into pills of one kola (5gms.) each; this consumed along with honey, cures cracks of the foot, fracture of knee and many other diseases of vāta and rakta said to be incurable and also the severe from of vātarakta.

Balā ghr̥ta

बलामतिबलां मेदामात्मगुप्तां शतावरीम् ।
काकोलीं क्षीरकाकोलीं रास्त्रां मृद्धीं च पेषयेत् ॥ ८७ ॥
घृतं चतुर्गुणं क्षीरं तैः सिद्धं वातरक्तनुत् ।
हृत्पाण्डुरोगवीसर्पकामलादाहनाशनम् ॥ ८८ ॥

Balā, atibalā, medā, ātmaguptā, śatāvarī, kākoli, kṣīraka-koli, rāsnā and

ṛddhi—are macerated, added to ghee four—times its quantity, and milk and medicated ghee prepared. This consumed, cures heart disease, anaemia, herpes, jaundice and burning sensation.

बलास्थिरानागबलागुडूचीशतावरीकल्ककषायसिद्धम्।

तैलं विदध्यादनुवासनेषु तदवातरक्तं शमयत्युदीर्णम्॥ ८९ ॥

Medicated oil, prepared with decoction and paste of balā, sthirā, nāgabalā, guḍucī and śatāvarī and used for anuvāsana (oil enema) cures vātarakta.

Parūṣaka ghr̥ta

त्रायन्तिका चामलकी द्विकाकोली शतावरी।

कसेरुका कषायेण कल्कैरेभिः पचेद् घृतम्॥ ९० ॥

उभे परुषके द्राक्षा काश्मर्यः ससुरद्रुमाः।

पृथग्विदार्याः स्वरसं तथा क्षीरं चतुर्गुणम्॥ ९१ ॥

एतदायोजितं सर्पिः पारुषकमिति स्मृतम्।

वातरक्ते क्षते क्षीणे वीसर्पे पैत्तिके ज्वरे॥ ९२ ॥

Trāyaṅtikā, āmalakī, the two kākoli, śatāvarī and kaseruka are made into decoction; to this are added one part of ghr̥ta paste of the two parūṣaka, drākṣā, kāśmarya and suradruma, juice of vidāri and milk four parts each and medicated ghee cooked. This known Parūṣaka ghr̥ta is beneficial in vātarakta (gout), wounds, emaciation, herpes and fever arising from aggravated pitta.

Śatāvarī ghr̥ta

शतावरीकल्कगर्भं रसे तस्याश्चतुर्गुणे।

क्षीरतुल्यं घृतं सिद्धं वातशोणितनाशनम्॥ ९३ ॥

Fresh juice of śatāvarī four parts, equal quantity of milk and ghee (one part each) and paste of śatāvarī (quarter part) are boiled and medicated ghee prepared. This consumed (in suitable doses) cures vātarakta.

Rṣabhaka ghr̥ta

ऋषभक्षीरकाकोलीक्षीरिकाजीवकैः समैः।

सिद्धं त्वार्षभकं सर्पिः सक्षीरं वातरक्तनुत्॥ ९४ ॥

Rṣabhaka, kṣīrakākoli, kṣīrikā (vamśalocanā) and jīraka—all equal parts boiled in ghee and milk, cures vātarakta.

Guḍucī ghr̥ta-1

गुडूचीकाथकल्काभ्यां सपयस्कं घृतं शृतम्।

हन्ति वातं तथा रक्तं कुष्ठं जयति दुस्तरम्॥ ९५ ॥

क्षीरं स्नेहसमं दद्याच्चतुर्भिश्च चतुर्गुणम्।

एकद्वित्रिद्रवद्रव्यैः कुर्यात्स्नेहाच्चतुर्गुणम्॥ ९६ ॥

Ghṛta boiled with decoction of guḍūcī, paste of guḍūcī and milk is going to cure vāta and rakta aggravation and difficult leprosy also.

Guḍūcī ghṛta-2

अमृतायाः कषायेण कल्केन च महौषधात् ।
मृद्वग्निना घृतं सिद्धं वातरक्तहरं परम् ॥ १७ ॥
आमवताढ्यवातादीन्कृमिकुष्ठव्रणानपि ।
अर्शांसि गुल्मांश्च तथा नाशयेदाशु योजितम् ॥ १८ ॥

Decoction of amṛta, paste of mahauṣadha and ghṛta cooked over mild-fire and consumed cures vātarakta, āmavāta, ādhyavāta, intestinal worms, leprosy, ulcers, piles and tumors and the abdomen.

Guḍūcī ghṛta-3

अमृतास्वरसविपक्वं सर्पिस्तत्कल्कसाधितं पीतम् ।
अपहरति वातरक्तमुत्तानं चावगाढं च ॥ १९ ॥

Ghṛta boiled in the juice of amṛtā also paste of it and consumed cures vātarakta both uttana and gambhira types.

Guḍūcī ghṛta-4

अमृतायाः पलशतं जलद्रोणावशेषितम् ।
घृतप्रस्थं विपक्तव्यं कल्कादष्टौ पलानि ॥ १०० ॥
चतुर्गुणेन पयसा वातासृक्कुष्ठनाशनम् ।
कामलापाण्डुरोगघ्नं प्लीहकासज्वरापहम् ॥ १०१ ॥

One hundred pala (4kg.) of amṛtā boiled in one droṇa (10.24kg.) of water and decoction reduced to a quarter; to this, one prastha (640gms.) of ghee, four parts of milk, paste of guḍūcī eight pala (320gms.) are also added and medicated ghee prepared: This cures vātarakta, leprosy, jaundice, anaemia, enlargement of spleen, cough and fever.

Amṛtādi ghṛta

अमृता मधुकं द्राक्षा त्रिफला नागरं बला ।
वासारग्वधवृश्चीरदेवदारुन्निकण्टकम् ॥ १०२ ॥
कटुका रोहिणी कृष्णा काशमर्यस्य फलानि च ।
रास्नाक्षुरकगन्धर्ववृद्धदारुघनोत्पलैः ॥ १०३ ॥
कल्कैरेभिः समैः कृत्वा सर्पिः प्रस्थं विपाचयेत् ।
धात्रीरसः समो देयो वारित्रिगुणसंयुतः ॥ १०४ ॥
सम्यक्सिद्धं च विज्ञाय भोज्ये पाने च शस्यते ।
बहुदोषोत्थितं वातरक्तेन सह मूर्च्छितम् ॥ १०५ ॥

उत्तानं चापि गम्भीरं त्रिकजङ्घोरुजानुकम् ।
 क्रोष्टुशीर्षे महामूल आमवाते सुदारुरे ॥ १०६ ॥
 दाहरोगोपसृष्टस्य वेदनां चातिदुस्तराम् ।
 मूत्रकृच्छ्रमुदावर्त्त प्रमेहं विषमज्वरान् ॥ १०७ ॥
 एतान्सर्वान्निहन्त्याशु वातपित्तकफोत्थितान् ।
 सर्वकालोपयोगेन वर्णायुर्बलवर्द्धनम् ।
 अश्विभ्यां निर्मितं श्रेष्ठं घृतमेतदनुत्तमम् ॥ १०८ ॥

Amṛta, madhuka, drākṣā, triphalā, nāgara, balā, vāsā, āragvadha, vṛścīra, devadāru, trikaṇṭaka, kaṭukarohiṇī, kṛṣṇa, kāśmaryaphala, ghana, utpala, rāsnā, ikṣuraka (eraṇḍa) vṛdhadāra, ghana and utpala—all equal parts are made into a paste, ghr̥ta—one prastha (640gms.) juice of dhātrī—one prastha and water—three parts (3 prastha 1920gms.) are added, and medicated ghee prepared. Used both for drinking and nasal medication, it cures vātarakta arising from great aggravation of dosas, both uttāna and gambhīra kinds, localised in the hips, knee thigh and ankles deep seated āmavāta (rheumatism) accompanied with burning sensation, redness and severe pain, dysuria upward movement inside the abdomen, diabetes, intermittant fevers and all diseases arising from vāta kapha, by using always it bestows colour/complexion, long life and strength. Formulated by Aśvinis, this ghr̥ta is highly beneficial.

Guḍucī ghr̥ta-5

गुडूचीस्वरसे सर्पिर्जीवनीयैश्च साधितम् ।
 कल्कैश्चतुर्गुणैः क्षीरैः सिद्धं वाप्यस्त्रवातनुत् ॥ १०९ ॥

Ghr̥ta cooked with juice of guḍucī, paste of drugs of jīvañīya gaṇa and four parts of milk is best to cure vātarakta.

Mahāguḍucī ghr̥ta

अमृतायाः शतं प्राप्य जलद्रोणे विपाचयेत् ।
 चतुर्भागावशिष्टन्तु घृतप्रस्थं विपाचयेत् ॥ ११० ॥
 क्षीरं चतुर्गुणं तत्र दापयेन्मतिमान् भिषक् ।
 कल्कञ्चात्र प्रवक्ष्यामि यथावदनुपूर्वशः ॥ १११ ॥
 काकोली क्षीरकाकोली जीवकर्षभकौ च यत् ।
 शतावरी पयस्या च मधुकं नीलमुत्पलम् ॥ ११२ ॥
 अश्वगन्धस्य मूलानि स्थिरांवा कटुरोहिणीम् ।
 ऋद्धिं वृद्धिं तथा मेदे श्वदंष्ट्रां बृहतीद्वयम् ॥ ११३ ॥
 गुडूचीं पिप्पलीं रास्त्रां वासकं चापि संहरेत् ।
 तदेकस्थं समैर्भागैः पाचयेन्मृदुनाग्निना ॥ ११४ ॥

पानाभ्यञ्जननस्येषु परिषेके च दापयेत् ।
 वातरक्तं सशोषाढ्यं सदाहं क्रोष्टुशीर्षकम् ॥ ११५ ॥
 खञ्जोरुस्तम्भवातञ्च वातरक्तं सुदारुणम् ।
 बहूदितं वातकृच्छ्रं गृध्रसीं वातकण्टकम् ॥ ११६ ॥
 नाशयेद्योजितं सर्पिर्धन्वन्तरिवचो यथा ॥ ११७ ॥

Amṛta-100 pala (4kg.) is boiled in one droṇa (10-24kg.) of water and decoction reduced to one-fourth the quantity, then ghr̥ta (ghee) one paastha (640gms.), milk four times that of ghee and paste of equal quantities of (one pala-40gms.) of kākoli, madhuka, nilotpala, aśvagañdhā mūla, sthirā, kaṭukarohiṇī, ṛddhi, vṛddhi, the two medā, śvadamṣṭarā, the two bṛhatī guḍucī, pippalī, rāsna and vāsaka—are all mixed with ghee prepared over mild fire. This used for drinking, anointing, nasal drops and pouring warm on the body, cures vātakakta associated with emaciation, burning sensation, pain and swelling of the knee, lameness, paraplegia, gout, sciatica, sprains and other vata diseases without doubt just as the words of Dhañvañtari.

क्राथेन शतपुष्पायाः कुष्ठस्य मधुकस्य च ।
 एकैकं साधयेत्तैलं वातरक्तरुजापहम् ॥ ११८ ॥

Medicated oil prepared with the decoction of śatapuspā, kuṣṭhā and madhuka—each separately relieves the pain of gout.

Mahāpiṇḍa taila

सारिवारिष्टकूष्माण्डपोतकीभस्मजाम्बुना ।
 गुडूचीगव्यदुग्धाभ्यां कर्मरङ्गरसेन च ॥ ११९ ॥
 विपचेत्तिलजं तैलं दत्त्वैतानि भिषग्वरः ।
 काकोल्यौ जीवकं मेदे शताह्वाक्षीरिणीयुतैः ॥ १२० ॥
 जिङ्गीसिक्थामृतानन्तासर्जसैन्धवचन्दनैः ।
 हन्याद्वातास्त्रजं घोरं स्फुटितं गलितं तथा ॥ १२१ ॥
 चर्मदलाख्यं पामादींस्त्वग्दोषञ्च विपादिकाम् ।
 कुष्ठान्यर्शासि वीसर्पं व्रणशोथं भगन्दरम् ॥ १२२ ॥
 न सोस्ति वातरक्तस्य विकारो योभिवर्द्धितः ।
 यं न हन्यात्प्रसह्यैतत्पिण्डतैलं महत्स्मृतम् ॥ १२३ ॥

Solution of ash of sārivā, ariṣṭa, kūṣmāṇḍa and potakī, decoction of guḍucī, cows milk, juice of karmaraṅga, tila taila, paste of the two kākoli, jīvaka, the two medā, śatāhvā, kṣīriṇī, jiṅginī, sikta (bees wax) amṛtā, anañtā, sarjarasa, saiñdhava and cañdana—all equal parts, put together and medicated oil prepared. This cures vātarakta though severe, which is cracked and exudative; carmadala, pāma

and other skin diseases, vipādika, leprosy, piles, erysepelas, wound/ulcers, rectal fistula; there is no better medicine than this Mahat piṇḍataila to cure the disease vātarakta and its complications.

Piṇḍa taila

सारिवासर्जमञ्जिष्टायष्टीसिक्थैः पयोन्वितैः ।

तैलं पक्वं प्रयोक्तव्यं पिण्डाख्यं वातशोणिते ॥ १२४ ॥

Medicated oil prepared with sārivā, sarjarasa, mañjiṣṭha, yaṣṭhī and siktaka, cows milk and oil, known as piṇḍa taila is best to be used in vātarakta.

सारिवासर्जमञ्जिष्टायष्टीसिक्थैः पयोन्वितैः ।

सिद्धमेरण्डजं तैलं वातरक्तरुजापहम् ।

अपूतमथितस्यास्य पिण्डतैलस्य योगतः ॥ १२५ ॥

Medicated oil prepared with sārivā, sarjarasa, yaṣṭhī, madhusikṭa eraṇḍa taila, and milk cures pain of vātarakta; this should be used without filtering but churned well.

Mahāpadmaka taila

पद्मकेशरयष्ट्याह्वफेनिलैः पद्मकोत्पलैः ।

पृथक्पञ्चपलैर्दत्तं बलाकिंशुकचन्दनैः ॥ १२६ ॥

जले शृतं पचेत्तैलं प्रस्थं सौवीरसम्मितम् ।

लोध्रकाकोलिकोशीरजीवकर्षभकेशरैः ॥ १२७ ॥

मदयन्तिलतापत्रपद्मकेशरपद्मकैः ।

प्रपौण्डरीककालीयमेदामांसीप्रियङ्गुभिः ॥ १२८ ॥

कुङ्कुमैर्द्विगुणैः कर्षैर्मञ्जिष्ठायाः पलेन च ।

महापद्ममिदं तैलं वातासृग्वरनाशनम् ॥ १२९ ॥

Padmakesara, yaṣṭyahva, phenila, padmaka, utpala, balā, kimśuka and caṇḍana—each five pala (200gms.) are made into decoction; to this are added taila one prastha (640gms.), sauvīra (fermented gruel) one prastha (640gms.) and paste of lodhra, kākolī, uśīra, jīvaka, ṛṣabhaka, kesara, medayañtī latā patra, padmakesara, padmaka, prapaunḍarika, kāliya, medā, māmsī, priyaṅgu and kuṁkuma each two karṣa (20gms.) mañjiṣṭha one pala (40gms.)—are all mixed and medicated oil cooked over mild fire; this oil known as Mahāpadmaka taila cures vātarakta and fevers.

Khudḍāka padmaka taila

पद्मकोशीरयष्ट्याह्वरजनीकाथसाधितम् ॥ १३० ॥

स्यात्पिष्टैः सर्जमञ्जिष्ठावीराकाकोलिचन्दनैः ।

खुड्डाकपद्मकमिदं तैलं वातास्रपित्तनुत् ॥ १३१ ॥

Medicated oil prepared with decoction of padmaka, uśīra, yaṣṭhī and rajanī, paste of sarjarasa, mañjiṣṭhā, vīrā, kākolī and caṇḍana is known as khudḍaka padmaka taila and cures vātarakta with pitta association.

Guḍucī taila

तुलां पचेज्जलद्रोणे गुडूच्याः पादशेषितम् ।
 क्षीरद्रोणन्तु ताभ्यां च पचेत्तैलाढकंशनैः ॥ १३२ ॥
 कल्कैर्मधुकमञ्जिष्ठाजीवनीयगणोत्थितैः ।
 कुष्ठैलाऽगुरुमृद्वीका मांसी व्याघ्रनख नखी ॥ १३३ ॥
 हरेणुः श्रावणी व्योषं शताह्वा शृङ्गिसारिवे ।
 त्वक्पत्रागुरुविक्रान्ताः स्थिरा तामलकी तथा ॥ १३४ ॥
 नतकेशरहीबेरंपद्मकोत्पलचन्दनम् ।
 सिद्धं कर्षसमैर्भागे; पानाभ्यङ्गानुवासनैः ॥ १३५ ॥
 सेव्यं वातास्रजान्हन्ति स्त्रोतोधात्वन्तराश्रितान् ।
 धन्यं पुंसवनं स्त्रीणां गर्भदं वातपित्तनुत् ॥ १३६ ॥
 स्वेदकण्डूरुजाऽऽयामशिरः कम्पामयार्दितान् ।
 हन्याद् व्रणकृतान्दोषान्गुडूचीतैलमुत्तमम् ॥ १३७ ॥

Guḍucī, one tula (4kg.) is boiled in one droṇa (10.24kg.) of water and decoction reduced to a quarter, to this are added kṣīra (milk) one droṇa (10.24kg.) and taila (oil) one āḍhaka (2.56kg.) and paste of madhuka, mañjiṣṭhā, drugs of jīvanīya gaṇa, kuṣṭha, elā, aguru, mṛdvīka, māmsī, vyāghranakha, nakhī, hareṇu, śrāvaṇī, vyoṣa, śatāhvā, śṛṅgī, sārīvā, tvakpatra, aguru, vikrānta (arani), sthīrā, tāmalakī, nata, kesara, hrībera, padmaka, utpala, caṇḍana—each one karṣa (10gms.) and medicated oil cooked. This guḍuci taila used for drinking, anointing and oil-enema cures vātarakta (gout) localised inside the channels and tissues, is auspicious good for pumsavana (bestows male off spring) helps women to conceive, mitigates vāta and pitta, perspiration, itching, pain, bending of the body, shaking of the head, facial paralysis and sequellae of wounds.

Amṛtāhvaya taila

गुडूची मधुकं ह्रस्वपञ्चमूलं पुनर्नवाम् ।
 रास्त्रामेरण्डमूलञ्च जीवनीयानि लाभतः ॥ १३८ ॥
 पलानां शतिकैर्भागैर्बलापञ्चशतं भवेत् ।
 कोलं बिल्वं यवान्माषान् कुलत्थांश्चाढकोन्मितान् ॥ १३९ ॥
 काशमर्याणाञ्च शुष्काणां द्रोणं द्रोणशतेऽम्भसः ।
 साधयेज्जर्जरं पूतं चतुर्द्रोणञ्च शेषयेत् ॥ १४० ॥
 तैलद्रोणं पचेत्तेन दत्त्वा पञ्च पञ्चगुणं पयः ।
 पिष्ट्वा त्रिपलिकञ्चैव चन्दनोशीरकेशरम् ॥ १४१ ॥

पत्रैलाऽगुरुकुष्ठानि तगरं मधुयष्टिकाम् ।
 मञ्जिष्ठाऽर्द्धपलञ्चैव तत्सिद्धं सर्वयौगिकम् ॥ १४२ ॥
 वातरक्ते क्षते क्षीणे भारार्त्ते क्षीणरेतसि ।
 वेपनोत्क्षिप्तभग्नानां सर्वैकाङ्गजरोगिणाम् ॥ १४३ ॥
 योनिदोषमषस्मारमुन्मादं विषमज्वरम् ।
 हन्यात्पुंसवनञ्चैव तैलाग्र्यममृताह्वयम् ॥ १४४ ॥

Guḍucī, madhuka, drugs of hṛsva pañcamūla, punarnavā, rāsnā, eraṇḍa mūla, and drugs of jīvanīya gaṇa—together one hundred pala (4kg.), balā five hundred pala (20kg.), kola, bilva, yava, māṣa, kulattha each one ādhaka (2.56kg.), dried kāśmarya phala one droṇa (10.24kg.)—are boiled in one hundred droṇa (12400kg.) of water and decoction reduced to four droṇa (40.94kg.); to this are added taila—one droṇa (10.24kg.), paya (milk) five droṇa (61.20kg.) and paste of caṇḍanaa, uśīra, kesara, patra elā, aguru, kuṣṭha, tagara Madhuyaṣṭi—each three pala (120gms.) and mañjiṣṭha-half pala (20gms.) all are cooked and medicated oil prepared. This Amṛtāhvaya taila cures vātarakta, wounds, emaciation, loss of semen, fractures, loss of function of one or both extremities, diseases of vagina, epilepsy, insanity, intermittant fevers, and is good for pumsavana (obtaining male child).

Mṛṇālādi miśraka sneha

मृणालोत्पलशालूकसारिवोदीच्यकेशरैः ।
 चन्दनद्वयभूनिम्बपद्मबीजकसेरुकैः ॥ १४५ ॥
 पटोलाकटुकानन्तागुन्द्रापर्पटवासकैः ।
 पिष्ट्वा तैलं घृतं पक्वं तृणमूलरसेन वा ॥ १४६ ॥
 क्षीरद्विगुणसंयुक्तं बस्तिकर्मसु योजितम् ।
 नस्याभ्यञ्जनपानैर्वा हन्यात्पित्तगदानिदम् ॥ १४७ ॥

Mṛṇāla, utpala, śālūka, sārivā, udīcyā, kesara, the two caṇḍana, bhūnimba, padmabīja, kaseruka, paṭola, kaṭuka, anañtā, guṇḍrā, parpaṭa, vāsaka are made into a paste, added to the decoction of tṛṇapañcamūla taila (oil) and ghrta (ghee) one part each and kṣīra (milk) two parts all are cooked and medicated oil prepared. This Miśraka sneha used for oil enema, nasal drops, anointing and internal potion, cures all diseases arising from aggravation of pitta.

Dhattūrādi taila

कनकशिखरिमानक्षारसंसिद्धतोये कुसुमलवणयुक्तैः सर्जनिर्यासचूर्णैः ।
 विधिभृततिलतैलं कल्कयुक्तं निहन्ति प्रचुरतरमिदानीमिन्द्रलुप्तास्त्रवातम् ॥ १४८ ॥

Solution of ash of kaṇaka (dhattūra) śikharī (apāmārga) and mānakañḍa added with paste of kusuma (lavaṅga), lavaṇa (saiṇdhava), sarjarasa and tila taila

cooked to form medicated oil. This cures iṅdralupta (alopacea) though wide spread and also gout.

Nāgabalā taila

शुद्धां पचेन्नागबलातुलान्तु जलार्मणे पादकषायसिद्धम् ।
 विस्त्राव्य तैलाढकमत्र देयमजापयस्तैलविमिश्रितन्तु ॥ १४९ ॥
 नतं सयष्टीमधुकञ्च कल्कं दत्त्वा पृथक्पञ्चपलं विपक्वम् ।
 तद्वातरक्तं शमयत्युदीर्णं बस्तिप्रदानेन हि सप्तरात्रात् ।
 दशाहयोगेन करोत्यरोगं पीतञ्च तैलोत्तममश्विनोक्तम् ॥ १५० ॥

Nāgabalā, well cleaned one tulā (4kg.) is cut to pieces, boiled in one armaṇa/droṇa (10.24kg.) of water and decoction reduced to one—fourth, then filtered, added with taila—one āḍhaka (2.56kg.) and four āḍhaka (8.24kg.) of goats milk, paste of nata and yaṣṭhī, madhuka each five pala (200gms.) are all cooked and medicated oil prepared. This oil formulated by Aśvinis, by using as enema it cures vātarakta in seven days and consumed intenally makes man free of diseases within ten days.

Jivakādi miśraśa sneha

जीवकर्षभकौ मेदे ऋष्यप्रोक्ता शतावरी ।
 मधुकं मधुपर्णी च काकोलीद्वयमेव च ॥ १५१ ॥
 मुद्गमाषाख्यपर्णी च दशमूलं पुनर्नवा ।
 बलाऽमृता विदारी च साश्वगन्धाऽश्मभेदकौ ॥ १५२ ॥
 कुर्यात्कल्कं कषायञ्च ताभ्यां तैलं घृतं पचेत् ।
 लाभतश्च वसामज्जामांसं प्रतुदविष्किरात् ॥ १५३ ॥
 चतुर्गुणेन पयसा तत् संसिद्धं वातशोणितम् ।
 सर्वदेहाश्रितान्हन्ति व्याधीन्धोरांश्च वातजान् ॥ १५४ ॥

Jivaka, ṛṣabhaka, the two medā, ṛsyaproktā, śatāvarī, madhuka, madhuparnī, the two kākoli, mudgaparnī, māṣaparnī, daśamūla, punarnavā, balā, amṛtā, vidārī, aśvagañdhā and aśmabhedaka—are used to prepare decoction and paste; then oil and ghee, muscle=fat, marrow, meat of animals of pratude and viškira group and milk four times (that of oil) are all added and medicated fat prepared. This used cures all disease of vāta origin invading the whole body.

Śatapāka balā taila

बलाकषायकल्काभ्यां तैलं क्षीरचतुर्गुणम् ।
 शतपाकं भवेदेतद्वातासृग्वातपित्तनुत् ॥ १५५ ॥
 धन्यं पुंसवनञ्चैव नराणां शुक्रवर्द्धनम् ।
 रेतोयोनिविकारघ्नमेतद्वातविकारनुत् ॥ १५६ ॥

Decoction and paste of balā, taila (oil) and milk four times that of oil are added and cooked times form medicated oil. The process of cooking is repeated one hundred times using fresh decoction and paste of balā. This Śatapāka balā taila is auspicious, good for pumsavana, increases semen, cures diseases of semen and also diseases of vāta.

Madhukādi taila

मधुयष्ट्याः पलशतं कषाये पादशेषिते ।
 तैलाढकं समक्षीरं पचेत्कल्कैः पलोन्मितैः ॥ १५७ ॥
 शतपुष्पावरीमूर्वापयस्यागुरुचन्दनैः ।
 स्थिराहंसपदीमांसीद्विमेदामधुपर्णिभिः ॥ १५८ ॥
 काकोलीक्षीरकाकोलीतामलक्यृद्धिपद्मकैः ।
 जीवकर्षभजीवन्तीत्वक्पत्रनखवालकैः ॥ १५९ ॥
 प्रपौण्डरीकमञ्जिष्ठासारिवेन्दुवितुन्नकैः ।
 वातासृक्पित्तदाहर्तिज्वरघ्नं बलवर्णकृत् ॥ १६० ॥

Madhuyaṣṭi—one hundred pala (4kg.) is boiled in water and decoction reduced to a quarter, to this is added taila (oil) one āḍhaka (2.56kg.), equal quantity of milk and paste of śatapuspā, varī, mūrvā, payasyā, aguru, caṇḍana, sthirā, hamsapādī, māmsī, the two medā, madhuparṇī, two kākoli, tāmalakī, ṛddhi, padmaka, jīvaka, ṛṣabhaka, jīvaṇtī, tvak patra, nakha, vālaka, prapouṇḍarika, mañjiṣṭhā, sārīvā, iṇḍu and vitunnaka, each one pala (40gms.) and medicated oil cooked. This oil cures gout, burning sensation, fever and bestows strength and colour.

Śatapāka madhuka taila

मधुयष्ट्याः पलं पिष्ट्वा तैलग्रस्थं चतुर्गुणे ।
 क्षीरे साध्यं शतं वारांस्तदेव मधुकान्वितम् ॥ १६१ ॥
 सिद्धं देयं त्रिदोषे स्याद्वातास्त्रावासकासनुत् ।
 धन्यं पुंसवनञ्चैव कामलादाहनाशनम् ॥ १६२ ॥
 बलाकषायकल्काभ्यां तैलं क्षीरसमं पचेत् ।
 सहस्रशतपाकं वा वातासृग्वातरोगनुत् ॥ १६३ ॥

Madhuyaṣṭi one pala (40gms.) made into a paste, added to taila (oil) one prastha (640gms.), milk four times that of taila, are mixed and cooked to form medicated oil; cooking is repeated for a hundred time with the same oil but adding paste of yaṣṭi each time. This oil is beneficial in vātarakta with aggravation of all three doṣās, dyspnoea, cough; is auspicious for pumsavana; cures jaundice and burning sensation.

Sahasrapāka balā taila

रसायनमिदं श्रेष्ठमिन्द्रियाणां प्रसादनम् ।

जीवनं बृंहणं स्वर्यं शुक्रासृग्दोषनाशनम् ॥ १६४ ॥

Prepared by cooking a thousand times and used cures vatarakta and other vāta diseases. It is a best rejuvenator, satiates the sense organs, prolongs life, stougening good for voice, removes the defects of semen, and menstrual flow.

Punarnavā guggulu

पुनर्नवामूलशतं विशुद्धं रुबूकमूलञ्च तथा प्रयोज्य ।

दत्त्वा पलं षोडशकञ्च शुण्ठ्याः सङ्कुट्य सम्यग्विपचेद्धटेऽपाम् ॥ १६५ ॥

पलानि चाष्टावथ कौशिकस्य तेनाष्टशेषेण पुनः पचेत्तु ।

एरण्डतैलं कुडवञ्च दद्याद्दत्त्वा त्रिवृच्चूर्णपलानि पञ्च ॥ १६६ ॥

निकुम्भचूर्णस्य पलं गुडूच्याः पलद्वयं चार्द्धपलं पलं वा ।

फलत्रयत्र्यूषणचित्रकाणि सिन्धूतथभल्लातविडङ्गकानि ॥ १६७ ॥

कर्षं तथा माक्षिकधातुचूर्णं पुनर्नवायाः पलमेव चूर्णम् ।

चूर्णानि दत्त्वा ह्यवतार्य शीते खादेन्नरः कर्षसमप्रमाणम् ॥ १६८ ॥

वातासृजं वृद्धिगदं च सप्तं जयत्यवश्यं त्वथ गृध्रसीं च ।

जङ्गोरुपृष्ठत्रिकबस्तिजं च तथात्मवातं प्रबलं च हन्ति ॥ १६९ ॥

Root of punarnavā and rubuka (eranda) each one hundred pala (4kg.) śuṇṭhi sixteen pala (640gms.) are boiled in one ghaṭa/droṇa (10.24kg.) of water decoction reduced to one-eighth quantity and filtered; to this, eight pala (320 gms.) of kauśika (guggulu) one kuḍava (160gms.) of eraṇḍa taila, five pala (200gms.) of powder of trivṛt, one pala (40gms.) of powder of nikumbha, two pala (80gms.) of guḍuci, half pala of one pala each of phalatrayā, tryūṣaṇa, citraka, siṇdhūta, bhallāta, viḍaṅga, powder of māksika dhātu and punarnavā—each one pala (40gms.) all are added to the decoction and boiled again to form a confection. Consumed in the dose of one karṣa (10gms.) this confection cures vātarakta (gout) seven kinds of vṛddhi (hernia), sciatica, gṛdhrasī, diseases of calves, knees, thighs, waist, bladder and even severe āmavāta (rheumatism).

Samaśarkara guggulū (vataka)

यावशूकसुरदारुसैन्धवं मुस्तकत्रुटिवचायवानिकाः ।

व्योषदीप्यकनिशाफलत्रिकं जीरकद्वयविडङ्गचित्रकम् ॥ १७० ॥

कार्षिकं समुसृणं सुयोजितं संयुतं पुरपलैश्च पञ्चभिः ।

शर्करां पुरसमां सुपेषयेत्तप्तसर्पिषि विनिक्षिपेत्ततः ॥ १७१ ॥

वातरक्तमुदरं भगन्दरं प्लीहयक्ष्मविषमज्वरं गरम् ।

श्चित्रकुष्ठमखिलव्रणानयं चित्तविभ्रमगदांश्च दारुणान् ॥ १७२ ॥

गृध्रसीं च गुदजाग्रिमन्दतां हन्ति कोष्ठजनितं महागदम् ।
 वज्रमिन्द्रसुकरादिव च्युतं गुप्तशैलकुलमुत्तमं द्रुतम् ॥ १७३ ॥
 अन्नपानपरिहारवर्जितं सर्वकालसुखदं निरत्ययम् ।
 सेव्यमानमिदमश्विनिर्मितं गुग्गुलोहिं वटिका रसायनम् ॥ १७४ ॥

चत्वारो माषका हीने मध्यमेऽष्टौ च माषकाः ।

श्रेष्ठा द्वादशकाः प्रोक्ताः कोष्ठं विज्ञाय पाययेत् ॥ १७५ ॥

स्नंसनत्वाद् गुरुत्वाद्वा गुग्गुलोः करणक्रमः ॥ १७६ ॥

Yavaśūkja kṣāra, suradāru, saiñdhava, mustā, truṭī, vacā, yavānikā, yvoṣa, dīpyaka, niśā, triphalā, the two jīraka, viḍaṅga and citraka—each one karṣa (10gms.) are made into nice powder; to this are added pura (guggulu) five pala (200gms.) and śarkara (sugar) equal to guggulu—all are macerated along with warmed ghee and made into pills. This cures vātarakta (gout), enlargement of the abdomen, rectal fistula, disease of the spleen, pulmonary tuberculosis, intermittant fevers, artificial poison, leucoderma, leprosy, all kinds of ulcers, mental diseases, sciatica, piles, dyspnoea, and other dreaded diseases of the abdomen just like the weapon of Iñdra destroys the hidden ranges of the mountains without any effort. This Guggulu vaṭaka formulated by Aśvinis consumed without any restrictions of food and drinks cures all diseases and acts as a rejuvenator.

The dose of guggulu recipes are four māṣaka (2gms.) is the minimum, eight māṣaka (4gms.) the medium and twelve māṣaka (6gms.) is śreṣṭha (best/maximum) and so guggulu be consumed considering the digestive power of the person.

Amṛta guggulu-1

प्रस्थमेकं गुडूच्याश्च अर्द्धप्रस्थं च गुग्गुलोः ।
 प्रत्येकं त्रिफलायास्तु तत्प्रमाणं विनिर्दिशेत् ॥
 सर्वमेकत्र सङ्कुट्य क्वाथयेन्नल्वणेऽम्भसि ॥ १७७ ॥
 पादशेषं परिस्त्राव्य कषायं ग्राहयेद्विषक् ।
 पुनः पचेत्कषायन्तु यावत्सान्द्रत्वमागतम् ॥ १७८ ॥
 दन्तीव्योषविडङ्गानि गुडूचीत्रिफलात्वचः ।
 ततश्चार्द्धपलं चूर्णं गृहीयाच्च प्रतिप्रति ॥ १७९ ॥
 कर्षन्तु त्रिवृतायाश्च सर्वमेकत्र चूर्णयेत् ।
 तस्मिन्सुसिद्धं विज्ञाय कवोष्णे प्रक्षिपेद् बुधः ॥ १८० ॥
 ततश्चाग्निबलं मत्वा खादेत्कर्षप्रमाणतः ।
 वातरक्तं तथा कुष्ठं गुदजान्यग्निसादनम् ॥ १८१ ॥
 दुष्टव्रणं प्रमेहांश्च आमवातं भगन्दरम् ।
 नाड्याढ्यवातं श्वयथुं सर्वानेतान्यपोहति ॥ १८२ ॥

Guḍucī one prastha (640gms.), guggulu half-prastha (320gms.) haritakī, vibhītaka and āmalaka each one prastha (640gms.) are boiled in one drona (10.24 Kg.) of water and decoction, reduced to a quarter; to this are added the powder of dañtī, vyoṣa, viḍaṅga, guḍucī, triphalā, each half-pala (20gms.) and of trivṛt—one karṣa (10gms.) all are added to the decoction and boiled again to form a confection. This guggulu confection consumed in the dose of one karsa (10gms.) cures gout, leprosy, piles, weak digestive power, bad ulcers diabetes, rheumatism, rectal fistula, sinus ulcers, monoplegia and dropsy.

Amṛta guggulu—2

त्रिप्रस्थममृतायाश्च प्रस्थमेकन्तु गुग्गुलोः ।
 प्रत्येकं त्रिफलाप्रस्थं वर्षाभूप्रस्थमेव च ॥ १८३ ॥
 सर्वमेकत्र सङ्कुट्य साधयेन्नल्वणेऽम्भसि ।
 पुनः पचेत्पादशेषं यावत्सान्द्रत्वमागतम् ॥ १८४ ॥
 दन्तीचित्रकमूलानां कणाविश्वा फलत्रिकम् ।
 गुडूचीत्वग्विडङ्गानां प्रत्येकार्धपलं मतम् ॥ १८५ ॥
 त्रिवृताकर्षमेकन्तु सर्वमेकत्र चूर्णयेत् ।
 सिद्धे चोष्णे क्षिपेत्तत्र अमृतागुग्गुलुं परम् ॥ १८६ ॥
 अतो यथाबलं खादेदम्लपित्ती विशेषतः ।
 वातरक्तं तथा कुष्ठं गुदजम्बूयग्निसादनम् ॥ १८७ ॥
 दुष्ट प्रमेहांश्च आमवातं भगन्दरम् ।
 नाड्याढ्यवातं श्वयथुं हन्यात्सर्वामयांस्तथा ॥ १८८ ॥
 अश्विभ्यां निर्मितश्चायममृताऽऽख्या हि गुग्गुलुः ॥ १८९ ॥
 गुडरामठशुण्ठीनां मांसकूष्माण्डयोरपि ।
 गुडूच्या गुग्गुलोश्चैव प्रस्थः षोडशभिः पलैः ॥ १९० ॥
 स्निग्धः काञ्चनसङ्काशः पक्वजम्बूफलोपमः ।
 नूतनोगुग्गुलुः प्रोक्तः सुगन्धिर्यस्तु पिच्छिलः ॥ १९१ ॥
 शुष्को दुर्गन्धिकश्चैव वर्णान्यत्वमुपागतः ।
 पुराणः स तु विज्ञेयो न स देयस्तु रोगिणे ॥ १९२ ॥

Amṛta—three prastha (1920gms.), guggulu—one prastha (640gms.) triphala—seperately and a varṣābhū (punarnava) each one prastha (640gms.) are boiled in one nalvaṇa/drona (10.24kg.) of water and decoction reduced to one—fourth; to this decoction are added the powder of dañtī, citraka, kaṇā, viśvā, triphalā, guḍucī, tvaka, viḍaṅga, each half-pala (20gms.) and trivṛt one karṣa (10gms.) and cooked again to form a confection. This known as Amṛtā guggulu was formulated by the Aśvinis, consumed based on the streng of the person espically, cures amlapitta (hyperacidity), gout, leprosy, piles, weak digestion, bad

ulcers, diabetes, rheumatism, rectal fistula, sinus ulcers, mono plegia, dropsy and all other diseases.

In respect of guda (jaggery) rāmaṭha (hiṅgu) śuñṭhī, māmsa, kūṣmāṇḍa, guḍūcī and guggulu one prastha is sixteen pala (640gms.).

Fresh guggulu is unctous, resembles gold in colour, or ripe fruit of jambū, has pleasant smell and slimy, where as old guggulu is dry has bad smell, has colours other than the normal (golden); it should not be administered to patients.

Caṇḍraprabhā guṭikā

क्रिमिरिपुदहनव्योषत्रिफलाऽमरदारुचव्यभूनिम्बाः ।
 मागधिमूलं मुस्तं शटीवचाधातुमाक्षिकञ्चैव ।
 लवणक्षारनिशायुक्कुस्तुम्बुरुगजकणाः सहातिविषाः ॥ १९३ ॥
 कर्षाशिकान्येव समानि कुर्यात्पलाष्टकं चाश्मजतु प्रदद्यात् ।
 निष्पत्रशुद्धस्य पुरस्य धीमान्पलद्वयं लौहरजस्तथैव ॥ १९४ ॥
 सिताचतुष्कं पलमत्र वांश्या निकुम्भकुम्भत्रिसुगन्धियुक्तम् ।
 पृथक्पलं चूर्णमथावपेच्य चन्द्रप्रभेयं गुटिका विधेया ॥ १९५ ॥
 ज्वरातिसारग्रहणीविकारांश्चाशंसि निर्णाशयते षडेव ।
 भगन्दरान्कामलपाण्डुरोगन्विनष्टवह्नेः कुरुते च दीप्तिम् ॥ १९६ ॥
 हन्त्यामयान्पित्तकफानिलोत्थान्नाडीगते मर्मगते व्रणे च ।
 क्षतक्षये गृध्रसियक्ष्मरोगे मेहे गजाख्ये प्रबले प्रयोज्य ॥ १९७ ॥
 शुक्रक्षये चाश्मरिमूत्रकृच्छ्रे शुक्रप्रवाहेऽप्युदरामये च ।
 शम्भुं समभ्यर्च्य कृतप्रसादं प्राप्ता गुटी चन्द्रमसा प्रशस्ता ॥ १९८ ॥
 न पानभोज्ये परिहारवादो न शीतवातातपमैथुनेषु ।
 भक्तस्य पूर्वं सततं प्रयोज्या तक्रानुपानाऽप्यथ मस्तुपाना ॥ १९९ ॥
 अजारसो जाङ्गलजो रसो वा परोऽथ वा शीतजलानुपानम् ॥ २०० ॥
 शुक्रदोषान्निहन्त्यष्टौ प्रमेहांश्चापि विंशतिम् ।
 वलीपलितनिर्मुक्तो वृद्धोऽपि तरुणायते ॥ २०१ ॥
 गिरिजतुगुलुलौहान्येकीकृत्याथ भावयेद् बहुशः ।
 क्राथैस्त्वयाधिहरैस्तदनु च चूर्णीकृतं मिलितम् ।
 कृमिरिप्वादिकचूर्णैर्गिरिजतुसमधान्यपटोलयूषेण ॥ २०२ ॥

Krimiripu (viḍaṅga) dahana (citraka) vyoṣa, triphalā, amaradāru, cavya, bhūnimba, māgadhīmūla, mustā, śaṭī, vacā, dhātumakṣika, lavaṇa (saiṇdhava) kṣāra (yavakṣāra) the two niśā, tumburu, gajakaṇā, ativiṣāeach—one karṣa (10gms.) aśmajatu (śilājatu) eight pala (320gms.), purified pura (guggulu) and loha bhasma each two pala (80gms.), sitā (sugar) four pala (160gms.) vamsārocana, nikumbha, kumbha, trisugaṇdhā, each one pala (40gms.) all are made into fine powder and then rolled as guṭika (pills). This known as Caṇḍraprabhā guṭika is similar to the

moon in effect, cures fever, diarrhoea, duodenal disease, piles, rectal fistula, jaundice, anaemia, kindles digestive power, cures all diseases arising from pitta, kapha and vata whether localised in the blood vessels nerves or vital organs, ulcers, sciatica, consumption, diabetes, loss of semen, renal calculi, dysuria, spermatorrhoea, diseases of the abdomen, etc. during its use no restriction need be done regarding food and drink (wine), cold breeze, sunlight and copulation; it should be consumed daily before food followed by drinking either buttermilk whey, soup of meat of goat or other animals of arid regions or even cold water. It removes all the diseases of the semen, the twenty kinds of diabetes; even a old man becomes young devoid of wrinkles of the skin and grey hairs.

Girija (śilājatu) guggulu and loha bhasma mixed together and soaked many times in the decoction of drugs which are said to cure these diseases and made into nice powder and consumed mixed with powder of vidanga etc. dhānyaka equal to śilājatu and decoction of paṭola.

Kaiśora guggulu

वरमहिषलोचनोदरसन्निभवर्णस्य गुग्गुलोः प्रस्थम् ।
 प्रक्षिप्य तोयराशौ त्रिफलाञ्च यथोक्तपरिमाणाम् ॥ २०३ ॥
 द्वात्रिंशच्छिन्नरुहापलानि देयानि यत्नेन ।
 विपचेत्तदप्रमत्तो दर्व्या सङ्घट्टयेन्मुहुर्यावत् ॥ २०४ ॥
 अर्द्धक्षयितं तोयं जातं ज्वलनस्य सम्पर्कात् ।
 अवतार्य वस्त्रपूतं पुनरपि संसाधयेदयः पात्रे ॥ २०५ ॥
 सान्द्रीभूते तस्मिन्नवर्ताय हिमोपलप्रख्ये ।
 त्रिफलाचूर्णाद्धपलं त्रिकटोश्चूर्णं षडक्षपरिमाणम् ॥ २०६ ॥
 क्रिमिरिपुचूर्णाद्धपलं कर्षं कर्षं त्रिवृद्धन्त्योः ।
 पलमेकन्तु गुडूच्या दत्त्वा सञ्चूर्ण्य यत्नेन ॥ २०७ ॥
 उपयुज्य चानुपानं यूषं क्षीरं सुगन्धि सलिलञ्च ।
 इच्छाऽऽहारविहारी भेषजमुपयुज्य सर्वकालमिदम् ॥ २०८ ॥
 तनुरोधी वातशोणितमेकद्वित्र्युल्बणं चिरोत्थमपि ।
 भग्नस्तुतपरिशुष्कं स्फुटितं जीर्णमाजानु यच्चापि ॥ २०९ ॥
 व्रणकासकुष्ठगुल्मश्चयथुं गरपाण्डुमेहांश्च ।
 मन्दाग्निञ्च विबन्धं प्रमेहपिडकाश्च नाशयत्याशु ॥ २१० ॥
 सततं निषेव्यमाणः कालवशाद्धन्ति सर्वगदान् ।
 अभिभूय जरादोषं करोति कैशोरकरूपम् ॥ २११ ॥
 प्रत्येकं त्रिफलाप्रस्थो जलञ्चाढकमाढकम् ।
 गुडवद् गुग्गुलोः साकः सन्धेयस्तु विशेषतः ॥ २१२ ॥

Mahiṣalocana guggulu—one prastha (640gms.), triphalā—also one prastha

(640gms.) and thirth two pala of chinnaruhā (guḍūcī) are all boiled in water slowly, stitting with a laddle constantly. After the water gets reduced to half, it is filtered through cloth. The decoction is boiled again on mild fire, when it begins to become thick, powder of triphalā half pala (20gms.) of trikaṭu six akṣa (60gms.) of viḍaṅga half pala (20gms.), of trivṛt and dañtī, each one karṣa (10gms.), of guḍūcī one pala (40gms.) are added and mixed well with the confection. The confection used continuously with suitable vehicles the person resorting to foods and activities, gets cured of vātarakta (gout) though long standing; bones which are borken, emaciated worn out, cracked etc. get repaired; ulcers, cough, leprosy, abdominal tumor, dropsy, homicidal poison, anaemia, diabetes, poor digestive power, constipation carbuncles etc. get cured; even signs of old age disappear and symptoms of youth appear, hence called as Kaiśoraka guggulu.

In this preparation, each one of the triphalā is to be taken in one prastha (640gms.) water for boiling is one āḍhaka (2.56kg.) and cooking of guggulu is similar to cooking of guḍa.

Triphalā guggulu

त्रिफलाऽतिविषादारुदावीमुस्तापरुषकैः ।
 खदिरासननक्ताह्वगुडूचीनृपपादपैः ॥ २१३ ॥
 भूनिम्बनिम्बकटुकाकलिङ्गकुलकैः समैः ।
 क्वाथं कृत्वा ततः पूतं शृतंमष्टगुणेऽम्भसि ॥ २१४ ॥
 गुडूच्यास्तत्र सुकृतं चूर्णमर्द्धं तु वारिणि ।
 क्षिप्त्वा सुनूतने भाण्डे वासयेद्रजनीगतम् ॥ २१५ ॥
 सोमोपेतेन पूतेन कौशिकं परिभावयेत् ।
 षड्गुडेन तु सप्ताहं शिलाजतुसमन्वितम् ॥ २१६ ॥
 शुक्तस्य तु पलान्यष्टौ समावाप्य विचक्षणः ।
 ताप्यचूर्णं पलञ्चैकं द्वे पले मधुसर्पिषोः ॥ २१७ ॥
 एकीकृत्य समं सर्वं लिह्यान्तु त्रिफलाऽम्बुना ।
 तनुना मुद्गयूषेण जाङ्गलानां रसेन वा ॥ २१८ ॥
 जीर्णेऽजीर्णे तु भुञ्जती पुराणं शालिषष्टिकम् ॥ २१९ ॥
 यथारोगं यथासात्प्यं रसैर्यूषैश्च संस्कृतैः ।
 त्रिसप्ताहप्रयोगेण वातरक्तं सुदारुणम् ॥ २२० ॥
 निहन्ति वीर्यतः क्षिप्रं कुष्ठरोगान्ब्रणानपि ।
 छिन्नं भिन्नञ्च सन्धत्ते त्रिफलाऽऽख्यो हि गुग्गुलुः ॥ २२१ ॥

Triphalā, ativiṣā, dāru, dārvī, mustā, parūṣaka, khadira, asana, naktāhvā (niśā) guḍūcī, nṛpapādapa (āragvadhā) bhūhunimba, nimba, kaṭuka, kaliṅga and kulaka (patola)—all equal in quantity are boiled in eight times of water and decoction reduced to a quarter and then filtered. To this are added half its quan-

uity of powder of guḍūcī and poured into a new mud pot and kept undisturbed for one night. Next day, guggulu soaked in the soma (avañti soma—a kind of sour beverage) six pala (240gms.) of guḍa and śilājatu and śukta (fermented beverage), eight pala (320gms.) powder of tāpya (svarnamākṣika) one pala (40gms.), honey and ghee one pala each—are added and made into pills. This is consumed daily followed by drinking decoction of triphalā, soup of mudga or soup of meat of animals of desert—like lands, then food with old rice, ṣaṣṭika rice, along with soup accustomed to or suitable to the diseases. Followed in this way, this Triphalā guggulu cures even severe vātarakta (gout) within three weeks, as also leprosy, ulcers, and fractures.

Simhanāda guggulu-1

पलत्रयं कषायस्य त्रिफलायाः सुचूर्णितम् ।
 सौगन्धिकं पलञ्चैवं कौशिकस्य पलत्रयम् ॥ २२२ ॥
 कुडवं चित्रतैलस्य सर्वमादाय यत्नतः ।
 पाचयेत्पाकविद्वैद्यः पात्रे लोहमये दृढे ॥ २२३ ॥
 हन्ति वातं तथा पित्तं श्लेष्माणं खञ्जपङ्गुताम् ।
 श्वासं सुदुर्जयं हन्ति कासं पञ्चविधं तथा ॥ २२४ ॥
 कुष्ठानि वातरक्तञ्च गुल्मशूलोदराणि च ।
 आमवातं जयत्येतदपि वैद्यविवर्जितम् ॥ २२५ ॥
 सर्वदाऽस्योपयोगेन जरापलितनाशनम् ।
 सर्पिस्तैलरसोपेतमश्रीयाच्छालिषष्टिकम् ॥ २२६ ॥
 सिंहनाद इति ख्यातो रोगवारणदर्पहा ।
 वह्नेर्दीप्तिकरं पुंसां भाषितो दण्डपाणिना ॥ २२७ ॥
 अत्राहुस्त्रिफलाक्काथं पृथक् त्रिपलसम्मितम् ।
 किञ्चिन्निर्याति चैरण्डस्नेहे पाकोऽधिके खरः ॥ २२८ ॥

Decoction of triphalā, added with powder of triphalā each 3 pala (120gms.) each, saugañdhika (gañdhika) one pala (40gms.), kauśika (guggulu) three pala (120gms.) and citra taila (erañḍa taila) one kuḍava (160gms.) are mixed well and cooked over mild fire in an iron vessel to form a confection and then made into pills). This consumed mitigates vāta, pitta and kapha, lameness, dyspnoea, colic, enlargement of the abdomen, rheumatism, by its daily use, consuming foods prepared with rice sasika rice, ghee, oil, meat soup, it wards off old age, grey hairs, stimulates, digestive fire. This confection known as Simhanāda (guggulu) is formulated by Daṇḍapāṇi (Lord Ṣaṇmukha).

In this formulae the quantity of triphalā for preparing decoction as well as powder shall be three pala (120gms.) of each of haritaki, vibhitaki and āmalaka separately and the cooking shall be khara paka (hard).

Simhanāda guggulu-2

अष्टौ पलान्यत्र पलङ्कषायाः प्रस्थः पृथक् शुद्धफलत्रयस्य ।
 दत्त्वा पचेद् द्रोणयुगे जलस्य पादावशेषं पुनरेव वैद्यः ॥ २२९ ॥
 दन्तीत्रिवृत्त्र्यूषणवारुणीनां विडङ्गमुस्तत्रिफलाऽमृतानाम् ।
 कटूग्रन्थालुकमाणकानां सगन्धकानाञ्च सपारदानाम् ॥ २३० ॥
 पलाङ्गमानं प्रमितं सुचूर्णं दद्याद्विपकं पुनरेव तत्र ।
 फलानि सञ्चूर्ण्य च कानकानि सहस्रसङ्ख्याकलितानि पश्चात् ॥ २३१ ॥
 खादेद्धि माषद्वितयं प्रतप्तं तोयादिकं देयमतोऽनुपाने ।
 आमनिलं सन्धिगतं सशूलं शिरोगतं जानुकटिस्थितञ्च ॥ २३२ ॥
 अर्शोऽतिवृत्तिं विषमज्वरार्तिं प्रमेहकुष्ठानि भगन्दरञ्च ।
 हन्यान्नराणामिति सिंहनादो मेदोमरुच्छ्लेष्मगदान्पुरोऽयम् ॥ २३३ ॥

दाहोऽत्यन्तप्रवृत्तिर्वा विकारोऽन्यो न चेद् बहुः ।
 तत्कृतस्तु तदा तत्र तक्रभक्तं हितं भवेत् ।
 उद्धर्त्तनं शीतजलस्नानञ्च शयनं तथा ॥ २३४ ॥
 विरेकातिशयं कुर्यात्सिंहनादो यतः सुधीः ।
 ज्ञात्वा बलं शरीरे तु दद्यादेवं न वा भिषक् ॥ २३५ ॥
 तोयारनालगोक्षरैः क्रमात्पक्वं विशुध्यति ।
 फलं कानकसञ्ज्ञन्तु कृत्वा चूर्णं ततः क्षिपेत् ॥ २३६ ॥

Palañkaṣā (guggulu) eight pala (320gms.), phalatraya each one prastha (640gms.) are boiled in two droṇa (20.48kg.) of water and decoction reduced to one fourth, to this are added powder of dañtī, trivṛt, tryūsaṇa, vāruṇī (bhūmya-malakī) viḍaṅga, mustā, triphalā, amṛtā, kaṭu, ugra-gaṇdhā, āluka, mānakañda, sugaṇdhaka (gaṇdhaka) and pārada each half-pala (20gms.) and boiled again, adding powder of fruits of kanaka (dhattura), one hundred by count and cooked to form a confection. This Simhanāda guggulu consumed in the dose of two māṣa (4gms.) followed by drinking water etc. cures rheumatism, gout, pain of the joints of the neck, knee, waist etc. haemorrhoids, intermittant, fevers, diabetes, leprosy and other skin diseases, rectal fistula, diseases of fat, vata, kapha etc.

If severe burning sensation or any other troubles were to arise in the middle, it should be treated by giving boiled rice along with buttermilk as food, do massage and bathing in cold water and good sleep, after determining the strength of the patient since this Simhanāda produces purgations, In this formulae, fruits of kanaka should be boiled in water, rice wash and cows milk one after the other; and only after such purification it should be made into powder.

Simhanāda guggulu-3

पिण्डितां गुग्गुलोर्मानि कटुतैले पलाष्टके ।
 प्रत्येकं त्रिफलाप्रस्थं सार्द्धद्रोणे जले पचेत् ॥ २३७ ॥

पादशेषं सुपूतञ्च पुनरग्रावधिश्रयेत् ।
 त्रिकटुत्रिफलामुस्तविडङ्गामलकानि च ॥ २३८ ॥
 गुडूच्यग्रिन्निवृहन्तीवचासूरणमानकम् ।
 कस्तूरीरससूतांशं प्रत्येकं शुक्तिसम्मितम् ॥ २३९ ॥
 सहस्रं कानकफलं सिद्धे सञ्चूर्य निक्षिपेत् ।
 ततो माषद्वयं जग्ध्वा पिबेत्तप्तजलादिकम् ॥ २४० ॥
 अग्निञ्च कुरुते शीघ्रं बडवाऽनलसन्निभम् ।
 मेधावृद्धिं वयोवृद्धिं बलं सुविपुलं तथा ॥ २४१ ॥
 आमवातं शिरोवातं ग्रन्थिवातं भगन्दरम् ।
 जानुजङ्घाश्रितं वातं सकटीग्रहवेदनम् ॥ २४२ ॥
 अश्मरीमूत्रकृच्छ्रे च भग्ने च तिमिरोदरे ।
 अम्लपित्तं तथा कुष्ठं प्रमेहं गुदनिर्गमम् ॥ २४३ ॥
 कासं पञ्चविधं श्वासं क्षयञ्च विषमज्वरम् ।
 प्लीहानं श्लीपदं गुल्मान्याण्डुरोगं सकामलम् ॥ २४४ ॥
 शोथान्त्रवृद्धिशूलानि गुदजानि विनाशयेत् ।
 मेदःकफामसञ्जातरोगवारणदर्पहा ॥ २४५ ॥
 सिंहनाद इति ख्यातो योगोऽयममृतोपमः ।
 भिषगिभर्वर्जिते रोगे भाषितो दण्डपाणिना ॥ २४६ ॥

Guggulu one māna (320gms.) kaṭu taila eight pala (320gms.), triphalā each one prastha (640gms.) all are boiled in one and half droṇa (15.16kg.) of water, decoction reduced to quarter and filtered. Decoction is added with powder of trikaṭu, triphalā, mustā, viḍaṅga, āmalaka, guḍūcī, agni, trīvṛt, dañtī, vacā, sūraṇa, mānakañda, kastūrī rasa, rasāñjana and sūta (pārada) each one śukti (20gms.), powder of purified one hundred kanaka phala and confection prepared. Consumed in the dose of two māṣa (4gms.) along with warm water, this Simhanāda guggulu described by Daṇḍapāṇi, cures rheumatism, pain of the head, joints, rectal fistula, pain of the knee, waist, hip, ankle etc. renal calculus, dysuria, fracture blindness, enlargement of the abdomen, hyperacidity, leprosy, diabetes, prolapse of the rectum, cough, five kinds of dyspnoea, consumption, intermittant fevers, enlargement of spleen, filariasis, abdominal tumor, anaemia, jaundice, dropsy, hernia, colic, piles, fat, diseases arising, from kapha, āma etc. it is similar to nector for patients.

Yogasarāmṛta

शतावरी नागबला वृद्धदारकमुच्चटा ।
 पुनर्नवामृता कृष्णा वाजिगन्धा त्रिकण्टकम् ॥ २४७ ॥
 पृथग्दशपलान्येषां श्लक्ष्णचूर्णानि कारयेत् ।
 तदर्धशर्करायुक्तं चूर्णं संमर्दयेद् बुधः ॥ २४८ ॥

स्थापयेत्सुदृढे भाण्डे मध्वद्धाढिकसंयुतम् ।
 घृतप्रस्थेन वालोड्य त्रिसुगन्धपलेन च ॥ २४९ ॥
 तं खादेदिष्टभक्ष्यान्नो यथावह्निबलं नरः ।
 वातरक्तं क्षयं कुष्ठं काश्यं पित्तास्रसम्भवम् ॥ २५० ॥
 वातपित्तकफोत्थांश्च रोगानन्यांश्च तत्कृतान् ।
 हत्वा करोति पुरुषं हत्वा सर्वामयान् द्रुतम् ॥ २५१ ॥
 वलीपलितनिर्मुक्तं मेधास्मृतिविभूषितम् ।
 करोति पुरुषं धन्यं पञ्चवर्षशतायुषम् ॥ २५२ ॥
 योगासारामृतो नाम लक्ष्मीकीर्त्तिविवर्द्धनः ॥ २५३ ॥

Śatāvarī, nāgabalā, vṛddhadāraka, uccaṭā (śveta guñjā) punarnavā, amṛtā, kṛṣṇā, vājigañdhā, trikaṇṭaka—each ten pala (400gms.) are made into fine powder, mixed with half its quantity of sugar and put into a thick pot, madhu (honey) half āḍhaka (1.23kg.) or ghee one prastha (640gms.) and powder of trisugañdha (trijātaka) one pala (40gms.) each are also added and preserved. Consumed in suitable doses, it cures consumption, leprosy, emaciation, bleeding diseases, and many diseases of vata, pitta kapha origin, prevents wrinkles of the skin and greying of hairs, promotes intelligence memory, makes the person live for five hundred years. This Yogasaramṛta, augments wealth and reputation.

व्यायामं मैथुनं कोपमुष्णाम्ललवणं रसम् ।
 दिवास्वप्नमभिष्यन्दि गुरु चान्यद्विवर्जयेत् ॥ २५४ ॥

During treatment the patient of gout should avoid physical exercise copulation, anger, foods which are hot (in potency) sour and salt tastes, daysleep, those which cause more moisture inside and hard for digestion etc.

*Thus ends chapter Twentynine in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*

Thus ends Part-II



Part-III

Chapter-30

अथ त्रिंशः शूलाधिकारः

Śūla adhiḥkāra— Colic/Pain in the abdomen diagnosis and treatment

दोषैः पृथक्समस्तामद्वन्द्वैः शूलोऽष्टधा भवेत् ।

सर्वेष्वेतेषु शूलेषु प्रायेण पवनः प्रभुः ॥ १ ॥

Śūla is of eight kinds; viz., one from each doṣa separately, one from their combination in two and from combination of all. In all these vāta is the chief usually.

Vātaja śūla—nidāna—lakṣaṇa—Causes and Symptoms of colic of vata origin

व्यायामयानादतिमैथुनाच्च प्रजागराच्छीतजलातिपानात् ।

कलायमुद्गाढकिकोरदूषादत्यर्थरूक्षाध्यशनाभिघातात् ॥ २ ॥

कषायतिक्तातिविरुदजान्नविरुद्धवल्लूरकशुष्कशाकैः ।

विट्छुकमूत्रानिलसन्निरोधाच्छोकोपवासादतिहास्यभाषात् ॥ ३ ॥

वायुः प्रवृद्धो जनयेद्धि शूलं हृत्पृष्ठपार्श्वत्रिकबस्तिदेशे ।

जीर्णे प्रदोषे च घनागमे च शीते च कोपं समुपैति गाढम् ॥ ४ ॥

मुहुर्मुहुश्चोपशमप्रकोपौ विण्मूत्रसंस्तम्भनतोदभेदैः ।

संस्वेदनाभ्यञ्जनमर्दनाद्यैः स्निग्धोष्णभोज्यैश्च शमं प्रयाति ॥ ५ ॥

By indulgence in too much of exercise, riding, copulation, avoiding sleep, drinking cold water (and other beverages), partaking kalāya, mudga, āḍhakī, koradūṣa, very dry foods and over-eating; injury, things of astringent, bitter tastes, germinated grains, dry leafy vegetables, dried meat; suppression of urges of urine, faeces, semen and flatus; grief, fasting, too much of laughing, speaking etc. vāta gets aggravated and produces pain especially in the area of heart, back, flanks, upper back and regions of the urinary bladder; pain is severe after digestion of food, during evenings, cloudy times and cold seasons; pain appears and disappears frequently, causes obstruction of faeces and urine, pain restricts movements,

is pricking and or splitting in nature; it subsides by warm fomentation, oil anointing, massaging, partaking foods which is unctuous (fatty) and warm.

Hṛdaya śūla

कफपित्तावरुद्धस्तु मारुतो रसवर्द्धितः ।
हृदयस्थः प्रकुरुते शूलमुच्छ्वासरोधकम् ।
स हृच्छूल इति क्यातो रसमारुतकोपजः ॥ ६ ॥

Vāta located in the heart, becomes aggravated by increase of rasa dhātu and gets blocked by kapha and pitta and gives rise to pain. This is known as Hṛt śūla (pain in the heart).

Pārsva śūla

कफं निगृह्य पवनः सूचीभिरिव निस्तुदन् ।
पार्श्वस्थः पार्श्वयोः शूलं कुर्यादाध्मानसंयुतम् ॥ ७ ॥
तेनोच्छ्वाससिति वक्त्रेण नरोऽन्नञ्च न काङ्क्षति ।
निद्राञ्च नापुयादेष पार्श्वशूलः प्रकीर्तितः ॥ ८ ॥

Vāta getting blocked by kapha, produces pain in the flanks; pain is like pricking by needles and is accompanied with flatulence; the patient breathes through the mouth, does not desire food, does not get sleep; this is known as pārsva śūla (pain of the flanks).

Basti śūla

संरोधात्कुपितो वायुर्बस्तिं संश्रित्य तिष्ठति ॥ ९ ॥
बस्तेरध्वनि नाडीषु ततः शूलोऽस्य जायते ।
विण्मूत्रवातसंरोधी बस्तिशूलः स उच्यते ॥ १० ॥

Vāta getting aggravated by suppression of the urge of urine, produces pain in the baldder, and obstruction of faces and flatus. This is known as basti śūla (pain in the baldder).

Pittaja śūla-nidāna-lakṣaṇa—causes and symptoms of colic of pitta origin

क्षारातितीक्ष्णोष्णविदाहितैलनिष्पावपिण्याककुलत्थयूषैः ।
कट्वम्लसौवीरसुराविकारैः क्रोधानलायासरविप्रतापैः ॥ ११ ॥
ग्राम्यातियोगादशनैर्विदग्धैः पित्तं प्रकुप्याथ करोति शूलम् ।
तृणमोहदाहार्तिकरं हि नाभ्यां संस्वेदमूर्च्छाभ्रमशोषयुक्तम् ॥ १२ ॥
मध्यन्दिने कुप्यति चार्द्धरात्रे निदाघकाले जलदात्यये च ।
शीते च शीतैः समुपैति शान्तिं सुस्वादुशीतैरपि भोजनैश्च ॥ १३ ॥

By indulgence in foods which are alkaline, penetrating deep, hot in potency, which cause burning sensation during digestion, oils, niṣpāva, piṇyāka, kulattha pungent and sour wine and surā (beer) etc, anger, exposure to fire, ex-

ertion, strong sunlight, too much of sexual acts etc. cause aggravation of pitta which gives rise to colic; there is thirst, delusion, feeling of burning in the area of the umbilicus, more of sweating, fainting, giddiness and dryness; pain is severe during midday, midnight, summer and winter; it subsides during cold times, by cold comforts (foods and drinks) and by foods which are sweet and cold.

Kaphaja śūla—nidānalakṣaṇa—causes and symptoms of colic of kapha origin

आनूपवारिजकिलाटपयोविकारैर्मासेक्षुपिष्टकृशरातिलशष्कुलीभिः ।

अन्यैर्बलासजनकैरपि हेतुभिश्च श्लेष्मा प्रकोपमुपगम्य करोति शूलम् ॥ १४ ॥

हल्लासकाससदनारुचिसम्प्रसेकैरामाशये स्तिमितकोष्ठशिरोगुरुत्वैः ।

भुक्ते सदैव हि रुजं कुरुतेऽतिमात्रं सूर्योदयेऽथ शिशिरे कुसुमागमे च ॥ १५ ॥

More indulgence in meat of animals of marshy lands and those living in water, cream and other products of milk, sugarcane juice, corn flour, tila and such others which increase kapha, it becomes aggravated and produces colic, accompanied with nausea, cough, debility, loss of taste, more salivation, loss of movement of the stomach, feeling of heavyness of the head; pain is severe immediately after taking food, during morning, winter and spring seasons.

द्विदोषलक्षणैरेतैर्विद्याच्छूलं द्विदोषजम् ॥ १६ ॥

सर्वेषु देशेषु च सर्वलिङ्गं विद्याद्विषक् सर्वभवं हि शूलम् ।

सुकष्टमेनं विषवज्रकल्पं विवर्जनीयं प्रवदन्ति तज्ज्ञाः ॥ १७ ॥

In that caused by aggravation of two doṣās, symptoms of both the doṣās will be seen, and it that caused by all doṣās the symptoms, of all three doṣās will be present; it is difficult to treat these and expert say that is fit to be refused.

Āmaja śūla

आटोपहल्लासवमीगुरुत्वस्तैमित्यकानाहकफप्रसेकैः ।

कफस्य लिङ्गेन समानलिङ्गमामोद्भवं शूलमुदाहरन्ति ॥ १८ ॥

वातात्मकं वस्तिगतं वदन्ति पित्तात्मकञ्चापि वदन्ति नाभ्याम् ।

हृत्पार्श्वकुक्षौ कफसन्निविष्टं सर्वेषु देशेषु च सन्निपातात् ॥ १९ ॥

बस्तौ हृत्कटिपार्श्वेषु स शूलः कफवातिकः ।

कुक्षौ हन्नाभिमध्ये तु स शूलः कफपैतिकः ।

दाहज्वरकरो घोरो विज्ञेयो वातपैतिकः ॥ २० ॥

Gurgling noise in the intestines, nausea, vomiting, feeling of heavyness, loss of movement, flatulence, more of expectoration and other symptoms similar to increase of kapha, when present along with colic, then that is known as Āmaja śūla colic due to presence of ama (undigested food) inside the abdomen. If vāta is predominant, pain is more in the region of the bladder, if pitta is predominant

pain in more near the umbilicus, and if kapha is predominant pain is more in the area of the heart, flanks, and pit of the abdomen; pain is found in all places when all the doṣās are predominant; more pain in the area of the bladder, heart waist and flanks is to be thought as arising from kapha and vāta together, pain more in the pit of the abdomen, area of the heart, umbilicus is from kapha pitta together; pain which produces burning sensation and fever is to be understood as from vatapitta together.

Other texts describe

अतिमात्रं यदा भुक्तं पावके मृदुतां गते ।
 स्थिरीकृतन्तु तत्कोष्ठे वायुरावृत्य तिष्ठति ॥ २१ ॥
 यदाऽन्नं न गतं पाकं तच्छूलं कुरुते भृशम् ।
 मूर्च्छाध्मानविदाहांश्च हृत्क्लेशं सविलम्बिकम् ॥ २२ ॥
 कम्पं वान्तिमतीसारं प्रमोहं जनयेदपि ।
 अविपाकोद्भवं शूलमेतमाहुर्मनीषिणः ॥ २३ ॥

By ingestion of large quantity of food, when the digestive fire becomes reduced, the abdomen becomes static without movement, then vāta gets filled into it, does not allow the food to undergo cooking (digestion) and gives rise to pain, fainting, flatulence, burning sensation inside, nausea, vilambika (stasis of undigested food inside), tremors, vomiting, diarrhoea, profound delusion etc. also develop—this kind of pain is called by the wise as produced by āma.

वेदनातितृषा मूर्च्छा आनाहो गौरवारुची ।
 कासः श्वासो वमिर्हिक्का शूलस्योपद्रवाः स्मृताः ॥ २४ ॥
 एकदोषानुगः साध्यः कृच्छ्रसाध्यो द्विदोषजः ।
 सर्वदोषान्वितो घोरस्त्वसाध्यो भूर्युपद्रवः ॥ २५ ॥
 वेदनातितृषामूर्च्छा आनाहो गौरवं ज्वरः ॥ २६ ॥
 भ्रमोऽरुचिः कृशत्वञ्च बलहानिस्तथैव च ।
 उपद्रवा दशैवैते यस्य शूलेषु नास्ति सः ॥ २७ ॥

Increase of pain, severe thirst, fainting, flatulence, feeling of heaviness of the abdomen, loss of appetite, cough, dyspnoea, vomiting and hiccup—are the upadrava (complications) of pain of the abdomen.

Colic produced by any one doṣa is easily curable, that produced by two doṣās is curable with difficulty, that produced by all the doṣās together, that which is very severe and that having many complications is incurable.

Severe degree of pain, severe thirst, fainting, flatulence, feeling of heaviness, fever, giddiness, loss of taste, emaciation, loss of strength—with these ten complications such a colic kills the patient.

Pariṇāma śūla

स्वैर्निदानैः प्रकुपितो वातः सन्निहितो यदा ।
 कफपित्ते समावृत्य शूलकारी भवेद् बली ।
 भुक्ते जीर्यते यच्छूलं तदेव परिणामजम् ॥ २८ ॥
 तस्य लक्षणमप्येतत्समासेनाभिधीयते ॥ २९ ॥
 आध्मानादोषविण्मूत्रविबन्धारतिवेपनैः ।
 स्निग्धोष्णोपशमप्रायं वातिकं तद्वदेद्भिषक् ॥ ३० ॥
 तृष्णादाहारतिस्वेदकद्वम्ललवणोत्तरम् ।
 शूलं शीतशमप्रायं पैत्तिकं लक्षयेद् बुधः ॥ ३१ ॥
 छर्दिहृल्लाससंमोहस्वल्परुग्दीर्घसन्तति ।
 कटुतिक्तोपशान्तौ च विज्ञेयञ्च कफात्मकम् ॥ ३२ ॥
 संसृष्टलक्षणं बुद्ध्वा द्विदोषं परिकल्पयेत् ।
 त्रिदोषजमसाध्यं स्यात्क्षीणमांसबलानलम् ॥ ३३ ॥

Vāta getting aggravated, hinders the actions of kapha and pitta and gives rise to pain in the abdomen during the period of digestion of food. This is called *pariṇāma śūla*, its symptoms will be described now.

Flatulence, gurgling noise in the abdomen, obstruction to elimination of faeces and urine, restlessness, rolling in bed with severe pain, these subsiding slightly by oleation (internal and external), warmth (fomentations)—are caused by vāta.

Thirst, feeling of burning sensation, restlessness, sweating, pain increasing by use of things which are more pungent, sour and salt, and subsiding with cold things is to be understood as born from pitta.

Vomitings, nausea, delusion, mild pain continuing for long, subsiding by use of pungent and bitter things is to be understood as born from kapha.

Involvement of two doṣās or all three, should be understood by the presence of combined symptoms born from all the three dosas, and which has caused loss of muscular strength and strength of digestive fire is incurable.

Annadrava śūla

जीर्णे जीर्यति चाप्यन्ने यक्ष्णूलमुपजायते ।
 पथ्यापथ्यप्रयोगेण भोजनाभोजनेन वा ।
 न शमं याति नियमात्सोऽन्नद्रव उदाहतः ॥ ३४ ॥

Pain in the abdomen, occurring after or during digestion of food, does not subside or increase by indulging in suitable or unsuitable things or eating food or avoiding food, but appears as a routine daily—this known as *annadrava śūla*.

Śūla cikitsā—treatment of colic

वमनं लङ्घनं स्वेदः पाचनं फलवर्त्तयः ।

क्षाराश्रूणानि गुटिकाः शस्यन्ते शूलशान्तये ॥ ३५ ॥

Emesis, fasting, sudation (fomentation), digestives, use of rectal suppositories made from fruits, alkaline powders, tablets etc. are beneficial to cure colic.

विज्ञाय वातशूलन्तु स्नेहस्वेदैरुपाचरेत् ।

स्वल्पशूलाकुलस्य स्यात्स्वेद एव सुखावहः ॥ ३६ ॥

Pain caused by vāta should be treated with oleation and and fomentation; if pain is mild fomentation alone gives relief.

मृत्तिकां सजलां पाकाद्धनीभूतां पटे क्षिपेत् ।

कृत्वा तत्पोटुलीं शूली यथास्वेदं विधारयेत् ॥ ३७ ॥

Warm poultice of mud applied on the area of pain should be held for some time.

कार्पासास्थिकुलत्थकैस्तिलयवैरेरण्डमूलातसी -

वर्षाभूषणबीजकाञ्जिकयुतैरेकीकृतैर्वा पृथक् ।

स्वेदः स्यादथ कूर्परोदरशिरःस्फिग्जानुपादाङ्गुली-

गुल्फस्कन्धकटीरुजो विजयते निःशेषवातार्तिहा ॥ ३८ ॥

Seeds of kārpaśa, kulattha, yava, eraṇḍa mūla, atasī, varṣābhū (punarnava), śaṇa bīja and kāñjika (sour (gruel) either all together or each one separately is boiled and the steam is passed over the elbows, abdomen, head, hip, thighs, knee, ankles, toes, neck and waist; by this, pain of all the parts will be relieved.

तिलैश्च गुटिकां कृत्वा भ्रामयेज्जठरोपरि ॥ ३९ ॥

शूलं सुदुस्तरं तेन शान्तिं गच्छति सत्वरम् ॥

नाभिलेपाज्जयेच्चूलं मदनं काञ्जिकान्वितम् ॥ ४० ॥

A wet bolus prepared from tila is held in the hand and passed round above the abdomen; or the area of the umbilicus should be applied with the paste of madana (phala) and kāñjika (sour gruel); by these methods even severe pain gets subsided.

विश्वमेरण्डजं मूलं क्वाथयित्वा जलं पिबेत् ।

हिङ्गुसौवर्चलोपेतं सद्यः शूलनिवारणम् ॥ ४१ ॥

Decoction of viśvā and eraṇḍamūla added with hiṅgu and sauvarcala, relieves colic immediately.

Vātaśūla cikitsā

पुंसः शूलाभिपन्नस्य स्वेद एव सुखावहः ।

पायसैः कृशरैः पिण्डैः स्निग्धैर्वा पिशितोत्कटैः ॥ ४२ ॥

Sudation/fomentation is best to give comfort for persons suffering from colic, it may be done by either application of warm payasa, kṛṣārā, piṇḍa, sneha, bolus of drugs of meat etc.

वातात्मकं हन्यचिरेण शूलं स्नेहेन युक्तस्तु कुलत्थयूषः ।

ससैन्धवव्योषयुतः सलावः साहिङ्गुसौवर्चलदाडिमाढ्यः ॥ ४३ ॥

Soup of kulattha, added with fats (ghee or oil) or soup of meat of lāva bird added with saiṇdhava, vyoṣa, hiṅgu, sauvarcala and more of (juice of) dādimā and consumed cures colic produced by vāta quickly.

बलापुनर्नवैरण्डबृहतीद्वयगोक्षुरैः ।

सहिङ्गुलवणोपेतं सद्यो वातरुजापहम् ॥ ४४ ॥

Decoction of balā, punarnavā, eraṇḍa, the two bṛhatī and gokṣura, added with hiṅgu and lavana, relieves colic of vāta origin quickly.

तुम्बुरुण्यभया हिङ्गु पौष्करं लवणत्रयम् ।

पिबेदुष्णाम्बुना वापि शूलगुल्मापतन्त्रकी ॥ ४५ ॥

Powder of tumburu, abhayā, hiṅgu puṣkaramūla and the three lavaṇa, along with warm water should be consumed by patients of colic, abdominal tumor and tetanus.

यवानीहिङ्गुसिन्धूत्यक्षारसोवर्चलाभयाः ।

सुरामण्डेन पातव्या वातशूलनिषूदनाः ॥ ४६ ॥

Powder of yavānī, hiṅgu, siṇdhūtha, yavakṣāra, sauvarcalā and abhayā, consumed with scum of surā, cures colic produced by vāta.

सौवर्चलाम्लिकाजाजीमरिचैर्द्विगुणोत्तरैः ।

मातुलुङ्गरसैः पिष्ट्वा गुटिका वातशूलनुत् ॥ ४७ ॥

बीजपूरकमूलं च घृतेन सह पाययेत् ।

जयेद्वातभवं शूलं कर्षमेकं प्रमाणतः ॥ ४८ ॥

Souvarcalā, amlikā, ajājī, marica—each succeeding one double in quantity than its preceeding—are macerated, with juice of matulunga and made into pills; these cure colic of vāta origin.

Root of bijapūra—one karṣa (10gms.) is macerated, added with ghee and consumed (daily) this will cure colic of vāta origin.

Pittaja śūla cikitsā

गुडः शालिर्यवक्षारः सर्पिष्यानं विरेचनम् ।

जाङ्गलानि च मांसानि भेषजं पित्तशूलिनाम् ॥ ४९ ॥

मणीरजतताम्राणां भाजनानि गुरूणि च ।

तोयेन परिपूर्णानि शूलस्योपरि धारयेत् ॥ ५० ॥

विरेचनं पित्तहरं प्रशस्तं रसाश्च शस्ताः शशलावकानाम् ।
 सगुडां घृतसंयुक्तां भक्षयेद्वा हरीतकीम् ।
 प्रलिह्याच्छूलशान्त्यर्थं धात्रीचूर्णं समाक्षिकम् ॥ ५१ ॥

Use of guḍa, śāli and yavakṣāra, ghee (for drinking), purgation, meat of animals of desert like lands—are the medicaments for colic caused by pitta.

Vessels which are thick made from gems, silver or copper should be filled with water and be placed over the area of pain.

Purgation is best to mitigate pitta, soup of meat of śaśa (rabbit) and lāva bird are ideal; or powder of harītakī should be consumed added with guḍa (jaggery) and ghee or powder of dhātrī added with honey.

Kaphaja śūla cikitsā

शाल्यन्नं जाङ्गलं मांसमरिष्टं कटुकं रसम् ।
 मधुना जीर्णगोधूमं कफशूले प्रयोजयेत् ॥ ५२ ॥
 लवणत्रयसंयुक्तं पञ्चकोलं सरामठम् ।
 सुखोष्णोनाम्बुना पीतं कफशूलं प्रणाशयेत् ॥ ५३ ॥

Boiled śāli, jāṅgala māmsa, ariṣṭas (wines), things of pungent taste, honey, old wheat are to be used in the treatment of colic caused by kapha.

Powder of lavana traya, pañcakola and rāmaṭha (hiṅgu) consumed along with warm water relieves colic of kapha origin.

Āmaja śūla cikitsā

आमशूले क्रिया कार्या कफशूलप्रणाशिनी ।
 सेव्यमामहरं सर्वमग्रेर्मन्दस्य वर्द्धनम् ॥ ५४ ॥
 तीक्ष्णायाश्चूर्णसंयुक्तं त्रिफलाचूर्णमुत्तमम् ।
 प्रयोज्यं मधुसर्पिर्भ्यां सर्वशूलनिवारणम् ॥ ५५ ॥

Treatments which cure kaphaja śūla should be done in case of āmaja śūla also; all things (food and drugs) which remove āma and increase the digestive fire should be made use of.

Powder of triphalā combined with powder tūkṣṇa (sarṣapa) mixed with honey and ghee should be consumed for cure of all types of colic.

दारुहैमवतीकुष्ठशताह्वाहिङ्गुसैन्धवैः ।
 अम्लपिष्टैः सुखोष्णैश्च लिम्पेच्छूलयुतोदरम् ॥ ५६ ॥

Devadāru, haimavatī, kuṣṭha, śatāhva, hiṅgu, and saiṇdhava are macerated with any sour liquid and applied warm on the abdomen at the site of pain.

मूलं बैल्वं तथैरण्डं चित्रकं विश्वभेषजम् ।
 हिङ्गुसैन्धवसंयुक्तं सद्यः शूलनिवारणम् ॥ ५७ ॥

Roots of bilva and eraṇḍa, citraka, viśvabheṣaja, hiṅgu and saiṇdhava all made into powder (or decoction) and consumed, cures colic immediately.

Kūṣmāṇḍa kṣāra

कूष्माण्डं तनू कृत्वा तु क्षिप्त्वा घर्मे विशोषयेत् ।
 स्थाल्यां निक्षिप्य तत्सर्वं पिधानेन पिधाय च ॥ ५८ ॥
 चुल्लयां निवेश्य वह्निञ्च ज्वालयेत्कुशलो जनः ।
 यथा तत्र भवेद्भस्म किन्त्वङ्गारो दृढो भवेत् ॥ ५९ ॥
 तदा निर्वापयेच्छीतं सर्वथा चूर्णितन्तु तत् ।
 माषद्वयमितं तावच्छुण्ठीचूर्णेन मिश्रितम् ॥ ६० ॥
 जलेन भक्षयेन्नित्यं महाशूलाकुलो नरः ।
 असाध्यमपि यच्छूलं तदप्येतेन शाम्यति ॥ ६१ ॥

A fruit of kūṣmāṇḍa should be cut into small and thin pieces and dried well in sunlight. After such drying these are put into big vessel, placed on the oven and fried over mild fire till it becomes red hot but does not become ash. Then it is removed from the vessel allowed to cool and then made into nice powder. This powder two māṣa (1gms.) in quantity, added with little quantity of powder of śuṇṭhi, should be consumed with water daily by the patient of colic, he gets relieved of pain though it is considered as incurable.

Pariṇāmaśūla cikitsā

लङ्घनं प्रथमं कुर्याद्वमनं सविरेचनम् ।
 पक्तिशूलोपशान्त्यर्थं तत्र वान्तेर्विधिर्यथा ॥ ६२ ॥
 पीत्वा तु क्षीरमाकण्ठं मदनक्राथसंयुतम् ।
 कान्तारकस्य पौण्ड्रस्य कोशकारस्य वा रसम् ॥ ६३ ॥
 कषायो वाऽथ निम्बस्य कटुतुम्बीरसोऽथ वा ।
 यथाविधि वमेद्धीमान्यक्तिशूलार्दितो जनः ॥ ६४ ॥

For the cure of paktiśūla, first the patient must be made to fast, next vamaṇa (emesis) should be administered, its procedure being—make the patient drink milk to his maximum capacity, the milk should be mixed with decoction of madanaphala, juice of either kāntāra, pouṇḍraka, or kośakāra varieties of ikṣu or decoction of nimba, or juice of kaṭutumbi so that there will be good vomiting.

त्रिवृता च तथा दन्त्या तैलेनैरण्डजेन वा ।
 दत्तं विरेचनं सद्यः पक्तिशूलनिवारणम् ॥ ६५ ॥

Purgations induced by the use of either trivṛt, daṇṭī or eraṇḍa taila relieves pain.

Vidaṅgādi modaka

विडङ्गतण्डुलव्योषत्रिवृद्धन्ती सचित्रका ।
 सर्वाण्येतानि संहत्य सूक्ष्मचूर्णानि कारयेत् ॥ ६६ ॥

गुडेन मोदकान्कृत्वा खादेदुष्णेन वारिणा ।

जयेत्त्रिदोषजं शूलं परिणामसमुद्भवम् ॥ ६७ ॥

Viḍaṅga, vyoṣa, trivṛt, dañtī and citraka—all converted to nice powder, made into pills using guḍa (jaggery); this consumed with warm water cures colic arising from combination of all three doṣās and also pariṇāma śūla.

नागरतिलगुडकल्कं पयसा सम्पिष्य यः पुमांल्लिह्यात् ।

उग्रं परिणतिशूलं नश्येत्तस्य त्रिरात्रेण ॥ ६८ ॥

पीतं शम्बूकजं भस्म जलेनोष्णेन तत्क्षणात् ।

पक्तिजं नाशयत्येव शूलं विष्णुरिवासुरान् ॥ ६९ ॥

Wet pill prepared from paste of nāgara, tila and guḍa macerated in milk and consumed relieves severe pariṇāma śūla within three days.

Śambūka bhasma (ash of cowrie shell) consumed with warm water, relieves colic immediately just like Visnu destroys the asuras.

लौहपथ्याकणाशुण्ठीचूर्णं समधुसर्पिषा ।

विलिहन्विनिहन्त्येव शूलं हि परिणामजम् ॥ ७० ॥

Loha bhasma, pathyā, kaṇā, śuṇṭhi—all powdered, mixed with honey and ghee and consumed cures pariṇāma śūla (colic).

Nārikela kṣāra

नारिकेलं सतोयं च लवणेन सुपूरितम् ।

मृदाऽऽववेष्टितं शुष्कं पक्वं गोमयवह्निना ॥ ७१ ॥

पिप्पल्या भक्षितं हन्ति शूलं हि परिणामजम् ।

वातिकं पैत्तिकञ्चापि श्लेष्मिकं सान्निपातिकम् ॥ ७२ ॥

A ripe fruit of nārikela, along with its water is punctured, and filled with saiṇdhava lavaṇa, then the concoction is given a thick coating of mud, dried in the sun, and placed inside the fire of cowdung for cooking.

After it cools, the nut is broken open, the salt collected and made into nice powder; this powder (nārikela lavaṇa kṣāra) is consumed adding a little of pippalī; it cures pariṇāma śūla (colic) of vāta, pitta, kapha and sannipāta origin.

Annadrava śūla cikitsā

अन्नद्रवाख्ये शूले तु न तावत्स्वास्थ्यमश्नुते ।

यावत्कटुकपित्ताम्लमन्नं न च्छर्दयेद् द्रवम् ॥ ७३ ॥

जातमात्रे जरत्पित्ते शूलमाशु विनाशयेत् ।

पित्तान्तं वमनं कृत्वा कफान्तञ्च विरेचनम् ॥ ७४ ॥

अन्नद्रवे च तत्कार्यं जरत्पित्ते यदीरितम् ।

जरत्पित्तेऽपि तत्पथ्यं प्रोक्तमन्नद्रवे तु यत् ॥ ७५ ॥

आमपक्काशये शुद्धे गच्छेदन्नद्रवः शमम् ॥ ७६ ॥

In annadrava śūla the patient does not find relief till he vomits out the food which is pungent; sour and fluid.

Pain should be got relieved soon after it appears by giving him vamaṇa (emesis) therapy, till he expels pitta, and purgation therapy till kapha is expelled out.

Treatment which are indicated for pariṇāmaśūla are suitable in annadrava śūla also. When both āmāśaya (stomach) and pakvāśaya (intestines) become purified, annadrava śūla gets cured.

माषेण्डरीं सलवणां सुस्विन्नां तैलपाचिताम् ।
तादृशीं सर्पिषा खादेदन्नद्रवनिपीडितः ॥ ७७ ॥

Māṣeṇḍarī (iddali prepared from black-gram) and salt, well steamed should be eaten added with ghee by the patient of annadrava śūla.

धात्रीफलभवं चूर्णमयश्चूर्णसमन्वितम् ।
यष्टीचूर्णेन वा युक्तं लिह्यात्क्षौद्रेण तद्गदे ॥ ७८ ॥
गौडिकं शौरणं कन्दं कूष्माण्डमपि भक्षयेत् ।
कलाययवशक्तन्वा शक्तून्वा लाजसम्भवान् ॥ ७९ ॥
कुलत्थशक्तुनथ वा दक्षाऽद्यात् दाधिकं तथा ।
चणकानामथो शक्तून्कोद्रवस्यौदनं तथा ॥ ८० ॥
गोधूममण्डकं तत्र सर्पिषा गुडसंयुतम् ।
ससितं शीतदुग्धेन मृदितं कथितं हितम् ॥ ८१ ॥

Powder of dhātrī along with either loha bhasma or powder of yaṣṭī and mixed with honey should be licked.

Pāyasa (milk pudding) prepared from either śyamāka, kodrava or priyaṅgu is ideal as food.

Foods prepared with guḍa, sūranakaṇḍa or kūṣmāṇḍa, saktu (flour) of kalāya, lāja or kulattha or saktu of caṇaka or kodrava may be consumed with curds.

Maṇḍaka prepared from godhūma added with guḍa, sarpi (ghee) and sugar added with cold milk and consumed with boiled rice cures pain.

अन्नद्रवो दुश्चिकित्स्यो दुर्विज्ञेयो महागदः ।
तस्मात्तस्य प्रशमने परं यत्नं समाचरेत् ॥ ८२ ॥
अन्नद्रवे जरत्पित्ते वह्निर्मन्दो भवेद्यतः ।
तस्मादन्नान्नपानानि मात्राहीनानि कारयेत् ॥ ८३ ॥

Annadrava śūla is very a dreaded disease, difficult to diagnose, treat and cure, hence all efforts should be made in its treatment.

In annadravaśūla, digestive fire becomes weak, hence the quantity of foods and drinks should be less than the usual.

कलाययवगोधूमाः श्यामाकाः कोरदूषकाः ।
 राजमाषाश्च कुलत्थाः कङ्गुशालयः ॥ ८४ ॥
 दधिलुसरसं क्षीरं सर्पिर्गव्यं समाहिषम् ।
 वास्तूकं कारवेल्ली च कर्कोटकफलानि च ॥ ८५ ॥
 बर्हिणो हरिणा मत्स्या रोहिताद्याः कपिञ्जलाः ।
 एतस्मिन्नामये शस्ता मता मुनिचिकित्सकेः ॥ ८६ ॥

Kalāya, yava, godhūma, śyāmaka, koradūṣa, rājamāṣa, māṣa, kulattha, kaṅgu, śāli, kṣīra (milk) which has turned into curds, ghee of cow or buffalo, vāstūka, kāravella, karkoṭaka, meat of barhiṇa (peacock), hariṇa, matsya such as rohita etc. kapiñjala—these are suitable for use as foods in this disease.

Guḍa maṇḍūra

गुडामलकपथ्यानां चूर्णं प्रत्येकशः पलम् ।
 त्रिपलं लोहकिट्टस्य तत्सर्वं मधुसर्पिषा ॥ ८७ ॥
 समालोड्य समश्रीयादक्षमात्रप्रमाणतः ।
 आदिमध्यावसानेषु भोजनस्य निहन्ति तत् ॥ ८८ ॥
 अन्नद्रवं जरत्पित्तमम्लपित्तं सुदारुणम् ।
 परिणामसमुत्थञ्जशूलं संवत्सरोत्थितम् ॥ ८९ ॥

Powder of guḍa, āmalaka, and pathyā—each one pala (40gms.), bhasma of lohakiṭṭa—three pala (120gms.) are mixed with honey and ghee consumed in the dose of one akṣa (10gms.) at the beginning, middle and end periods of the meal. This recipe cures severe annadrava śūla, amlapitta (hyper-acidity) though more than one year old.

व्यायामं मैथुनं मद्यं लवणं कटुकं रसम् ।
 वेगरोधं शुचं क्रोधं विदलं शूलवांस्त्यजेत् ॥ ९० ॥

The patient suffering from colic (abdominal pain) should avoid physical exercise, copulation, wine, use of salt, pungent tastes, suppression of urges, grief, anger and pulses.

*Thus ends chapter Thirty in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-31

अथैकत्रिंशो उदावर्तानाहाधिकारः

Udāvarta adhikāra— Reverse peristalsis diagnosis and treatment

Nidana—causes

वातविण्मूत्रजृम्भाऽश्रुक्षवोद्गारवमीन्द्रियैः ।

क्षुत्तृष्णोच्छ्वासनिद्राणां धृत्योदावर्तसम्भवः ॥ १ ॥

Suppression of urges of flatus, faeces, urine, yawning, tears, sneezing, belching, vomiting, seminal flow, hunger, thirst, breathing and sleep-gives rise to udāvarta.

यथोर्ध्वं जायते वायोरावर्तः स चिकित्सकैः ।

उदावर्त इति प्रोक्तो व्याधिस्तत्रानिलः प्रभुः ॥ २ ॥

Because vāta (gas) begins to move upwards inside the abdomen (alimentary tract), this disease is called by the physicians as udāvarta and in this vāta is the predominant doṣa.

Lakṣaṇa—symptoms

वातमूत्रपुरीषाणां सङ्गो ध्मानं क्लमो रुजा ।

जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात् ॥ ३ ॥

Obstruction (non-elimination) of flatus, urine and faeces, flatulence, exhaustion, pain in the abdomen and other symptoms of vāta aggravation inside the abdomen—are the symptoms of udāvarta caused by suppression of flatus.

आटोपशूलौ परिकर्तिका च सङ्गः पुरीषस्य तथोर्ध्ववातः ।

पुरीषमास्यादथवा निरेति पुरीषवेगेऽभिहते नरस्य ॥ ४ ॥

Gurgling noise in the abdomen, pain in the abdomen, pain in the rectum, non-elimination of faeces, upward movement of gas/flatus, faeces coming out through the mouth—are the symptoms of udāvarta due to suppression of a faeces.

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा ।

विनामो वङ्क्षणानाहः स्याल्लिङ्गं मूत्रनिग्रहे ॥ ५ ॥

Pain in the urinary bladder and penis, dysuria, headache, bending of the

body, and distention of the groins—are symptoms of udāvarta due suppression of urine.

मन्यागलस्तम्भशिरोविकारा जृम्भोपघातात्पवनात्मकाः स्युः ।

तथाऽक्षिनासावदनामयाश्च भवन्ति तीव्रा सह कर्णरोगैः ॥ ६ ॥

Limited movement of neck and throat, disorders of the head, eyes, nose, mouth and ears result from suppression of yawning.

मन्यास्तम्भः शिरःशूलमर्दिताद्धावभेदकौ ।

इन्द्रियाणाञ्च दौर्बल्यं क्षवथोः स्याद्विधारणात् ॥ ८ ॥

कण्ठास्यपूर्णत्वमतीव तोदः कृजश्च वायोरथ वाऽप्रवृत्तिः ।

उद्गारवेगेऽभिहते भवन्ति जन्तोर्विकाराः पवनप्रसूताः ॥ ९ ॥

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः ।

कुष्ठहल्लासवीसर्पाश्छर्दिनिग्रहजा गदाः ॥ १० ॥

मूत्राशये वै गुदमुष्कयोश्च शोथो रुजा मूत्रविनिग्रहश्च ।

शुक्राश्मरी तत्स्त्रवणं भवेच्च ते ते विकारा विहते तु शुक्ले ॥ ११ ॥

तन्द्राऽङ्गमर्दावरुचिः श्रमश्च क्षुधाविघातात्कृशता च दृष्टे ॥ १२ ॥

कण्ठास्यशोषः श्रवणावरोधस्तृष्णाविघाताद्धृदये व्यथा च ॥ १३ ॥

श्रान्तस्य निश्वासविनिग्रहेण हृद्रोगमोहावथवाऽपि गुल्मः ॥ १४ ॥

जृम्भाङ्गमर्दाक्षिशिरोऽतिजाड्यं निद्राविघातादथ वाऽपि तन्द्रा ॥ १५ ॥

Stiffness of the neck, headache, facial paralysis, partial headache (migrane), loss of acuity of sense organs—are the results of suppression of sneezing.

Feeling of fulness of the throat and mouth, severe pain, moaning, non-movement of sound inside the chest (prior to belching)—are the symptoms of udāvarta due to suppression of belching.

Itching, appearance of rashes, loss of taste, coloured patches on the face, swelling, anaemia, fever, leprosy, and other skin diseases nausea, erysepelas are the symptoms of udāvarta due to suppression of vomiting.

Pain in the bladder, rectum and scrotum, swelling, non-elimination of urine, formation of stones of semen and its elimination—are the symptoms due to suppression of semen.

Stupor, bodyaches, loss of appetite, fatigue and loss of vision—are the symptoms of udāvarta due to suppression of hunger.

Dryness of the throat and mouth, defects of hearing and pain, discomfort in the heart—are the symptoms due to suppression of thirst.

Pain in the heart, delusion or abdominal tumor—are the symptoms due to suppression of heavy breathing after effort.

Too many yawnings, bodyaches, pain of the eyes and head, stupor—are the symptoms due to suppression of sleep.

वायुः कोष्ठानुगो रूक्षैः कषायकटुतिक्तकैः ।
 भोजनैः कुपितः सद्य उदावर्त्तं करोति च ।
 वातमूत्रपुरीषाश्रुकफमेदोवहानि वै ।
 स्रोतांस्तयुदावर्त्तयति पुरीषं च प्रवर्त्तयेत् ।
 ततो हृद्वस्तिशूलात्तौ हल्लासारतिपीडितः ।
 वातमूत्रपुरीषाणि कृच्छ्रेण लभते नरः ॥ १६ ॥
 श्वासकासप्रतिश्यायदाहमोहतृषाज्वरान् ।
 वमिहिक्काशिरोरोगमनःश्रवणविभ्रमान् ।
 बहून्यांश्च लभते विकारान्वातकोपजान् ॥ १७ ॥

Vāta gets aggravated by ingestion of food which are dry, astringent, pungent and bitter, gives rise to udāvarta quickly, causing upward movement in the channels of flatus, urine, faeces, tears, kapha and medas, Because of this, there will be no elimination of faeces, flatus and urine; and faeces moves out with great difficulty, there is pain in the bladder and heart; nausea, restlessness, dyspnoea, cough, running in the nose, burning sensation, delusion, thirst, fever, vomiting, hiccup, headache, disorders of the mind and hearing and many such diseases of vāta aggravation.

तृष्णाच्छर्दिपरिक्लिष्टं क्षीणं शूकैरुपद्रुतम् ।
 शकृद् वमन्तं मतिमानुदावर्त्तिनमुत्सृजेत् ॥ १८ ॥

The patient of udāvarta who is suffering from severe thirst and vomiting, who is emaciated having severe pain in the abdomen, who is vomiting faeces—should be refused treatment.

Ānāha—flatulence/distention of the abdomen

आमं शकृद्वा निचितं क्रमेण भूयो विबद्धं विगुणानिलेन ।
 प्रवर्त्तमानं न यथास्वमेनं विकारमानाहमुदाहरन्ति ॥ १९ ॥
 तस्मिन्भवन्त्यामसमुद्भवे तु तृष्णाप्रतिश्यायशिरोविदाहाः ।
 आमाशये शूलमथो गुरुत्वं हृत्स्तम्भ उद्गारविघातनञ्च ॥ २० ॥
 स्तम्भः कटीपृष्ठपुरीषमूत्रे शूलोऽथ मूर्च्छा शकृतो वमिश्च ।
 श्वासश्च पक्काशयजे भवन्ति तथाऽलसोक्तानि न लक्षणानि ॥ २१ ॥

The abdomen becoming distended gradually either due to accumulation of āma (undigested food), faeces or obstructed gas (flatulence) this disease/condition is called ānāha. In that variety caused by accumulation of āma, there will be thirst, running in the nose, burning sensation in the head, pain in the stomach, heaviness, slowing of heart and obstruction to belching. In the variety due to obstruction of flatus there is obstruction to movement in the waist and back; non-elimination of faeces and urine, pain fainting, vomiting of faeces, dyspnoea and symptoms of alasaka (vide chapter 6) will be present.

Udāvarta cikitsā

अधोवातनिरोधोत्थे उदावर्ते हितं मतम्।

स्नेहपानं तथा स्वेदो वर्त्तिर्बस्तिर्हितो मतः ॥ २२ ॥

In udāvarta caused by suppression of flatus, drinking fat (oleation) sudation, rectal suppositories and enema therapies are beneficial.

विड्विघातसमुत्थे तु विड्भङ्गाऽन्नंतथौषधम्।

वर्त्त्यभ्यङ्गावगाहाश्च स्वेदो वस्तिर्हितो मतः ॥ २३ ॥

In that caused by suppression of faeces, use of foods which cause purgation, of rectal suppositories, anointing the body, tub-bath sudation and enema therapies are helpful.

मूत्रावरोधजनिते क्षीरवारिवचां पिबेत्।

दुःस्पर्शास्वरसं वाऽपि कषायं ककुभस्य च ॥ २४ ॥

एवार्बुबीजं तोयेन पिबेद्वा लवणीकृतम्।

सितामिक्षुरसं क्षीरं द्राक्षां यष्टीमथापि वा ॥

सर्वथैव प्रयुञ्जीत मूत्रकृच्छ्राश्मरीविधिम् ॥ २५ ॥

In that caused by suppression of urine, the patient should be administered milk and water boiled with vacā or fresh juice of duḥsparsā or decoction of kakubha. Seeds of ervāru macerated with water and added with a little quantity of salt (saiṇdhava) should be drunk; or sugar, juice of sugarcane, milk, drākṣa or yaṣṭimadhu added with water may be consumed; these will relieve dysuria and urinary calculus.

जृम्भाऽभिघातजे स्नेहं वाऽपि प्रयोजयेत्।

अन्यानपि प्रयुञ्जीत समीरणहरान्विधीन् ॥ २६ ॥

Oleation, sudation or any other method of vāta mitigating therapy may be adopted in case of udāvarta due to suppression of yawning.

नेत्रनीरावरोधोत्थे मुञ्चेद्वाऽपि दृशोर्जलम्।

स्वप्यात्सुखञ्च तस्याग्रे कथयेच्च कथाः प्रियाः ॥ २७ ॥

In that due to suppression of tears, tears may be made to flow out (by some means), then the person should sleep comfortably, he should be made to hear humorous stories.

क्षवथोर्घातजे तीक्ष्णघ्राणनस्यार्कदर्शनैः।

प्रवर्त्तयेत्क्षुतं सक्तां स्नेहस्वेदौ च शीलयेत् ॥ २८ ॥

In that due to suppression of sneezing, sneezing should be induced by using strong powdery snuff, or seeing the sun etc. and then oleation and sudation/fomentation adopted.

उद्गारस्यावरोधे तु स्त्रैहिकं धूममाचरेत् ।
 छर्दिनिग्रहसञ्जाते वमनं लङ्घनं हितम् ॥ २९ ॥
 विरेचनं चात्र मतं तैलेनाभ्यञ्जनं तथा ।
 वस्तिशुद्धिकरैः सिद्धं चतुर्गुणजलं पयः ॥ ३० ॥

In udāvarta due to suppression of belchings, it is helpful to adopt libricating inhalations; in that due to suppression of vomitting, emesis therapy and fasting are beneficial, so also purgation using oil, and anointing the body.

आ वारिनाशात् कथितं पीतवन्तं प्रकामतः ।
 रमयेयुः प्रिया नार्यः शुक्रोदावर्तिनं नरम् ॥ ३१ ॥
 तस्याभ्यङ्गोऽवगाहश्च मदिरा चरणायुधः ।
 शालिः पयोनिरूहश्च हितं मैथुनमेव च ॥ ३२ ॥

In udāvarta due to suppression of semen, milk added with four times of water and boiled with drugs which purify the baldder till the water disappears should be given to drink, and then the patient be allowed to copulate with his beloved woman to his full satisfaction; anointing, bath, tubbath, wine, meat of cock, boiled rice, milk, decoction enema and copulation are helpful to him.

क्षुद्धिघातसमुद्भूते सिधमुष्णं तथा लघु ।
 रुच्यमल्पं हितं भक्ष्यं पुष्पं सेव्यं सुगन्धि यत् ॥ ३३ ॥

In udāvarta caused by suppression of hunger, foods which are unctuous, warm, easily digestable, tasty and suitable to him should be given; flowers with good odour should be smelt.

तृषाविघातसम्भूते शीतः सर्वो विधिर्हितः ।
 कर्पूरशिशिरं स्वल्पं पिबेत्तोयं शनैः शनैः ॥ ३४ ॥

In that due to suppression of thirst, all kinds of cold comforts, cold water made cool and fragrant with addition of karpūra should be consumed in small quantity often.

श्रमश्वासधृतौ शस्तो विश्रामः सरसौदनः ॥ ३५ ॥

In that due to suppression of heavy breething, it is ideal to take rest and food along with soup of meat.

निद्रावेगविघातोत्थे पिबेत्क्षीरं सितायुतम् ।
 संवाहनं सुशय्याऽत्रहितः स्वप्नः प्रियाः कथाः ॥ ३६ ॥

In that due to suppression of sleep, he should drink milk added with sugar, get his body mildly trampled, hear good stories and sleep on a comfortable bed.

Hingvādi varti

हिङ्गुमाक्षिकसिन्धूत्थैः पिष्टैर्वर्त्ति विनिर्मिताम् ।
 घृताभ्यक्तां गुदे न्यस्येदुदावर्त्तविनाशिनीम् ॥ ३७ ॥

Hiṅgu, mākṣika (honey) and saiṇdhava are made into a nice paste and a wick prepared. This smeared with ghee should be placed in the rectum.

Madana phalādi varti

मदनं पिप्पली कुष्ठं वचा गौराश्च सर्षपाः ।

गुडक्षीरसमायुक्ताः फलवर्त्तिरिहोदिताः ॥ ३८ ॥

Madanaphala, pippalī, kuṣṭha, vacā, gaurasarṣapa added with guḍa and kṣīra are made into a varti and put into the rectum. This cures udāvarta.

Nāraca cūrṇa

खण्डपलं त्रिवृताक्षः कृष्णाकर्षो द्वयोश्चूर्णम् ।

प्राग्भोजनस्य मधुना बिडालपदकं नरो लिह्यात् ॥ ३९ ॥

एतद् गाढपुरीषे देयं विज्ञैरुदावर्त्तैः ।

मधुरं नरपतियोग्यं चूर्णं नाराचकं नाम्ना ॥ ४० ॥

Khaṇḍa (sugarcandy) one pala (40gms.), trivṛt—one akṣa (10gms.), kṛṣṇā one karśa (10gms.)—all made into nice powder, consumed in the dose of bidāla padaka (10gms.) with honey just before meals; it relieves constipation and upward movement. This known as Nāraca cūrṇa is best suited to kings.

Guḍāṣṭaka cūrṇa

सव्योषपिप्पलीमूलं त्रिवृद्दन्ती च चित्रकम् ।

तच्चूर्णं गुडसम्मिश्रं भक्षयेत्प्रातरुत्थितः ॥ ४१ ॥

एतद् गुडाष्टकं नाम्ना बलवर्णाग्निवर्द्धनम् ।

उदावर्त्तप्लीहगुल्मशोथपाण्डवामयापहम् ॥ ४२ ॥

Vyoṣa, pippalīmūla, trivṛt, daṇṭī and citraka—all together made into nice powder, and added with guḍa (jaggery) should be consumed in the morning soon after getting up. This Guḍāṣṭaka cūrṇa augments strength, colour, digestive power, cures udāvarta, enlargement of spleen, abdominal tumor, dropsy and anaemia.

Śuṣkamūlakādi ghrta

मूलकं शुष्कमार्द्रं च वर्षाभूः पञ्चमूलकम् ॥ ४३ ॥

कृतमालफलं चाप्सु पक्त्वा तेन घृतं पचेत् ।

तत्पीतं शमयेत्क्षिप्रमुदावर्त्तमशेषतः ॥ ४४ ॥

Śuṣkamūlaka varṣābhū, which is ārdra (wet/green), punarnavā, pañcamūla, fruit of kṛtamāla—all these are boiled and medicated ghee prepared. This ghee consumed relieves udāvarta quickly.

Ānāha cikitsā—treatment of flatulence

तुल्यकारणकार्यत्वादुदावर्त्तहरीं क्रियाम् ।

आनाहेषु च कुर्वीत विशेषश्चाभिधीयते ॥ ४५ ॥

त्रिवृत्कृष्णाहरीतक्यो द्विचतुष्पञ्चभागिकाः ।

गुडेन तुल्या गुटिका हरत्यानाहमुल्बणम् ॥ ४६ ॥

In view of similarity of causes between udāvarta and anaha, even in ānaha treatments prescribed for udāvarta holds good especially.

Trvṛt, kṛṣṇā and harītakī—two, four and five parts respectively are made into nice powder, then added with guḍa—equal in quantity (of all together) and made into pills. These pills cures flatulence.

Trikaṭukādi varti

वर्त्तिस्त्रिकटुकसैन्धवसर्षपगृहधूमकुष्ठमदनफलैः ।

मधुनि गुडे वा पक्वैर्विहिता साऽङ्गुष्ठसम्मिता विज्ञैः ॥ ४७ ॥

वर्त्तिरियं दृष्टफला शनैः प्रणिहिता गुदे घृताभ्यक्ता ।

आनाहमुदरजार्त्ति शमयति जठरे तथा गुल्मम् ॥ ४८ ॥

Trikaṭu, saiṇdhava, sarṣapa, gṛhadhūma, kuṣṭha, and madanaphala—are made into nice powder, cooked either in honey or guḍa and made into a varti (rectal suppository) of the size of the thumb. This smeared with ghee and put into the rectum cures flatulence, abdominal pain and abdominal tumors, its effect has been witnessed and is beneficial to human beings.

*Thus ends chapter Thirtyone in Madhyakhaṇḍa of Bhāvaprakāśa
written by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-32

अथ द्वात्रिंशो गुल्माधिकारः

Gulma adhikāra— Abdominal tumors— diagnosis and treatment

Nidāna samprāpti—causes and pathogenesis

दुष्टावातादयोऽत्यर्थं मिथ्याहारविहारतः ।
 कुर्वन्ति पञ्चधा गुल्मं कोष्ठान्तर्ग्रन्थिरूपिणम् ॥ १ ॥
 स व्यस्तैर्जायते दोषैः समस्तैरपि चोच्छ्रितैः ।
 पुरुषाणां तथा स्त्रीणां रक्तजश्चोपजायते ॥ २ ॥
 आर्त्तावादपि गुल्मः स्यात्स तु स्त्रीणां प्रजायते ।
 अन्यस्त्वसृग्भवः पुंसां तथा स्त्रीणां प्रजायते ॥ ३ ॥

Doṣās which get aggravated greatly by the the use of unhealthy foods and activities, give rise to five kinds of gulma in the form of tumors inside the abdomen. One by each doṣa seperately, one by the combination of all in men and rakta (blood) in women; gulma might occur in women even by ārtava (menstrual blood); another kind caused by rakta occurs both in men and women.

तस्य पञ्चविधं स्थानं पार्श्वहन्नाभिबस्तयः ॥ ४ ॥
 हन्नाभ्योरन्तरे ग्रन्थिः सञ्चारी यदि वाऽचलः ।
 वृत्तश्चयोपचयवान् स गुल्म इति कीर्तितः ॥ ५ ॥

Its places (sites) are five—the two sides (hypochondrium), area of heart (epigastrium), umbilicus and urinary bladder.

A mass (tumor) between the area of the heart and the umbilicus, either moving (to near by places) or not moving, round in shape, undergoing increase and decrease in size—is known as Gulma (abdominal tumor).

Pūrvā rūpa—premonitory symptoms

उद्गारबाहुल्यपुरीषबन्धतृप्त्यक्षमत्वान्नविकूजनानि ।
 आटोपमाध्मानमपक्तिशूलमासन्नगुल्मस्य वदन्ति चिह्नम् ॥ ६ ॥

More of belchings, constipation, feeling of contentment (abnormal), intolerance, more of intestinal gurgling, flatulence, improper digestion and colic—are the symptoms of forth coming disease.

Lakṣaṇa—symptoms

अरुचिं कृच्छ्रविण्मूत्रवातत्वं चान्नकूजनम् ।

आनाहं चोर्ध्ववातञ्च सर्वगुल्मेषु लक्षयेत् ॥ ७ ॥

Loss of taste, difficulty in elimination of faeces and urine, gurgling noise in the intestines, flatulence, reverse peristalsis—are seen in all varieties of gulma.

Vātaja gulma

रूक्षान्नपानं विषमातिमात्रं विचेष्टनं वेगविनिग्रहश्च ।

शोकाभिघातोऽतिमलक्षयश्च निरन्नता चानिलगुल्महेतुः ॥ ८ ॥

यः स्थानसंस्थानरुजाविकल्पं विड्वातसङ्गं गलवक्त्रशोषम् ।

श्यावारुणत्वं शिशिरज्वरञ्च हत्कुक्षिपार्श्वार्द्धशिरोरुजञ्च ॥ ९ ॥

करोति जीर्णोऽत्यधिकं प्रकोपं भुक्ते मृदुत्वं समुपैति यश्च ।

वातात्स गुल्मो न च तत्र रूक्षं कषाययुक्तं कटु चोपशेते ॥ १० ॥

Ingestion of foods and drinks which are dry (cause dryness), contaminated foods and more in quantity, more of physical activities, suppression of urges, grief, trauma, too much loss of faeces, and lack of food (by fasting, starvation etc.) are the causes for vātaja gulma.

In this, its place, shape, nature of pain are irregular (varying), non-elimination of flatus and faeces, dryness of the throat and mouth, bluish-red discolouration of the body, fever with cold (chills), pain in the region of the heart, middle of the abdomen and flanks; headache; pain etc. of the tumor more after digestion of food and subside soon after taking food, use of things of dry, astringent, bitter and pungent properties do not give any comfort;—these are the symptoms of abdominal tumor of vāta origin.

Pittaja gulma

कट्वम्लतीक्ष्णोष्णविदारिरूक्षक्रोधातिमद्यार्कहुताशसेवा ।

आमोऽभिघातो रूधिरञ्च दुष्टं पैत्तस्य गुल्मस्य निमित्तमुक्तम् ॥ ११ ॥

ज्वरः पिपासा सदनाङ्गरागौ शूलं महज्जीर्यति भोजने च ।

स्वेदो विदाहो व्रणवञ्च गुल्मः स्पर्शासहः पैत्तिकगुल्मरूपम् ॥ १२ ॥

Use of foods, which are pungent, sour, penetrating, hot in potency and which cause burning sensation during digestion; anger, drinking wine, exposure to sun and fire, accumulation of āma (undigested food), trauma, vitiation of blood—are the causes for gulma of pitta origin.

Fever, thirst, debility, red colour of the body, pain of the tumor more during digestion of food, more of sweating, burning sensation inside the alimentary tract, tumor does not allow to be touched like a wound—these are the symptoms of abdominal tumor of pitta origin.

Kaphaja gulma

शीतं गुरु स्निग्धमचेष्टनञ्च सम्पूर्णं प्रस्वपनं दिवा च ।

गुल्मस्य हेतुः कफसम्भवस्य सर्वस्तु दुष्टो निचयात्मकस्य ॥ १३ ॥

स्तैमित्यशीतज्वरगात्रसादहल्लासकासारुचिगौरवाणि ।

कफस्य लिङ्गानि च यानि तानि भवन्ति गुल्मे कफकोपजाते ॥ १४ ॥

Use of foods which are cold, heavy and unctous, inactivity overeating, sleeping during day—these are the causes of kaphaja gulma.

Less of physical activity, cold, sand fever, debility, nausea, cough, loss of taste, feeling of heaviness, symptoms of kapha in the tumor—these are seen in tumor of kapha origin.

व्यामिश्रलिङ्गानपरांस्तु गुल्मांस्त्रीनादिशेदौषधकल्पनाऽर्थम् ॥ १५ ॥

महारुजं दाहपरीतमश्मवद्धनोन्नतं शीघ्रविदाहि दारुणम् ।

मनःशरीराग्निबलापहारिणं त्रिदोषजं गुल्ममसाध्यमादिशेत् ॥ १६ ॥

In tumors arising from two doṣās, mixture of symptoms should be recognised to prepare appropriate medicines; gulma arising from all the three doṣās together, will be very painful, has burning sensation, hard like stone, elevated up, quickly undergoes further change and becomes dreadful, destroys the strength of the body, mind and digestive fire; this variety is considered incurable.

Raktaja gulma

नवप्रसूताऽहितभोजना या या चामगर्भं विसृजेदृतौ वा ।

वायुर्हि तस्याः परिगृह्य रक्तं करोति गुल्मं सरुजं सदाहम् ॥ १७ ॥

पैत्तस्य लिङ्गेन समानलिङ्गं विशेषणञ्चाप्यपरं निबोध ।

यः स्पन्दते पिण्डित एव नाङ्गैश्चिरात्सशूलः समगर्भलिङ्गः ।

स रौधिरः स्त्रीभव एव गुल्मो मासे व्यतीते दशमे चिकित्स्यः ॥ १८ ॥

The woman who has delivered recently, who had abortion of the woman who is in her menstrual period, if such women indulge in unsuitable foods, vāta getting aggravated vitiates rakta (menstrual blood) and produces raktaja gulma. It has pain, burning sensation, other symptoms similar to symptoms of increase of pitta, and some special symptoms also, such as, the tumor feels like a single mass when touched but not like a foetus with its different parts of the body though the woman has symptoms of pregnancy. This is raktaja gulma (tumor arising from disorders of menstrual blood) and it should be treated after the elapse of the tenth month.

Asādhya lakṣaṇa—incurability

सञ्चितः क्रमशो गुल्मो महावास्तुपरिग्रहः ।

कृतमूलः सिरानद्धो यदा कूर्म इवोन्नतः ॥ १९ ॥

दौर्बल्यारुचिहृल्लासकासच्छर्द्यरतिज्वरैः ।
 तृष्णातन्द्राप्रतिश्यायैर्युज्यते न स सिध्यति ॥ २० ॥
 गृहीत्वा सज्वरश्वासं छर्द्यतीसारपीडितम् ।
 हन्नाभिहस्तपादेषु शोथः कर्षति गुल्मिनम् ॥ २१ ॥
 श्वासः शूलं पिपासाऽन्नविद्वेषो ग्रन्थिमूढता ।
 जायते दुर्बलत्वञ्च गुल्मिनो मरणाय वै ॥ २२ ॥

Tumor gradually growing in size and occupying a wide area, deep rooted, studded with veins, bulged up like the shell of a tortoise, associated with debility, loss of taste, nausea, cough, vomiting, restlessness, fever, thirst, stupor, and running in the nose—such a tumor is incurable.

Fever, dyspnoea, vomiting, diarrhoea, swelling in the region of the heart, umbilicus, hands and feet—these accompanying the patient of tumor, kills him.

The patient of tumor who has dyspnoea, abdominal pain, thirst, aversion to food, inactivity in the tumor and severe debility is sure to die.

Gulma cikitsā—treatment of abdominal tumors

Vātagulma cikitsā

वातारितैलेन प्रयोतुतेन पथ्यासमेतेन विरेचनं हि ।
 संस्वेदनं स्निग्धमतिप्रशस्तं प्रभञ्जनक्रोधकृते च गुल्मे ॥ २३ ॥
 स्वर्जिकाकुष्ठसहितः क्षारः केतकसम्भवः ।
 पीतस्तैलेन शमयेद् गुल्मं पवनसम्भवम् ॥ २४ ॥
 तित्तिरांश्च मयूरांश्च कुक्कुटान्क्रौञ्चवर्त्तकान् ।
 सर्पिः शालिं प्रसन्नाञ्च वातगुल्मे प्रयोजयेत् ॥ २५ ॥

Purgation with vātāri taila (eraṇḍa taila) boiled with milk and pathyā, fomentation after anointing with fats (oil) are ideal in tumors of vāta origin.

Svarjika kṣāra, kuṣṭha and ketaka kṣāra (ash of ketakī) mixed with oil and consumed is beneficial.

Meat of tittiri, mayūra, kukkuṭa, krauñca and vartaka birds, ghee, śālī rice, prasanna (scum of wine) should be used for food in vātagulma.

Pitta gulma cikitsā

पित्तगुल्मे त्रिवृच्चूर्णं पातव्यं त्रिफलाम्बुना ।
 विरेकाय सितायुक्तं कम्पिलं वा समाक्षिकम् ॥ २६ ॥
 अभयां द्राक्षया खादेत्पित्तगुल्मी गुडेन वा ।

In gulma of pitta origin, powder of trivṛt along with decoction of triphalā or powder of kampilla along with sugar or māksika (honey) should be consumed to produce purgations. Abhayā should be consumed mixed with either drākṣa or guḍa.

Kapha gulma cikitsa

योगैश्च वातगुल्मोक्तैः श्लेष्मगुल्ममुपाचरेत् ॥

अपरैश्च बलासघ्नैर्युक्तियुक्तैः शमं नयेत् ॥ २७ ॥

Kapha gulma should be treated with the sama medicines advocated for vāta gulma or by such others which mitigate kapha.

Hiṅgvadi cūrṇa

हिङ्गुग्रन्थिकधान्यजीरकवचाचव्याग्रिपाठाशटी -

वृक्षां लवणत्रयं त्रिकटुकं क्षारद्वयं दाडिमम् ।

पथ्यापौष्करवेतसाम्लहपुषाऽजाज्यस्तदेभिः कृतं चूर्णं

भावितमेतदार्द्रकरसैः स्याद्बीजपूरद्रवैः ॥ २८ ॥

गुल्माध्मानगुदाङ्कुरान्ग्रहणिकोदावर्त्तसंज्ञं गदं -

प्रत्याध्मानगरोदराश्मरियुतांस्तूनीद्वयारोचकान् ।

ऊरुस्तंभमतिभ्रमं च मनसो बाधिर्यमष्टीलिकां -

प्रत्यष्टीलिकया सहापहरते प्राक्पीतमुष्णाम्बुना ॥ २९ ॥

हृकुक्षिवंक्षणकटीजठरान्तरेषु बस्तिस्तनांसफलकेषु च पार्श्वयोश्च ।

शूलानि नाशयति वातबलासजानि हिङ्गवाद्यमाद्यमिदमाश्विनसंहितोक्तम् ॥ ३० ॥

Hiṅgu, grañthika, dhānyaka, jiraka, vacā, cavyā, agni, pāṭha, saṭi, vṛkṣāmla, lavaṇatraya, trikaṭu, kṣāradvaya, dāḍima, pathyā, puṣkaramūla, vetasāmla, hapuṣā and ajājī—are all made into nice powder and then soaked in the juice of ādraka and bījapūra one after the other. This Hiṅgvadi cūrṇa described first in Aśvini samhita, when consumed with warm water daily, cures abdominal tumor, flatulence, piles, duodenal disease, reverse peristalsis, tympanitis, enlargement of the abdomen, renal calculi, pain in the bladder, loss of taste, paraplegia, mental disorders, deafness, enlarged prostate, pain in the groins, waist, abdomen, pelvis, shoulders and flanks produced by vāta and kapha.

धीमानुपाचरेद् गुल्मं प्रत्याख्याय त्रिदोषजम् ।

सन्निपातोत्थिते गुल्मे त्रिदोषघ्नो विधिर्हितः ॥ ३१ ॥

Treatment of tumor arising from all three doṣās should be commenced only after informing its incurability; treatment consists of all methods of mitigating all the doṣās.

शरपुङ्खस्य लवणं पथ्याचूर्णं समं द्वयम् ।

शाणप्रमाणमश्रीयाचूर्णं गुल्मगदापहम् ॥ ३२ ॥

स्वर्जिका शाणमाना स्यात्तावदेव गुडं भवेत् ।

उभयोर्वटिकां खादेद् गुल्मामयविनाशिनीम् ॥ ३३ ॥

Lavaṇa (ash) of śarapuṅkhā and powder of pathyā both equal is quantity

mixed together should be consumed in the dose of one śāṇa (3/4gms.) for the cure of abdominal tumor.

Or one śāṇa (3/4gms.) of sarjika kṣāra mixed equal quantity of guḍa should be consumed.

Kṣārāṣṭaka

पलाशवज्रीशिखरिचिञ्चाऽर्कतिलनालजाः ।

यवजः स्वर्जिका चेति क्षारा ह्यष्टौ प्रकीर्तिताः ।

एते गुल्महराः क्षारा अजीर्णस्य च पाचकाः ॥ ३४ ॥

Kṣara (ash) of palāśa, vajra (snuhī), śikharī (apamārga) ciñcā, arka, tilanāla, yavanāla and svarjika—these together is known as Kṣārāṣṭaka; it cures gulma (abdominal tumor) and digest the undigested food.

Vajra kṣāra

सामुद्रं सैन्धवं काचं यवक्षारं सुवर्चलम् ।

टङ्कणं स्वर्जिकाक्षारतुल्यं चूर्णं प्रकल्पयेत् ॥ ३५ ॥

वज्रीक्षीरैरविक्षीरैरातपे भावयेत् त्र्यहम् ।

वेष्टयेदर्कपत्रेण रुद्ध्वा भाण्डे पुटे पचेत् ॥ ३६ ॥

तत्क्षारं चूर्णयेत्पश्चात्त्र्यूषणं त्रिफला तथा ।

यवानी जीरको वह्निश्चूर्णमेषाञ्च कारयेत् ॥ ३७ ॥

सर्वचूर्णसमं क्षारं सर्वमेकत्र कारयेत् ।

तच्चूर्णं टङ्कयुगलं सलिलेन प्रयोजयेत् ॥ ३८ ॥

गुल्मे शूले तथाऽजीर्णे शोथे सर्वोदरेषु च ।

मन्दे वह्नावुदावर्ते प्लीहि चापि परं हितम् ॥ ३९ ॥

वातेऽधिके जलैः कोष्णैर्हितं पित्तेऽधिके घृतैः ।

गोमूत्रेण कफाधिक्ये काञ्जिकेन त्रिदोषजे ॥ ४० ॥

वज्रक्षार इति ख्यातः प्रोक्तः पूर्वं स्वयम्भुवा ।

सेवितो हरतेऽजीर्णं तथाऽजीर्णभवान् गदान् ॥ ४१ ॥

Samudra lavaṇa, saiṇdhava lavaṇa, kāca lavaṇa, yavakṣāra, suvareal lavaṇa, ṭaṅkaṇa, svarjika kṣāra—all equal in quantity, made into nice powder, soaked in the milky sap of vajrī (snuhī) and ravi (arka) each, keeping the vessel in sunlight for three days. Then it is enveloped inside leaves of arka, put into a pot and cooked in an open fire. Later it is taken out, powdered; tryuṣaṇa, triphalā, yavānī, jīraka and vahni (citraka) are also made into nice powder. Both these powders are mixed in equal quantities. This powder known as Vajrakṣāra, described by Brahma long ago, consumed in the dose of the two tanka (2gms.) along with water cures abdominal tumor, colic, indigestion, dropsy, enlargement of the abdomen, dyspepsia, reverse peristalsis and splenic enlargement; if vāta is predomi-

nant warm water is suitable as vehicle, if pitta is predominant ghee is best and if kapha is predominant it is best taken with cows urine and when all doṣās are predominant kāñjika (sour gruel) is best. it destroys indigestion and all diseases arising from it.

सुवर्चिका टङ्कमिता तत्समानाऽऽर्द्रिकाऽपि च ।

उभे भुञ्जीत युगपद् गुल्मामयनिवृत्तये ॥ ४२ ॥

शुक्तिचूर्णस्य गुटिकां टङ्कमात्रां सुवेष्टयेत् ।

गुडेन शाणमानेन तां लिहेद् गुल्मरोगवान् ॥ ४३ ॥

गुल्मी कुमारिकामांसं कर्षार्द्धगोघृतान्वितम् ।

गिलेत् व्योषाभयासिन्धुसूक्ष्मचूर्णावधूलितम् ॥ ४४ ॥

One ṭaṅka (3/4gms.) of suvarca lavaṇa and same quantity of ādraka (green ginger) mixed well and used cures gulma.

Patient of gulma should lick powder of śukti bhasma—one ṭaṅka (3/4gms.) added with guḍā—one śāṇa (4gms.)

Patient of gulma should eat the soft pulp of kumārī—half karśa (5gms.) dusted with fine powder of vyoṣa, abhayā and siṇdhava, and added with cows ghee.

वल्लूरं मूलकं मत्स्यं शुष्कशाकानि वैदलम् ।

न खादेदालुकं गुल्मी मधुराणि फलानि च ॥ ४५ ॥

Patient of gulma (abdomina tumor) should avoid dry meat, mūlaka, fish, dry leafy vegetables, pulses, āluka and fruits of sweet taste.

Raktagulma cikitsā

स्निग्धस्विन्नशरीरस्य योज्यं स्नेहविरेचनम् ।

शताह्वाचिरबिल्वत्वग्दारुभार्गीकणेद्भवः ॥ ४६ ॥

कल्कः पीतो जयेद् गुल्मं तिलक्काथेन रक्तजम् ।

तिलक्काथो गुडव्योषघृतभार्गीयुतो भवेत् ॥ ४७ ॥

योनिरक्तभवे गुल्मे नष्टपुष्पेषु योषिताम् ।

पीतो धात्रीरसो युक्तो मरिचैश्चास्त्रगुल्मनुत् ॥ ४८ ॥

After administering oleation and sudation therapies, the patient of rakta gulma should be administered purgation therapy using oils.

Paste of śatāhvā, bark of cirabīlvā, devadāru, bhārṅgī, and kaṇā consumed with the decoction of tila—cures raktagulma.

Decoction of tila added with guḍa, vyoṣa, ghr̥ta (ghee) and bharṅgī may also be consumed in tumor arising from disorders of menstrual blood and also by women who are not menstruating.

Juice of dhātrī added with powder of marica also cures rakta gulma.

गुण्डारोचनिकाचूर्णं शर्करामाक्षिकान्वितम् ।

विदधीताशु गुल्मिन्या मलसञ्चङ्क्रमाय च ॥ ४९ ॥

Powder of guṇḍā (muṇḍī) and rocanikā (vamsarocana) mixed should be given to the woman having tumor, to remove the vitiated doṣās.

विशेषमपरञ्चाशु शृणु रक्तप्रभेदनम् ।
 पलाशक्षारतोयेन सर्पिः सिद्धं पिबेच्च सा ॥ ५० ॥
 सक्षारं त्र्यूषणं सर्पिः प्रपिबेदस्त्रगुल्मिनी ॥ ५१ ॥
 यस्मिन्न च रसक्षीरतोयसाध्यरसादिषु ।
 फेनोद्गारस्य निष्पत्तिर्नष्टदुग्धसमाकृतेः ।
 स एव तस्य पाकस्य कालो नेतरलक्षणः ॥ ५२ ॥

Listen now to another recipe to cure the raktagulma quickly; she should drink ghee processed (or boiled) with palāśakṣāra (ash of palāśa) yavakṣāra and tryūṣaṇa. In preparing this, the proper time of pāka (correct cooking) is till the taste of milk and water is not spoilt, there is no appearance of bubbles or froth and disappearance of milk.

*Thus ends chapter Thirtytwo in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-33

अथ त्रयस्त्रिंशः प्लीहायकृदधिकारः

Plihayakrit adhikāra—Diseases of Spleen and Liver diagnosis and treatment

शोणिताज्जायते प्लीहा वामतो हृदयादधः ।

रक्तवाहिसिराणां स मूलं ख्यातो महर्षिभिः ॥ १ ॥

Pliha (spleen) is produced from śoṇita (rakta/blood) and is situated on the left side (inside the abdomen) below the heart; it is the mūla (site of, chief place of) raktavāhi sirās (veins which transport blood) so say the great sages.

Nidāna—samprapti—causes and pathogenesis of diseases of spleen

विदाह्यभिष्यन्दिरतस्य जन्तोः प्रदुष्टमत्यर्थमसृक्कफश्च ।

प्लीहाऽभिवृद्धिं कुरुतः प्रवृद्धौ तं प्लीहसञ्ज्ञं गदमामनन्ति ॥ २ ॥

वामे च पार्श्वे परिवृद्धिमेति विशेषतः सीदति चातुरोऽन्न ।

मन्दज्वराग्निः कफपित्तलिङ्गैरुपद्रुतः क्षीणबलोऽतिपाण्डुः ॥ ३ ॥

Ingestion of foods which are vidāhi (cause burning sensation during digestion) and abhiśyañdi (which produce more moisture inside the tissues channels/pores and block them) habitually for long periods brings about great vitiation of blood and kapha and produce diseases of the spleen. There is a great enlargement on the left side, the patient suffers greatly from mild fever, weak digestive power, symptoms of increase of kapha and pitta, loss of strength and severe anaemia.

क्लमो भ्रमो विदाहश्च वैवर्ण्यं गात्रगौरवम् ।

मोहो रक्तोदरत्वञ्च ज्ञेयं रक्तजलक्षणम् ॥ ४ ॥

Exhaustion (without any exertion), giddiness, feeling of burning sensation, discolouration, feeling of heavyness of the body, delusion, reddish colour of the abdomen—are the symptoms of pliha roga caused by vitiation of rakta (blood).

सज्वरः सपिपासश्च सदाहो मोहसंयुतः ।

पीतगात्रो विशेषेण प्लीहा पैत्तिक उच्यते ॥ ५ ॥

Fever, thirst, burning sensation, delusion, yellow discolouration of the body especially—are the symptoms of enlargement of spleen of pitta origin.

प्लीहा मन्दव्यथः स्थूलः कठिनो गौरवान्वितः ।
अरोचकेन संयुक्तः प्लीहा कफज उच्यते ॥ ६ ॥

Enlargement of spleen having mild pain, thick, hard and heavy, associated with loss of taste are symptoms of pliha of kaha origin.

नित्यमानद्धकोष्ठः स्थान्नित्योदावर्त्तपीडितः ।
वेदनाभिः परीतश्च प्लीहा वातिक उच्यते ॥ ७ ॥

Abdomen found always bloated (flatulence), associated with upward movement (persistalsis) and pain—are symptoms of pliha of vata origin.

दोषत्रितयरूपाणि प्लीह्यसाध्ये भवन्त्यपि ॥ ८ ॥

When the symptoms of all three doṣās are found, such an enlargement of spleen becomes incurable.

Yakṛt roga—diseases of liver

अधो दक्षिणतश्चापि हृदयाद् यकृतः स्थितिः ।
तत्तु रञ्जकपित्तस्य स्थानं शोणितजंमतम् ॥ ९ ॥

Yakṛt (liver) is situated at the right side (inside the abdomen), it is seat of rañjaka pitta and is said to be born from śoṇita (blood).

प्लीहामयस्य हेत्वादि समस्तं यकृदामये ।
किन्तु स्थितिस्तयोर्ज्ञेया वामदक्षिणपार्श्वयोः ॥ १० ॥

All the causes etc. which produce plīha roga, are also the causes of diseases of yakṛt (liver), only difference being the left and right sides.

Plīha roga cikitsā—treatment of enlargement of spleen

पातव्यो युक्तितः क्षारः क्षीरेणोदधिः शुक्तिजः ।
तथा दुग्धेन पातव्याः पिप्पल्यः प्लीहशान्तये ॥ ११ ॥

Kṣara (ash) of udadhi śukti (oyster shells) mixed with water or powder of pippali mixed with milk, should be consumed in suitable doses for the cure of enlargement of spleen.

अर्कपत्रं सलवणं पुटदग्धं सुचूर्णितम् ।
निहन्ति मस्तुना पीतं प्लीहानमतिदारुणम् ॥ १२ ॥

Arka patra and saiṇdhava made into ash by the puṭapāka (pit cooking method) and consumed with whey cures splenic enlargement though very big.

हिङ्गु त्रिकटुकं कुष्ठं यवक्षारं च सैन्धवम् ।
मातुलुङ्गरसोपेतं प्लीहशूलहरं भवेत् ॥ १३ ॥

Hiṅgu, trikaṭu, kuṣṭha, yavakṣāra and saiṇdhava powdered, soaked in the juice of mātulunga and then consumed (in suitable doses) cures pain of splenic enlargement.

पलाशक्षारतोयेन पिप्पली परिभाविता ।

प्लीहगुल्मार्तिशमनी वह्निमान्द्यहरी मता ॥ १४ ॥

(powder of) pippalī soaked in the solution of kṣāra (ash) of palāśa and consumed, cures enlargements of spleen and liver and also weakness of digestive fire.

रसेन जम्बीरफलस्य शङ्खनाभीरजः पीतमवश्यमेव ।

शाणप्रमाणं शमयेदशेषं प्लीहामयं कूर्मसमानमाशु ॥ १५ ॥

Powder of śaṅkhanābhi (ash of conch shell) soaked in the juice of jambīra and consumed in the dose of one śaṇa (3/4gms.) daily, cures enlargement of spleen though similar to the tortoise shell.

शरपुङ्खमूलकल्कस्तक्रेणालोडितः पीतः ।

प्लीहानं यदि न हरति शैलोऽपि तदा प्लवते ॥ १६ ॥

Paste of root of śarapuṅkhā mixed with buttermilk and consumed cures splenic enlargement, lest even mountains will have to float on water.

सुपक्वसहकारस्य रसः क्षौद्रसमन्वितः ।

पीतः प्रशमयत्येव प्लीहानं नेह संशयः ॥ १७ ॥

Juice of well ripe sahakāra (mango fruit) added with honey and consumed, cures enlargement of spleen without any doubt.

सुस्विन्नं शाल्मलीपुष्पं निशापर्युषितं नरः ।

राजिकाचूर्णसंयुक्तं खादेत्प्लीहोपशान्तये ॥ १८ ॥

Flower of śālmalī cooked in steam at night is kept covered for one night, next morning it is added with powder of rajika and consumed, this cures enlargement of spleen.

यवानिकाचित्रकयावशूकषड्ग्रन्थिदन्तीमगधोद्धवानाम् ।

चूर्णं हरेत् प्लीहगदं निपीतमुष्णाम्बुना मस्तुसुराऽऽसवैर्वा ॥ १९ ॥

Yavānikā, citraka, yavaśūka kṣāra (yavakṣāra), ṣaḍgrāṇthā, daṇtī, and māgadha—are made into nice powder and consumed mixed with either warm water, whey, surā or āsava (wine) cures splenic enlargement.

Yakṛt roga cikitsā—treatment of enlargement of liver

प्लीहोद्दिष्टाः क्रिया सर्वा यकृद्रोगे समाचरेत् ।

कार्यञ्च दक्षिणे बाहौ तत्र शोणितमोक्षणम् ॥ २० ॥

All the treatment (medicines) prescribed for enlargement of pliha (spleen)

hold good even for liver enlargement, blood should be let out (by doing venesection) on the right arm.

क्षारं विडङ्गकृष्णाभ्यां पूतीकस्याम्बु निःसृतम् ।

पिबेत्प्रातर्यथावह्नि यकृत्प्लीहप्रशान्तये ॥ २१ ॥

Kṣāra (ash) of viḍaṅga, kṛṣṇā and pūtikā mixed with warm water and consumed everyday in the morning, cures enlargements of both liver and spleen.

*Thus ends chapter Thirtythree in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-34

अथ चतुस्त्रिंशो हृद्रोगाधिकारः

Hṛdroga adhikāra—Heart diseases—diagnosis and treatment

Nidāna—causes

अत्युष्णागुर्वम्लकषायतिक्तश्रमाभिघाताध्यशनप्रसङ्गैः ।
सञ्चिन्तनैर्वैगविधारणैश्च हृदामयः पञ्चविधः प्रदिष्टः ॥ १ ॥
दूषयित्वा रसं दोषा विगुणा हृदयं गताः ।
हृदि बाधां प्रकुर्वन्ति हृद्रोगं तं प्रचक्षते ॥ २ ॥

Ingestion of foods which are very hot, heavy (hard for digestion) sour, astringent and bitter, too much of exertion, injury, overeating, great worry, suppression of urges—these causes give rise to five kinds of diseases of the heart.

Doṣās getting increased, vitiate the rasa dhātu in the heart and produce pain of various kinds, this is called as Hṛdroga (pain/diseases) of the heart.

Lakṣaṇās—Symptoms

आयम्यते मारुतजे हृदयं तुद्यते तथा ।
निर्मथ्यते दीर्यते च स्फोट्यते पाट्यतेऽपि वा ॥ ३ ॥

In that kind produced by aggravation of vāta, pain is of stretching/expanding, pricking, churning, tearing, bursting or splitting in character.

तृष्णोष्मदाहचोषाः स्युः पैत्तिके हृदये क्लमः ।
धूमायनं च मूर्च्छा च क्लेदः शोषो मुखस्य च ॥ ४ ॥

In the kind produced by aggravation of pitta, the patient has thirst, feels great warmth inside the body, pain of the heart has burning sensation, sucking like pain, exhaustion, debility, feeling as though hot fumes are coming out, the patient has fainting, moistness (sweating) and dryness of the mouth.

गौरवं कफसंस्त्रावोऽरुचिः स्तम्भोऽग्निमार्दवम् ।
माधुर्यमपि चास्यस्य बलासावतते हृदि ॥ ५ ॥

In that produced by aggravation of kapha, the patient has a feeling of heaviness of the heart, diminished activity, presence of more of fluid in the mouth,

loss of taste, rigidity, weakness of digestive fire, sweet taste in the mouth—are the symptoms.

विद्यात्रिदोषमप्येवं सर्वलिङ्गं हृदामयम् ॥ ६ ॥

In that caused by aggravation of all three doṣās, all their symptoms will be present.

त्रिदोषहेतुहृद्रोगे यो दुरात्मा निषेवते ।
 तिलक्षीरगुडादींश्च ग्रन्थिस्तस्योपजायते ॥ ७ ॥
 मर्मैकदेशे संक्लेदं रसश्चाप्युपगच्छति ।
 संक्लेदात्कृमयश्चास्य भवन्त्युपहतात्मनः ॥ ८ ॥
 उत्क्लेदः ष्ठीवनं तोदः शूलं हृल्लासकस्तमः ।
 अरुचिः श्यावनेत्रत्वं शोषश्च कृमिजे भवेत् ॥ ९ ॥

The patient of heart disease produced by all the three doṣās, who cannot control his greed and begins to partake preparations made from tila (sesame) kṣīra (milk) guḍa (jaggery) etc. both rasa and the chief marma—the heart—become very moist, develop small grañthi (tumor), more of moisture helps growth of krimi (bacteria) in that place. This is called Krimija hṛdroga (heart pain/disease due to bacteria). Its symptoms are nausea, splitting pricking pain, colic, nausea, darkness before the eyes, loss of taste, bluish colour of the eyes and consumption (pulmonary tuberculosis).

क्लोमः सादो भ्रमः शोषो ज्ञेयास्तेषामुपद्रवाः ।

क्रिमिजे तु क्रिमीणां ये श्लैष्मिकाणां हि ते मताः ॥ १० ॥

Debility of the kloma (pancreas), giddiness, consumption—are the complications in krimija hṛdroga; those complications mentioned under kaphaja krimi roga (vide—chapter 7) may also be present.

Hṛdroga cikitsā—treatment of heart diseases

घृतेन दुग्धेन गुडाम्भसा वा पिबन्ति चूर्णं ककुभत्वचो ये ।

हृद्रोगजीर्णज्वररक्तपित्तं हत्वा भवेयुश्चिरजीविनस्ते ॥ ११ ॥

Those who lick the powder of bark of kakubha (arjuna) mixed with ghee, milk or solution of guḍa (jaggery) daily will get cured of heart disease, chronic fever, bleeding diseases and live long.

हरीतकीवचारास्त्रापिप्पलीनागरोद्धवम् ।

शटीपुष्करमूलोत्थं चूर्णं हृद्रोगनाशनम् ॥ १२ ॥

Powder of haritakī, vacā, rāsnā, pippalī, nāgara, saṭī and puṣkaramūla consumed (daily) cures heart diseases.

पुटदग्धहरिणशृङ्गं पिष्टं गव्येन सर्पिषा पिबतः ।

हृत्पृष्ठशूलमचिरादुपैति शान्तिं सुकुष्ठमपि ॥ १३ ॥

Harinaṣṛṅga bhasma (ash of stags horn) mixed with cows ghee and consumed cures pain of the heart and back, though very severe.

तैलाज्यगुडविपक्वं चूर्णं गोधूमपार्थोत्थम् ।

पिबति पयोभुक् स भवति गतसकलहृदामयः पुरुषः ॥ १४ ॥

Powder of godhūma and pārtha (arjuna) added with oil and ghee, cooked well and consumed followed by drinking milk, cures all varieties of heart diseases.

गोधूमककुभचूर्णं पक्कमजाक्षीरगव्यसर्पिर्भ्याम् ।

मधुशर्करासमेतं शमयति हृद्रोगमुद्धतं पुंसाम् ॥ १५ ॥

Flour of godhūma, powder of bark of kakubha cooked in goats milk and cows ghee and consumed adding honey and sugar, cures heart diseases in men though greatly advanced.

Arjuna ghrta

पार्थस्य कल्केन रसेन सिद्धं शस्तं घृतं सर्वहृदामयेषु ॥ १६ ॥

Medicated ghee prepared by using the decoction and paste of pārtha (arjuna) is beneficial in all types of heart diseases.

Balādi ghrta

घृतं बलानागबलाऽर्जुनानां क्वाथेन कल्केन च यष्टिकायाः ।

सिद्ध्यन्तु हन्याद्हृदयामयं हि सवातरक्तक्षतरक्तपित्ताम् ॥ १७ ॥

Medicated ghee prepared by using decoction of balā, nāgabalā, and arjuna and paste of yaṣṭī cures heart disease, gout, wounds of lungs and bleeding diseases.

*Thus ends chapter Thirtyfour in Madhyakhaṇḍa of Bhāvaṇṇaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-35

अथ पञ्चत्रिंशो मूत्रकृच्छ्राधिकारः

Mūtra Kṛcchra adhikāra—Dysuria—diagnosis and treatment

Nidāna—samprāpti—causes and pathogenesis

व्यायामतीक्ष्णौषधरूक्षमद्यप्रसङ्गनृत्यद्रुतपृष्ठयानात् ।

आनूपमत्स्याध्यशनादजीर्णात् स्युर्मूत्रकृच्छ्राणि नृणां तथाऽष्टौ ॥ १ ॥

Great indulgence in exercises, strong medicines, dry things, wine drinking, dancing, fast riding on animals, ingestion of meat of animals of marshy regions, fish, overeating, eating uncooked things etc. people become victims of Mūtra kṛcchra (dysuria, strangury, difficulty to pass urine). It is of eight kinds.

पृथङ्मलाः स्वैः कुपिता निदानैः सर्वेऽथ वा कोपमुपेत्य बस्तौ ।

मूत्रस्य मार्गं परिपीडयन्ति यदा तदा मूत्रयतीह कृच्छ्रात् ॥ २ ॥

When the dosas become aggravated either separately or all three together by their respective causes and getting localised in the urinary bladder, begin to irritate the urinary channel (urethra) and give rise to Mūtra kṛcchra-difficulty to eliminate urine.

Lakṣaṇa—symptoms

तीव्रा च रुग्णवक्ष्णवस्तिमेद्रे स्वल्पं मुहुर्मूत्रयतीह वातात् ॥ ३ ॥

Severe pain in the groins, bladder and penis and elimination of little quantity of urine, frequently—are the symptoms of vātaja mūtrakṛcchra (dysuria of vata origin).

पीतं सरक्तं सरुजं सदाहं कृच्छ्रं मुहुर्मूत्रयतीह पित्तात् ॥ ४ ॥

Urine being yellow, mixed with blood, passed accompanied with pain and burning and frequently—are the symptoms of pitta origin.

बस्तेः सलिङ्गस्य गुरुत्वशोथौ मूत्रं सपिच्छं कफमूत्रकृच्छ्रे ॥ ५ ॥

Feeling of heaviness of the bladder and penis, swelling, urine slimy and mixed with kapha—are the symptoms in that of kapha origin.

सर्वाणि रूपाणि तु सन्निपाताद्भवन्ति तत्कृच्छ्रतमं हि कृच्छ्रम् ॥ ६ ॥

Presence of all symptoms will be found in that of sannipāta kind.

मूत्रवाहिषु शल्येन क्षतेष्वभिहतेषु च ।
 मूत्रकृच्छ्रं तदाघाताज्जायते भृशदारुणम् ।
 वातकृच्छ्रेण तुल्यानि तस्य लिङ्गानि निर्दिशेत् ॥ ७ ॥

When the channel of urine is injured by śalya (foreign bodies) there develops a dreadful dysuria with symptoms similar to those of vata origin.

शकृतस्तु प्रतीघाताद्वायुर्विगुणतां गतः ।
 आध्मानं वातशूलञ्च मूत्रसङ्गं करोति च ॥ ८ ॥

When the person suppresses the urge of faeces for a long time, vata begins to move in upward direction giving rise to flatulence, colic and obstruction or difficulty or elimination of urine.

शुक्रे दोषैरुपहते मूत्रमार्गं विधाविते ।
 सशुक्रं मूत्रयेत्कृच्छ्राद्वस्तिमेहनशूलवान् ॥ ९ ॥

When the passage of śukra (semen) is obstructed, then the semen is eliminated with difficulty, accompanied with pain in the bladder and penis.

अश्मरीहेतुतत्पूर्वं मूत्रकृच्छ्रमुदाहृतम् ।
 अश्मरी शर्करा चैव तुल्यसम्भवलक्षणे ।
 विशेषणं शर्करायाः शृणु कीर्तयतो मम ।
 पच्यमानाऽश्मरी पित्ताच्छोष्यमाणा च वायुना ।
 विमुक्तकफसन्धाना क्षरन्ती शर्करा मता ॥ १० ॥

Mūtra kṛcchra has been mentioned as a result of āsmari (urinary calculus); āsmari and śarkara (urinary gravel) are similar in respect of their causes and symptoms; now listen to me carefully, to the causes of śarkara (gravel); āsmari getting cooked by pitta and dried/dessicated by vāta, and losing the binding effect of kapha, get eliminated out (mixed with urine) like fine sand. Hence called śarkara.

हृत्पीडा वेपथुः शूलं कुक्षावग्निश्च दुर्बलः ।
 तथा भवति मूर्च्छा च मूत्रकृच्छ्रञ्च दारुणम् ॥ ११ ॥

Pain/discomfort in the region of heart, shivering, pain in the abdomen weakness of digestive fire, fainting and dysuria are the complication of urinary gravel.

Mūtrakṛcchra cikitsā—treatment of dysuria

अभ्यञ्जनस्नेहनिरुहबस्तिस्वेदोपनाहोत्तरबस्तिसेकान् ।

स्थिराऽऽदिभिर्वातहरैश्च सिद्धान्दद्याद्रसांश्चानिलमूत्रकृच्छ्रे ॥ १२ ॥

Vātaja—Anointing the body with oil, oil-enema, decoction enema, sudation, warm poultices, enema to the bladder (urethral douche), pouring warm liquids on the area (bladder) prepared from drugs such as sthirā etc. which miti-

gate vāta and meat soup processed by such drugs to be used as food—these are the treatments for vātajā mūtrakṛcchra (dysuria of vāta origin).

अमृता नागरं धात्री वाजिगन्धा त्रिकण्टकः ।

प्रपिबेद्वातरोगार्तः शूलवान्मूत्रकृच्छ्रवान् ॥ १३ ॥

Decoction of amṛta, nāgara, dhātrī, vājigaṇdhā and trikaṇṭaka should be consumed by the patient suffering from pain and dysuria.

पुनर्नवैरण्डशतावरीभिः पत्तूरवृश्चीरबलाऽश्मभिद्धिः ।

द्विपञ्चमूलेन कुलत्थकेन यवैश्च तोयोत्कथिते कषाये ॥ १४ ॥

तैलं वराहर्क्षवसाघृतञ्च तैरेव कल्कैर्लवणैश्च सिद्धम् ।

तन्मात्रयाऽत्र प्रतिहन्ति पीतं शूलान्वितं मारुतमूत्रकृच्छ्रम् ॥ १५ ॥

Punarnavā, eraṇḍa, śatāvarī, pattūra, vṛścīva, bala, āśmaabheda the two pañcamūla, kulattha, yava—are made into decoction, to this are added oil, muscle—fat of varāha (boar) and ṛkṣa (bear) and ghee, paste of drugs enumerated above and saindhava salt and medicated fat cooked. This fat consumed in suitable doses cures dysuria of vāta origin associated with pain.

Pittaja

सेकावगाहाः शिशिराः प्रदेहा ग्रैष्मो विधिर्बस्तिपयोविकारोः ।

द्राक्षाविदारीक्षुरसैर्घृतैश्च कृच्छ्रेषु पित्तप्रभवेषु कार्याः ॥ १६ ॥

Pouring cold liquids on the body, cold poultices, regimen advocated to be followed during summer, administration of enemas with milk, juice of drākṣā, vidārī, sugarcane juice added with ghee—are the treatment for pittaja mūtrakṛcchra (dysuria of pitta origin).

Tṛṇapañcamūla quātha

कुशः काशः शरो दर्भ इक्षुश्चेति तृणोद्भवम् ।

पित्तकृच्छ्रहरं पञ्चमूलं बस्तिविशोधनम् ॥ १७ ॥

Kuśa, kāśa, śara, darbha and ikṣu—these together are known as tṛṇapañcamūla, decoction of this cures dysuria of pitta origin and purifies the bladder.

Śatāvaryādi quātha

शतावरीकाशकुशश्चदंष्ट्राविदारिशालीक्षुकसेरुकाणाम् ।

क्वाथं सुशीतं मधुशर्कराभ्यां युक्तं पिबेत् पैत्तिकमूत्रकृच्छ्रै ॥ १८ ॥

Śatāvarī, kāśa, kuśa, śvadamṣṭra, vidārī, śāli, ikṣu, and kaseruka made into decoction and consumed after it cools adding honey and sugar cures dysuria caused by pitta.

एवार्बुबीजं मधुकञ्च दावीं पैत्ते पिबेत्तण्डुलधावनेन ।

दावीं तथैवामलकीरसेन समाक्षिकं पित्तकृते तु कृच्छ्रे ॥ १९ ॥

Seeds of ervāru, madhuka and dārvi made into fine powder and consumed with rice-wash; or dārvi and āmalakāi rasa mixed with honey and consumed cures dysuria of pitta origin.

Harītakṛādi quātha

हरीतकीगोक्षुरराजवृक्षपाषाणभिद्धन्वयवासकानाम् ।

क्वाथं पिबेन्माक्षिकसम्प्रयुक्तं कृच्छ्रे सदाहे सरुजे विबन्दे ॥ २० ॥

Harītakī, gokṣura, rājavr̥kṣa, pāṣānabheda and dhāñvayāsaka made into decoction, added with honey and consumed cures dysuria with burning pain and difficulty to eliminate urine.

शतावरीकाशकुशश्चदंष्ट्राविदारिकेक्ष्वामलकेषु सिद्धम् ।

सर्पिः पयो वा सितया विमिश्रं कृच्छ्रेषु पित्तप्रभवेषु योज्यम् ॥ २१ ॥

Śatāvārī, kāśa, kuśa, śvadamaṣṭrā, vīdarī, ikṣu, āmalaka, these together boiled either in ghee or milk, added with sugar and consumed cures dysuria of pitta origin.

Trikaṇṭakādi ghṛta

त्रिकण्टकैरण्डकुशाद्यभीरुकर्कारुकेषु स्वरसेषु सिद्धम् ।

सर्पिर्गुडाद्धाशयुतं प्रयोज्यं कृच्छ्राश्मरीमूत्रविघातदोषे ।

अयं विशेषेण पुनर्विधेयः सर्वाश्मरीणां प्रवरः प्रयोगः ॥ २२ ॥

Fresh juice or decoction of trikaṇṭaka, eraṇḍa, kuśa, abhīru, and karkāru added with half quantity of ghṛta (ghee) and guḍa (jaggery) are cooked to form medicated ghee. This is to be administered in cases dysuria, renal calculi, retention of urine and is especially best for all kinds of renal calculi.

Kaphaja

क्षारोष्णतीव्रौषधमन्नपानं स्वेदो यवान्नं वमनं निरुहः ।

तक्रञ्च तित्तौषधसिद्धतैलान्यभ्यङ्गपानं कफमूत्रकृच्छ्रे ॥ २३ ॥

Administration of kṣārās (alkalies), hot and penetrating drugs, sudation, food prepared from yava, emesis, decoction enema, use of buttermilk, oils prepared from drugs of bitter taste, oil anointing and drinking—are the therapies for kaphaja mūtrakṛchra (dysuria of kapha origin).

मूत्रेण सुरया वाऽपि कदलीस्वरसेन वा ।

कफकृच्छ्रविनाशाय सूक्ष्मं पिष्ट्वा गुटीं पिबेत् ॥ २४ ॥

Sūkṣmailā should be macerated in either cows urine, surā (beer) fresh juice of kadali (plantain stem) and made into pills and consumed in kaphaja mūtrakṛchra.

तक्रेण युक्तं शितिवारकस्य बीजं पिबेन्मूत्रविघातहेतोः ।

पिबेत्तथा तण्डुलधावनेन प्रवालचूर्णं कफमूत्रकृच्छ्रे ॥ २५ ॥

Seeds of śitīvāraka along with buttermilk, similarly pravāla bhasma with ricewash should be consumed for the cure of kaphajamūtrakchra.

त्रिकटु त्रिफला मुस्तं गुग्गुलुञ्च समाक्षिकम् ।
गोक्षुरक्काथसंयुक्तं गुटिकां भक्षयेद् बुधः ॥ २६ ॥
प्रमेहं मूत्रकृच्छ्रञ्च मूत्राघातं तथैव च ।
अश्मरीं प्रदरञ्चव नाशयेदविकल्पतः ॥ २७ ॥

Trikaṭu, triphalā, mustā, guggulu—are made into nice powder, then added with honey and rolled into pills. These pills consumed with decoction of gokṣura, cures diabetes, dysuria, retention of urine, urinary calculi and menorrhagia.

सर्वत्रिदोषप्रभवे च वायो; स्थानानुपूर्व्या प्रसमीक्ष्यकार्यम् ।
त्रिभ्योऽधिके प्राग्वमनं कफे स्यात्पित्ते विरेकः पवने तु वस्तिः ॥ २८ ॥

In mūtrakṛchra caused by all the doṣās together, treatment for vāta should be done depending upon its site; when all the three are greatly aggravated kapha should be treated first with emesis, next pitta by purgation and vāta by enema therapies.

Bṛhatyādi quātha

बृहतीधावनीपाठायष्टीमधुकलिङ्गकाः ।
पाचनीयो बृहत्यादिः कृच्छ्रदोषत्रयापहः ॥ २९ ॥

Decoction of bṛhati, dhāvanī, pāṭhā, yaṣṭhīmadhu, kaliṅgaka—this bṛhatyādi quātha is a good digestive and cures dysuria caused by all the three dosas.

गुडेन मिश्रितं क्षीरं कदुष्णं कामतः पिबेत् ।
मूत्रकृच्छ्रेषु सर्वेषु शर्करावातरोगनुत् ॥ ३० ॥

Milk added with guḍa (jaggery) boiled and then made lukewarm should be consumed as much as one desires in all cases of dysurias; it cures urinary stones and diseases of vāta.

Abhighātaja cikitsā

मूत्रकृच्छ्रेऽभिघातोत्थे वातकृच्छ्रक्रिया मता ॥ ३१ ॥

In dysuria due to injury, treatments advocated for dysuria of vāta origin should be adopted.

मद्यं पिबेद्वा ससितं ससर्पिः शृतं पयो वाऽर्द्धसिताप्रयुक्तम् ।
धात्रीरसञ्जोक्षुरसं पिबेद्वा कृच्छ्रे सरक्ते मधुना विमिश्रम् ॥ ३२ ॥

Wine mixed with sugar and ghee, or milk boiled and added with half its quantity of sugar, or juice of dhatri or of ikṣu added with honey should be consumed when there is blood in the urine.

Puriṣaja cikitsā

स्वेदचूर्णाक्रियाऽम्भयङ्गबस्तयः स्युः पुरीषजे ।
क्काथे गोक्षुरबीजस्य यवक्षारयुतः सदा ।
मूत्रकृच्छ्रं शकृजन्म पीतः शीघ्रं नियच्छति ॥ ३३ ॥

Sudation, use of purgative powders, enema, drinking decoction of gokṣura added with yavakṣāra always;—these cure dysuria due to obstruction of faeces.

Śukraja cikitsā

लेहः शुक्रविबन्धोत्थे सशिलाजतु माक्षिकम् ।
 एलाहिङ्गयुतं क्षीरं सर्पिर्मिश्रं पिबेन्नरः ॥ ३४ ॥
 मूत्रदोषप्रशुद्ध्यर्थं शुक्रदोषहरञ्च तत् ।
 वृष्यैर्बृंहितधातोश्च विधेयाः प्रमदोत्तमा ॥ ३५ ॥

In dysuria due to obstruction of semen, śilājatu bhasma added with honey should be licked, milk boiled with elā, hiṅgu and ghee should be consumed, milk boiled with drugs which purify the semen which are aphrodisiac and which increase the quantity of semen should be consumed; afterwards the man is advised to have coulation with his beloved woman.

Aśmarīja cikitsā

सप्तच्छदारग्वधकेबुकैला निम्बः करञ्जः कुटजो गुडूची ।
 साध्या जले तेन पचेद्यवागूं सिद्धं कषायं मधुसंयुतं वा ॥ ३६ ॥

Yavāgu (thick gruel) is prepared by using saptachadā, āragvadha, kebuka, elā, nimba, karañja, kuṭaja and guḍūcī or all these are made into decoction and added with honey and consumed cures dysuria caused by aśmarī (urinary calculi).

एर्वारुबीजकल्कश्च श्लक्ष्णपिष्टोऽक्षसंमितः ।
 धान्याम्लवणैः पेयो मूत्रकृच्छ्रविनाशनः ॥ ३७ ॥

Nice paste of seeds of ervāru one akṣa (10gms.) in quantity, mixed with dhāñyāmla (water in which grains are washed and then allowed to ferment) and salt (saindhava) cures dysuria.

त्रिकण्टकारवग्वधदर्भकाश-दुरालभापर्वतभेदपथ्याः ।

निघ्नन्ति पीता मधुनाऽश्मरीन्तु सम्प्राप्तमृत्योरपि मूत्रकृच्छ्रम् ॥ ३८ ॥

Decoction of trikaṇṭaka, āragvadha, darbha, kāśa, durālabhā, parvatabheda (pāṣāṇabheda) and pathyā added with honey and consumed destroys urinary stones and cures dysuria though the patient is nearing his death.

निदिग्धिकायाः ऽस्वरसं कुडवं मधुसंयुतम् ।

मूत्रदोषहरं पीत्वा नरः सम्पद्यते सुखी ॥ ३९ ॥

Fresh juice of nidhgdhikā—one kudava (160gms.) in quantity added with honey and consumed, the person gets relieved of all disorders of urine and obtains happiness.

कषायोऽतिबलामूलसाधितोऽशेषकृच्छ्रजित् ।

पीतञ्च त्रपुसीबीजं सतिलाज्यपयोऽन्वितम् ॥ ४० ॥

Decoction of roots of atibalā or seeds of trapusa and tila boiled in milk, added with ghee and consumed cure all varieties of dysuria.

त्रिफलायाः सुपिष्टायाः कल्कं कोलसमन्वितम् ।

वारिणा लवणीकृत्य पिबेन्मूत्ररुजाऽपहम् ॥ ४१ ॥

Triphalā made into a nice paste with water one koḷa (5gms.) in quantity and mixed with salt (sain̄dhava) and consumed cures all types of pains connected with urine.

यवारुबूकैस्तृणपञ्चमूलीपाषाणभैदैः सशतावरीभिः ।

कृच्छ्रेषु गुग्गुल्वभयाविमिश्रैः कृतः कषायो गुडसम्प्रयुक्तः ॥ ४२ ॥

Yava, rubuka, drugs of tṛṇapañcamūla, pāṣāṇabheda, śatāvarī, guggulu, and abhayā, are made into decoction, added with guḍa and consumed cures dysuria.

मूलानि कुशकाशेक्षुशराणां चेक्षुवालिका ।

मूत्राघाताश्मरीकृच्छ्रे पञ्चमूली तृणात्मिका ॥ ४३ ॥

Roots of kuśa, kāṣa, ikṣu, śara and ikṣuvālika—these together known as tṛṇapañcamūla, made into decoction and consumed cures retention of urine, renal calculi and dysuria.

गुडमामलकं वृष्यं श्रमघ्नं तर्पणं प्रियम् ।

पित्तासृग्दाहशूलघ्नं मूत्रकृच्छ्रनिवारणम् ॥ ४४ ॥

Consuming guḍa (jaggery) and āmalaka mixed together acts as aphrodisiac, relieves fatigue, is nourishing, mitigates pitta, rakta, burning sensation, pain and cures dysuria.

सितातुल्यो यवक्षारः सर्वकृच्छ्रप्रसाधनः ।

द्राक्षासितोपलाकल्कं कृच्छ्रघ्नं मस्तुना युतम् ॥ ४५ ॥

Equal quantities of sita (sugar) and yavakṣara mixed and consumed cures all types of dysuria; so also the paste of drākṣā and sitopalā consumed along with mastu (whey).

विदारिसारिवा छागशृङ्गी वत्सादनी निशा ।

कृच्छ्रं पित्तानिलाद्भन्ति वल्लीजं पञ्चमूलकम् ॥ ४६ ॥

Decoction of vidārī, sārivā, ajaśṛṅgi, vatsādinī (guḍūcī) and niśā—these drugs known as vallī pañcamūla—consumed cures dysuria due to aggravation of pitta and vata.

एलाऽश्मभेदकशिलाजतुपिप्पलीनाम् एर्वारुबीजलवणोत्तमकुङ्कुमानाम् ।

चूर्णानि तण्डुलजले लुलितानि पीत्वा प्रत्यग्रमृत्युरपि जीवति मूत्रकृच्छ्री ॥ ४७ ॥

Elā, āśmabheda, śilajatu, pippalī, eravāru bīja, lavaṇottama, and kumkuma are made into nice powder, made into a solution in rice-wash and consumed. This cures dysuria though severe and the patient is nearing death.

अयोरजः सूक्ष्मपिष्टं मधुना सह योजितम् ।

मूत्रकृच्छ्रं निहन्त्याशु त्रिभिर्लेहैर्न संशयः ॥ ४८ ॥

Ayoraja (loha bhasma) macerated nicely with honey and consumed for the three days continuously cures dysuria.

Sukumāra kumāraka rasāyana

पुनर्नवामूलतुलां दशमूलं शतावरीम् ।
 बलां तुरङ्गगन्धां च तृणमूलं त्रिकण्टकम् ॥ ४९ ॥
 विदारिकन्दनागाह्वगुडूच्यतिबलास्तथा ।
 पृथग्दशपलान्भागानपां द्रोणे विपाचयेत् ॥ ५० ॥
 तेन पादावशेषेण घृतस्यार्धाढकं पचेत् ।
 मधुकं शृङ्गबेरञ्च द्राक्षां सैन्धवपिप्पलीम् ॥ ५१ ॥
 द्विपलांशान्पृथग्दत्त्वा यवान्याः कुडवं तथा ।
 त्रिंशद्गुडपलान्यत्र तैलस्यैरण्डजस्य च ॥ ५२ ॥
 एतदीश्वरपुत्राणां प्राग्भोजनमनिन्दितम् ।
 राज्ञां राजसमानानां बहुस्त्रीपतयश्च ये ॥ ५३ ॥
 मूत्रकृच्छ्रे कटिस्त्रस्ते तथा गाढपुरीषिणाम् ।
 मेढ्रवड्क्षणाशूले च योनिशूले च शस्यते ॥ ५४ ॥
 यथोक्तानाञ्च गल्मानां वातशोणितिनश्च ये ।
 बल्यं रसायनं श्रीदं सुकुमारकुमारकम् ॥ ५५ ॥
 पुनर्नवाशते द्रोणः प्रदेयोऽन्येऽपि चापरः ॥ ५६ ॥

Roots of punarnavā—one tula (4kg.), daśamūla, śatāvarī, balā, aśvagañdhā, tṛṇa pañcamūla, trikaṇṭaka, vidārīkañda, nāgahvā (nāgakesara) guḍūcī, atibalā—each ten pala (400gms.) are boiled in one droṇa (10.24gms.) of water and decoctoin reduced to a quarter and filtered. To this are added ghṛta (ghee) half āḍhaka (1.28kg.), powder of madhuka, śṛṅgavera, drākṣā, saiñdhava and pippalī—each two pala (80gms.), yavanī one kuḍava (160gms.) guda thirty pala (1200gms.) and eraṇḍa taila—thirty pala (1200gms.) and medicated ghee cooked. It is best suitable for wealthy persons, kings and nobles, who have many wives. It is to be consumed before food. It cures dysuria, pain and dislocation of the waist, hard faeces (constipation), pain in the penis, groin and vagina, abdominal tumors, gout, etc. this Sukumāra kumārka rasāyana bestows strength, is rejuvenating and confers happiness.

*Thus ends chapter Thirtyfive in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-36

अथ षट्त्रिंशो मूत्राघाताधिकारः

Mutrāghāta adhikāra— Retention of urine— diagnosis and treatment

जायन्ते कुपितैर्दोषैर्मूत्राघातास्त्रयोदश ।
प्रायो मूत्रविघाताद्यैर्वातकुण्डलिकाऽऽदयः ॥ १ ॥

Vātakuṇḍalikā and such other thirteen kinds of mūtrāghata—retention of urine—arise generally from aggravation of the doṣās.

1. Vātakuṇḍalikā

रौक्ष्याद्वेगविघाताद्वा वायुर्बस्तौ सवेदनः ।
मूत्रमाविश्य चरति विगुणः कुण्डलीकृतः ॥ २ ॥
मूत्रमल्पाल्पमथवा सरुजं सम्प्रवर्तते ।
वातकुण्डलिकां तीव्रां व्याधिं विद्यात्सुदारुणम् ॥ ३ ॥

Vāta getting aggravated by indulgence in foods which cause dryness suppression of the urges (of urine, faeces, flatus) becomes localised in the urinary bladder, moving in a circular way inside, causing elimination of urine in small quantities or accompanied with pain. This disease is known as Vātakuṇḍalikā and is dreadful.

2. Aṣṭhīlā

आध्मापयन्बस्तिगुदं रुद्ध्वा वायुश्चलोन्रताम् ।
कुर्यात्तीव्रार्तिमष्टीलां मूत्रविण्मार्गरोधिनीम् ॥ ४ ॥

Vāta getting aggravated gives rise to bulging of the bladder and rectum, with a moveable swelling, elevated, hard like stone, causing obstruction of the channels of urine and faeces, accompanied with severe pain. This is known as Aṣṭhīlā.

3. Vātabasti

वेगं विधारयेद्यस्तु मूत्रस्याकुशलो नरः ।
निरुणद्धि मुखं तस्य बस्तेर्बस्तिगतोऽनिलः ॥ ५ ॥
मूत्रसङ्गो भवेत्तेन बस्तिकुक्षिनिपीडितः ।
वातबस्तिः स विज्ञेयो व्याधिः कृच्छ्रप्रसाधनः ॥ ६ ॥

In a foolish person who habitually suppresses the urges of urination, vāta becomes aggravated and closes (constricts) the mouth of the bladder, causes obstruction of urine, severe pain in the bladder and the (lower) abdomen. This disease is called Vātabasti and is difficult to treat.

4. Mūtrātita

चिरं धारयतो मूत्रं त्वरया न प्रवर्त्तते।
मेहमानस्य मन्दं वा मूत्रातीतः स उच्यते ॥ ७ ॥

In the person who suppresses the urge of urination for the very long time, finds it difficult to eliminate urine quickly or eliminates very little quantity slowly. This condition is known as Mūtrātita.

5. Mūtrajāthara

मूत्रस्य वेगेऽभिहते तदुदावर्त्तहेतुकः।
अपानः कुपितो वायुरुदरं पूरयेद् भृशम् ॥ ८ ॥
नाभेरधस्तादाध्मानं जनयेत्तीव्रवेदनम्।
तन्मूत्रजठरं विद्यादधोबस्तिनिरोधजम् ॥ ९ ॥

If the flow of urine is obstructed in the middle, apānavāta gets aggravated and fills up the abdomen causing flatulence of the abdomen below the umbilicus, associated with severe pain. This is known as Mūtrajāthara and is due to suppression of urination.

6. Mūtrotsaṅga

बस्तौ वाप्यथवा नाले मणौ वा यस्य देहिनः।
मूत्रं प्रवृत्तं सज्जेत सरक्तं वा प्रवाहतः ॥ १० ॥
स्त्रवेच्छनैरल्पमल्पं सरुजं वापि नीरुजम्।
विगुणानिलजो व्याधिः स मूत्रोत्सङ्गसंज्ञितः ॥ ११ ॥

The flow of urine which had commenced becomes obstructed either in the bladder, urethra or glans and then begins again, urine coming out mixed with blood after straining, slowly in small quantity either with pain or without pain. This disease caused by aggravated vāta is known as Mūtrotsaṅga.

7. Mūtrakṣaya

रूक्षस्य क्लान्तदेहस्य बस्तिस्थौ पित्तमारुतौ।
मूत्रक्षयं सरुग्दाहं जनयेतां तदाह्वयम् ॥ १२ ॥

In a person who has become dry and has become exhausted, pitta and vāta get localised in the bladder, produce great decrease in urine which is eliminated with pain and burning sensation; this disease is called Mūtrakṣaya.

8. Mūtra grāṇthi

अन्तर्बस्तिमुखे वृत्तः स्थिरोऽल्पः सहसा भवेत्।
अश्मरी तुल्यरुग्रन्थिर्मूत्रं ग्रन्थिः स उच्यते ॥ १३ ॥

A small round, immovable, tumor, develops quickly inside the bladder at its mouth, with pain resembling that of aśmarī (renal stone); this is known as Mūtragrañthi.

9. Mūtraśukra

मूत्रितस्य स्त्रियं यातो वायुना शुक्रमुद्धृतम्।
स्थानाच्च्युतं मूत्रयतः प्राक् पश्चाद्वा प्रवर्तते।
भस्मोदकप्रतीकाशं मूत्रशुक्रं तदुच्यते ॥ १४ ॥

A man, who having the urge of urination goes for copulation with a woman, then the semen displaced from its place, flows out through the passage either before or after urination, the urine resembles solution of ash. This condition is called Mūtraśukra.

10. Uṣṇavāta

व्यायामध्वातपैः पित्तं बस्तिं प्राप्यानिलावृतम्।
बस्तिं मेढ्रं गुदञ्चैव प्रदहन् स्रावयेदधः ॥ १५ ॥
मूत्रं हारिद्रमथवा सरक्तं रक्तमेव वा।
कृच्छ्रात्पुनः पुनर्जन्तोरुष्णावातं वदन्ति तम् ॥ १६ ॥

By indulging in exercises, walking long distances, and exposure to sun etc. pitta gets aggravated, moves into the bladder and becomes enveloped by vāta there, then the urine mixed with this pitta begins to flow out causing burning sensation in the bladder, penis and rectum, urine is either deep yellow or slightly red or mixed with blood itself, eliminated frequently and with difficulty; this disease is known as Uṣṇavāta.

11. Mūtra sāda

पित्तं कफो द्वावपि वा संहन्येतेऽनिलेन चेत्।
कृच्छ्रान्मूत्रं तदा पीतं रक्तं श्वेतं घनं स्रवेत् ॥ १७ ॥
सदाहं रोचनाशङ्खचूर्णवर्णं भवेच्च तत्।
शुष्कं समस्तवर्णं वा मूत्रसादं वदन्ति तम् ॥ १८ ॥

Pitta and kapha or both when solidified by vāta, then the urine is passed out with difficulty, yellow, white or red in colour, thick in consistence resembling the colour of powder of oxgall, conch shell or mixture of all colours, accompanied with burning sensation and dry (viscid); this is known as Mūtrasāda.

12. Vidvighāta

रूक्षदुर्बलयोर्वातेनोदावर्त्तं शकृद्यदा ॥ १९ ॥
मूत्रस्रोतोऽनुपद्येत विट्संसृष्टं तदा नरः।
विड्गन्धं मूत्रयेत्कृच्छ्राद्विड्विघातं निनिर्दिशेत् ॥ २० ॥

In persons who are dry in their body and are weak, due to aggravation of

vāta, when the faeces begins to move upwards, reaches the channel of the urine (urethra), then the person eliminates urine having the smell of faeces and with difficulty. This condition is called Vidvighāta.

13. Bastikuṇḍalikā

द्रुताध्वलङ्घनायासैरभिघातात्प्रपीडनात् ।
 स्वस्थानाद्वस्तिरुद्वृत्तः स्थूलस्तिष्ठति गर्भवत् ॥ २१ ॥
 शूलस्पन्दनदाहात्तो बिन्दुं बिन्दुं स्रवत्यपि ।
 पीडितस्तु सृजेद्धारां संस्तम्भोद्वेष्टनार्त्तिमान् ॥ २२ ॥
 बस्तिकुण्डलमाहुस्तं घोरं शस्त्रविषोपमम् ।
 पवनप्रबलं प्रायो दुर्निवारमबुद्धिभिः ॥ २३ ॥
 तस्मिन् पित्तान्विते दाहः शूलं मूत्रविवर्णता ।
 श्लेष्मणा गौरवं शोथः स्निग्धं मूत्रं घनं सितम् ॥ २४ ॥

By indulgence in walking fast, and long distance, jumping, exhaustion, injury, fall from a height etc. the bladder becomes displaced from its normal place and moving up, stays hard inside the abdomen like the pregnant uterus, accompanied with pain, movement, burning sensation. Urine comes out in drops, when pressed hard on the abdomen/bladder, the urinary orifice opens, stiffness and pain following. This disease is called Bastikuṇḍalika, a dreaded one, similar to sharp weapon or poison in effect; vata is the predominant/powerful doṣa in general and incurable by unintelligent physicians. When pitta becomes the associated doṣa, burning sensation, pain and discolouration of urine will be present and when kapha is the associate doṣa, there will be feeling of heaviness of the bladder, the urine is unctuous, thick and white in colour.

श्लेष्मरुद्धबिलो बस्तिः पित्तोदीर्णो न सिद्ध्यति ।
 अविभ्रान्तबिलः साध्यो न च यः कुण्डलीकृतः ।
 स्याद्वस्तौ कुण्डलीभूते तृष्णोहः श्वास एव च ॥ २५ ॥

When the orifice of the bladder is blocked by kapha or when pitta is greatly aggravated such a condition does not get cured. When the orifice is not obstructed, when vāta is not moving in circular way, inside the bladder, then it is curable; that in which vāta is having circular movement, and the patient has thirst, delusion, and dyspnoea such a condition is also incurable.

Mūtrāghāta cikitsā—treatment of retention of urine

स्नेहस्वेदोपपन्नस्य हितं स्नेहविरेचनम् ।
 दद्यादुत्तरबस्तिं च मूत्राघाते सवेदने ॥ २६ ॥

In retention of urine having pain, the patient should be administered oleation and sudation therapies first, then purgation therapy using oily purgatives and next, enemas to the bladder.

नलकुशकाशेक्षुबलाक्वाथं प्रातः सुशीतलं ससितम् ।

पिबतो नश्यति नियतं मूत्रग्रह इत्युवाच कचः ॥ २७ ॥

He who drinks the decoction of nala, kuśa, kāśa, ikṣu and balā adding sugar and made cool, every morning regularly, gets cured of retention of urine so said Kaca.

गोजीनाम्रो मूलं पलमेकं कथितशेषितं पीतम् ।

क्षिप्वा मधु च सिताञ्च प्रणुदति मूत्रस्य संरोधम् ॥ २८ ॥

Root of gojī (gojihvā) one pala (40gms.) made into decoction, then added with honey and sugar and consumed daily, cures obstruction to urine.

गोधापद्या मूलं कथितं घृततहलगोरसोन्मिश्रम् ।

पीतं निरुद्धमचिराद्भिनात्ति मूत्रस्य संघातम् ॥ २९ ॥

Root of godhapadi (musalī) made into decoction then added with ghee, oil and milk and consumed daily cures obstruction of urine quickly.

पिबेच्छिलाजतुं क्वाथे युक्तं वीरतरादिजे ।

क्वाथं सपत्रमूलस्य गोक्षुरस्य फलस्य च ॥ ३० ॥

पिबेन्मधुसितायुक्तं मूत्रकृच्छ्ररुजाऽपहम् ॥ ३१ ॥

Decoction of drugs of vīratārādī gana (vide chapter 6 of pūrvakhaṇḍa) added with śilājatu or decoction of leaves, roots and fruits of gokṣura added with honey and sugar and consumed cures the pain of dysuria.

घनसारस्य चूर्णेन बस्तस्याथाविकाम्बुना ।

गुण्डयित्वा ध्वजे क्षिप्वा मूत्ररोधो जहाति तम् ॥ ३२ ॥

सदाभद्राऽश्मभिन्नमूलं शतावर्याः सचित्रकम् ।

रोहिणीकोकिलाक्षौ च वचाशैलत्रिकण्टकम् ॥ ३३ ॥

श्लक्ष्णपिष्टः सुरापीतो मूत्राघातप्रबाधनः ।

पिबेद्वर्हिशिखामूलं दुग्धभुक्तण्डुलाम्भसा ॥ ३४ ॥

बस्तिमुत्तरबस्ति वा सर्वेषामेव दापयेत् ।

निदिग्धिकायाः स्वरसं पिबेद्वस्त्रात्परिस्नुतम् ॥ ३५ ॥

जले कुङ्कुमकल्कं वा सक्षौद्रमुषितं निशि ।

सतैलं पाटलाभस्मक्षारं बद्ध्वा परिस्नुतम् ॥ ३६ ॥

त्रिकण्टकैरण्डशतावरीभिः सिद्धं पयो वा तृणपञ्चमूलैः ।

गुडप्रगाढं सघृतं पयो वा रोगेषु कृच्छ्रादिषु शस्तमेतत् ॥ ३७ ॥

Powder of ghanasāra (karpūra) is macerated in the urine of either goat or sheep, smeared on a piece of cloth and inserted into the urethra; it removes the obstruction of urine.

Root of sadābhadra, āsmabhit, śatāvarī, citraka, rohiṇī, Kokilākṣa, vacā, śaila

and trikaṇṭaka are made into a nice paste, mixed with surā (becr) and consumed cures retention of urine. Root of barhiśikhā (mayura śikhā) macerated with rice wash and consumed; the patient eating only rice and milk.

Rectal enema or enema to urinary bladder should be administered in all varieties of retention of urine.

Fresh juice of nidigdhikā, filtered through cloth should be consumed.

Or paste of kumkuma made with water is kept overnight and consumed next morning added with honey, or ash of pāṭala and yavakaṣāra are made into a bundle, and soaked in oil; This oil may be consumed.

Decoction of trikaṇṭaka, eraṇḍa and śatāvarī or of tṛṇa pañcamūla boiled with milk added with more of guḍa (jaggery) and milk and consumed is best medicine in retention of urine etc.

सिताक्षारान्वितं मूलं वायसीतिलकन्दयोः ।

कोशकाररसैः पीतं बस्तिकुण्डलजिद्धवेत् ॥ ३८ ॥

Root of vāyasī and tilakāṇḍa, along with sugar, and yavakaṣāra mixed with the juice of kośakara (sugarcane) and consumed cures bastikuṇḍalikā.

शृतशीतपयोऽन्नाशी चन्दनं तण्डुलाम्बुना ।

पिबेत्सर्करं श्रेष्ठमुष्णवाते सशोणिते ॥ ३९ ॥

Cañdana made into a decoction, cooled and consumed along with rice-wash and sugar, the person taking food with boiled rice and milk only is best medicine for uṣṇavāta associated with blood.

Śilodbhedādi taila

शिलोद्भिदैरण्डसमस्थिराभिः पुनर्नवाभीरुरसेषु सिद्धम् ।

तैलं शृतं क्षीरमथानुपानं कालेषु कृच्छ्रादिषु सम्प्रयोज्यम् ॥ ४० ॥

Śilodbheda (pāṣāṇabheda), eraṇḍa, sthirā, punarnvā, abhīru—all equal in quantity used for decoction and paste, oil added and medicated oil cooked in the usual way. This consumed followed by drinking milk as vehicle at suitable time, this oil cures dysuria etc.

धान्य गोक्षुरकक्राथकल्कयुक्तं घृतं हितम् ।

मूत्राघाते मूत्रकृच्छ्रे शुक्रदोषे च दारुणे ॥ ४१ ॥

Medicated ghee prepared using the decoction and paste of dhāñyaka and gokṣura and consumed is beneficial in retention of urine, dysuria and disorders of semen.

Bhadrāvaha ghr̥ta

अम्बुष्ठा पाटला चैव वर्षाभूद्वयमेव च ।

विदारीकन्दः काशश्च कुशमोरटगोक्षुराः ॥ ४२ ॥

पाषाणभेदो वाराही शालिमूलं शरस्तथा ।
 भल्लातकं शिरीषस्य मूलमेषामथाहरेत् ॥ ४३ ॥
 समभागानि सर्वाणि क्वाथयित्वा विचक्षणः ।
 पादशेषकषायेण घृतप्रस्थं विपाचयेत् ॥ ४४ ॥
 कल्कं दत्त्वाऽथ मतिमान् गिरिजंमधुकं तथा ।
 नीलोत्पलञ्च काकोली बीजं त्रापुसमेव च ॥ ४५ ॥
 कूष्माण्डञ्च तथैर्वारुसम्भवञ्च समं भवेत् ।
 उष्णावातं निहन्त्येतद् घृतं भद्रावहं स्मृतम् ॥ ४६ ॥

Roots of ambasthā, pātālā, the two varṣābhū (punarnavā), vidārīkañda, kāśa, kuśa, moraṭa, gokṣura, pāṣāṇabheda, vārahikañda, śāli, śara, bhallātaka and śirīṣa—all equal in quantity are collected, made into decoction of quarter-part reduction; to this are added ghr̥ta (ghee) one prastha (640gms.) and paste of śilījatu, madhuka, nīlotpala, kākoli seeds of trapusa, kūṣmāṇḍa and ervāru—all equal in quantity and medicated ghee prepared. This known as Bhadrāvaha cures uṣṇavata.

Vidārī ghr̥ta

विदारी वृषको यूथी मातुलुङ्गी च भूतृणम् ।
 पाषाणभेदः कस्तूरी वसुको वशिरोऽनलः ॥ ४७ ॥
 पुनर्नवा वचा रास्ना बला चातिबला तथा ।
 कशेरुविषशृङ्गाटतामालक्यः स्थिराऽऽदयः ॥ ४८ ॥
 शरेक्षुदर्भमूलञ्च कुशः काशस्तथैव च ।
 पलद्वयन्तु संहृत्य जलद्रोणो विपाचयेत् ॥ ४९ ॥
 पादशेषे रसे तस्मिन्घृतप्रस्थं विपाचयेत् ।
 शतावर्यास्तथा धात्र्याः स्वरसो घृतसम्मितः ॥ ५० ॥
 षट्पलं शर्करायाश्च कार्षिकाण्यपराणि च ।
 यष्ट्याहं पिप्पलीद्राक्षाकाशमर्यं सपरूषकम् ॥ ५१ ॥
 एलादुरालभाकौन्तीकुङ्कुमं नागकेशरम् ।
 जीवनीयानि चाष्टौ च दत्त्वा च द्विगुणं पयः ॥ ५२ ॥
 एतत्सर्पिर्विपक्तव्यं शनैर्मृद्वग्निना बुधैः ।
 मूत्राघातेषु सर्वेषु विशेषात्पित्तजेषु च ॥ ५३ ॥
 शर्कराऽश्मरिशूलेषु शोणितप्रभवेषु च ।
 हृद्रोगे पित्तगुल्मे च वातासृक्पित्तजेषु च ॥ ५४ ॥
 कासश्वासक्षतोरस्कधनुःस्त्रीभारकर्षिते ।
 तृष्णाच्छर्दिमनःकम्पशोणितच्छर्दने तथा ॥ ५५ ॥

रक्ते यक्ष्मण्यपस्मारे तथोन्मादे शिरोग्रहे ।
 योनिदोषे रजोदोषे शुक्रदोषे स्वरामये ॥ ५६ ॥
 एतत्स्मृतिकरं वृष्यं वाजीकरणमुत्तमम् ।
 पुत्रदं बलवर्णाढ्यं विशेषाद्वातनाशनम् ॥ ५७ ॥
 पानभोजननस्येषु न क्वचित्प्रतिहन्यते ।
 विदारीघृतमित्युक्तं रसायनमनुत्तमम् ॥ ५८ ॥

Vidārī, vṛṣaka, yuthīka, mātuluṅgī, bhūtrṇa, pāṣāṇabheda, kastūrī, vasuka, vasīra, anala (citraka), punarnava, vacā, rāsnā, balā, atibalā, kaseru, viṣa, śrīṅgāṭa, tāmalakī, sthīrā, roots of śara, ikṣu, darbha, kuśa and kāśa each two pala (80gms.) are boiled in one droṇa of water (10.24kg.) and decoction reduced to a quarter; to this are added ghṛta (ghee) one prastha (640gms.), juice of śatāvarī and dhātrī each equal to ghee (640gm.) śarkara six pala (240gms.); yaṣṭī, pippalī, drākṣā, kāśmarya, parūṣaka, elā, durālabhā, kauṇṭī, kumkuma, nāgakesara, jīvanīya drugs each one karśa (10gms.), milk double the quantity of ghee—are all put together and cooked over mild fire slowly to form a medicated ghee. This known as Vidārī ghṛta is beneficial in all types of dysuria especially in that due to pitta aggravation, so also in pains of urinary gravel and stones and that born from rakta; in heart diseases, abdominal tumors of pitta origin, gout due to aggravation of pitta, cough, dyspnoea, injury inside the lungs due to bending of bows, too much of copulation, carrying heavy loads etc., thirst, vomiting, tremors, fear, vomiting of blood, coughing out blood in pulmonary tuberculosis, epilepsy, insanity, headache, disorders of the vagina, menstruation and semen; diseases of speech; this promotes remembrance is best aphrodisiac, bestows male children, augments strength and colour/complexion, and mitigate vāta especially. It can be used for drinking, along with food or as nasal drops. It is a good rejuvenator also.

पिष्टवाऽखुमलमुष्णेन चारनालेन लिप्यते ।
 बद्धमूत्रं निहन्त्याशु तथैव करभीभवम् ॥ ५९ ॥

Exereta of mice macerated in āranāla (fermented rice gruel or rice=wash) and applied warm on the place of obstruction on the penis, removes to obstruction and releases the urine; even so the excreta of the camel, also acts similarly.

स्त्रीणामतिप्रसङ्गेन शोणितं यस्य रिच्यते ।
 मैथुनोपरमश्वास्य बृंहणीयो विधिर्हितः ॥ ६० ॥

If there is heavy bleeding through the urethra due to excess of copulation, then nutritive therapies (drugs and foods) should be advised after copulation.

ताम्रचूडवसातैलं हितं चोत्तरबस्तिषु ।
 स्वगुप्ताफलमृद्धीकाकृष्णोक्षुरसितारजः ॥ ६१ ॥

समांशमर्धभागानि क्षीरक्षौद्रघृतानि च ।
 सर्वं सम्यग्विमथ्याक्षमात्रं लीढ्वा पयः पिबेत् ।
 हन्ति शुक्रक्षयोत्थञ्चि दोषान्वन्ध्यासुतप्रदम् ॥ ६२ ॥

For such a person, bladder enema using musciefat of cock and any medicated oil should be administered. Seeds of svayamguptā, mṛdvikā, kṛṣṇa ikṣu (juice of black coloured sugarcane) and powder of sugar—all equal parts, mixed with half their total quantity of milk, honey and ghee, this consumed in the dose of one akṣa (10gms.) followed by drinking milk cures diseases caused by decrease of semen and bestows children to the barren women.

Kṣaudrārdha cūrṇa

क्षौद्रार्द्धभागः कर्तव्यो भागः स्यात्क्षीरसर्पिषो ॥ ६३ ॥
 शर्करायाश्च चूर्णं च द्राक्षाचूर्णं च तत्समम् ।
 स्वयंगुप्ताफलञ्चैव तथैवेक्षुरसस्य च ॥ ६४ ॥
 पिप्पलीनां तथा चूर्णं समभागं प्रदापयेत् ।
 तदैकध्यं समानीय खल्ले नातिविमथ्य च ॥ ६५ ॥
 तस्य पाणितलं चूर्णं लिहेत्क्षीरं ततः पिबेत् ।
 एतत्सम्यक् प्रयुञ्जानो योनिदोषात्प्रमुच्यते ॥ ६६ ॥

Half part of honey, milk and ghee one part each, powder of sugar and of drākṣā equal, so also that of svayamguptā phala, juice of ikṣu and powder of pippali—all equal in quantity (equal to one part) are mixed well; this is consumed in the dose of one pāṇitala (10gms.) followed by drinking milk, By using this the woman gets cured of all diseases of the vagina.

Karpūra vartī

कर्पूररसजा युक्ता वस्त्रवर्तिः शनैः शनैः ।
 मेढ्रमार्गान्तरे न्यस्ता मूत्राघातं व्यपोहति ॥ ६७ ॥

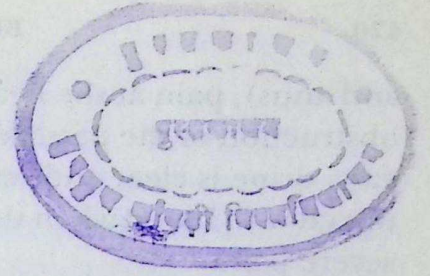
A cotton wick soaked in the solution of karpūra and slowly introduced into the urinary passage and kept for sometime, cures retention of urine.

मूत्रकृच्छ्रेऽश्मरीरोगे भेषजं यत्प्रकीर्तितम् ।
 मूत्राघातेषु कृच्छ्रेषु तत्कुर्याद् देशकालवित् ॥ ६८ ॥

Those medicines which are prescribed for dysuria and urinary calculi can be made use of in retention and dysuria also, after considering the nature of the habitat of the patient and the season.

*Thus ends chapter Thirtysix in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*





Chapter-37

अथ सप्तविंशोऽश्मरीरोगाधिकारः

Aśmarī roga adhikāra—Urinary calculus diagnosis and treatment

Nidāna—Samprāpti—cause and pathogenesis

वातपित्तकफैस्तिस्त्रश्चतुर्थी शुक्रजा मता ।

प्रायः श्लेष्माश्रयाः सर्वा अश्मर्यः स्युर्यमोपमाः ॥ १ ॥

Aśmarī (Urinary stones) is of four kinds : one each from vāta, pitta, and kapha and the fourth from śukra (semen); generally all are predominantly kapha in origin, and resemble Yama (Lord of death in causing death/pain).

विशोषयद्वस्तिगतं सशुक्रं सपित्तं पवनः कफं वा ।

यदा तदाऽश्मर्युपजायते तु क्रमेण पित्तेष्विव रोचना गोः ॥ २ ॥

When vāta getting aggravated, dries up the moisture in the urine present in the bladder, of the semen, of pitta and of kapha; then it gives rise to formation of stones, gradually, just like gorocana (oxgall) gets formed from pitta (bile), inside the cow (gall bladder of the cow/ox).

नैकदोषाश्रयाः सर्वा अथासां पूर्वलक्षणम् ।

बस्त्याध्मानं तदासन्नदेशेषु परितोऽतिरुक् ।

मूत्रे बस्तसगन्धत्वं मूत्रकृच्छ्रं ज्वरोऽरुचिः ॥ ३ ॥

All types of aśmarīs are not produced by any one doṣa only; their pre-nitatory symptoms are bulging of the bladder, severe pain around the site of the presence of stone, smell of goat in the urine, difficulty to pass urine, fever and loss of taste/appetite.

Sāmānya lakṣaṇa—general symptoms

सामान्यलिङ्गं रुग् नाभिसेवनीबस्तिमृद्धसु ।

विशीर्णधारं मूत्रं स्यात्तया मार्गनिरोधने ॥ ४ ॥

तद्व्यपायात्सुखं मेहेदच्छं गोमेदकोपमम् ।

तत्संक्षोशात्क्षते सास्त्रमायासाच्यातिरुग्भवेत् ॥ ५ ॥

Pain in the area of the umbilicus and raphae (suture between bladder

and anus), pain at the head of the bladder, flow of urine is interrupted and also obstruction of the passage; if obstruction is removed, then urinary flow becomes easy, urine is clear and resembles gomedaka gem in colour (slightly red), urine mixed with blood when there is a wound due to straining, it is accompanied with severe pain.

Vātolbāṇa āsmari lakṣaṇa—Symptoms of vata predominant calculus

तत्र वाताद् भृशं चात्तो दन्तान्खादति वेपते ।
मृदनाति मेहनं नाभिं पीडयत्यनिशं कृणन् ॥ ६ ॥
सानिलं मुञ्चति शकृन्मुहुर्महति बिन्दुशः ।
श्यावा रूक्षाश्मरी सा स्यात्सञ्चिता कण्टकैरिव ॥ ७ ॥

When vāta is greatly aggravated, patient has very severe pain, grinds his teeth, shivers, squeezes his penis and umbilicus continuously, weeps, eliminates faeces along with flatus, passes urine frequently and in drops, the stone steadily grows, is blackish, dry and has small thorny projections on it.

Cikitsā—treatment

तस्या पूर्वेषु रूपेषु स्नेहादिक्रम इष्यते ॥ ८ ॥

In its premonitory stage itself, oleation and other the rapies should be done.

Suṇṭhyādi quātha

शुण्ठ्यग्निमन्थपाषाणशिशुवरुणगोक्षुरैः ।
काश्मर्याग्वधफलैः क्वाथं कृत्वा विचक्षणः ॥ ९ ॥
रामठक्षारलवणचूर्णं दत्त्वा पिबेन्नर ।
अश्मरीमूत्रकृच्छ्रघ्नं दीपनं पाचनं परम् ॥
हन्यात्कोष्ठाश्रितं वातं कट्यूरुगुदमेढ्रजम् ॥ १० ॥

Śuṇṭhi, agnimañthā, pāṣānabheda, śigru, varaṇa, gokṣura, kāṣmarya and āragvadha phala—are made into a decoction, added with powder of rāmaṭha (hiṅgu), yavakṣāra and saiñdhava and consumed. This cures urinary stones, dysuria, gas accumulation in the abdomen, diseases of the waist, thighs, rectum and penis; it is a good digestive and stimulation of digestion.

Elādi quātha

एलोपकुल्यामधुकाश्मभेदकौन्तीश्वदंष्ट्रावृषकोरुबूकैः ।
शृतं पिबेदश्मजतु प्रगाढं सशर्करे चाश्मरिमूत्रकृच्छ्रे ॥ ११ ॥

Elā, upakulyā, madhuka, āsmabheda, kauñtī, śvadamṣṭrā, vṛṣaka, and urubūka—made into decoction, added, with more of śilā jatu and śarkara and consumed is effective in urinary stones and dysuria.

Varuṇādi quātha

वरुणस्य त्वचं श्रेष्ठां शुण्ठीं गोकुशुरसंयुताम् ।
 यवक्षारगुडं दत्त्वा क्वाथयित्वा पिबेद्धिमम् ।
 अश्मरीं वातजां हन्ति चिरकालानुबन्धिनीम् ॥ १२ ॥

Bark of varuṇa, śreṣṭha (triphalā), śuṇṭhī, gokṣura, yavakṣāra, are made into decoction, then consumed after it becomes cool adding guḍa (jaggery); this cures aśmarī produced by vāta and persisting for a long time.

Pāṣāṇabhedādi ghr̥ta

पाषाणभेदो वसुको वशिरोऽश्मन्तुकस्था ।
 शतावरी श्वदंष्ट्रा च बृहती कण्टकारिका ॥ १३ ॥
 कपोतवङ्कान्तगलकाञ्जनोशीरगुन्द्रकाः ।
 वृक्षादनी भल्लुकश्च वरुणः शाकजं फलम् ॥ १४ ॥
 यवाः कुलत्थाः कोलानि कतकस्य फलानि च ॥ १५ ॥
 ऊषकादिप्रतीवापमेषां क्वाथे शृतं घृतम् ।
 भिनत्ति वातसम्भूतामश्मरीं क्षिप्रमेव तु ॥ १६ ॥

Pāṣāṇabheda, vasuka, vaśira, aśmaṇṭaka, śatāvarī, śvadamṣṭrā, bṛhatī, kaṇṭa-kārikā, kapotavaṇka, ārtagala, kāñcaṇara, uśira, guṇḍrā, vṛkṣādanī, bhallūka, varuṇa, śākavṛkṣa phala, yava, kulattha, kola, and katakaphala—are made into decoction, paste of drugs of ūśakādigaṇa, and ghee are added to the decoction and medicated ghee cooked. This consumed daily breaks the calculus of vāta origin quickly.

क्षारान्यवागूः पेयाश्च कषायांश्च पयांसि च ।
 भोजनानि प्रकुर्वीत वर्गेऽस्मिन्वातनाशने ॥ १७ ॥
 वीरवृक्षोग्निमन्थश्च काशवृक्षादनीकुशाः ।
 मोरटेन्दीवरीसूर्यभक्तागोकुशुरटुण्डुकाः ॥ १८ ॥
 वसुको वशिरो दर्भशैरीयावश्मभेदकः ।
 गुन्द्रो नलः कुरुण्टश्च गणो वीरतरादिकः ॥ १९ ॥
 अश्मरीशर्कराकृच्छ्रमारुतार्तिहतो मतः ।
 बृहद्वाते वीरतरस्तदभावे मतः शरः ॥ २० ॥

Kṣāra (ash), yavāgu (thick gruel) peyā (thin gruel), decoction, milk and food processed with the drugs of vīratarādi gaṇa should be made use of in this disease.

Vīravṛkṣa (arjuna), agnimaṇṭha, kāśa, vṛkṣādanī, kuṣa, moraṭa, iṇḍivārī, sūryabhaktā, gokṣura, tuṇṭuka, vasuka, vaśira, darbha, saireya, aśmabheda, guṇḍrā, nala and kuraṇṭa—these drugs form the Vīratarādi gaṇa. This cures urinary stones, gravel, dysuria, pain and difficult diseases of vata origin. If vīratara is not available, śara may be used in its place.

Pittolbaṇa aśmarī lakṣaṇa—symptoms of calculus predominant of pitta

पित्तेन दह्यते वस्तिः पच्यमान इवोष्मणा ।

भल्लातकास्थिसंस्थाना रक्ता पीता सिताश्मरी ॥ २१ ॥

When pitta is predominant, there is burning sensation in the urinary bladder as though being touched by fire, the stone resembles the seed of bhallātaka, red, yellow or black in colour.

Cikitsā-treatment

Kuśādi ghr̥ta

कुशः काशः शरो गुन्द्र इत्कटो मोरटाश्मभित् ।

दर्भो विदारी वाराही शालिमूलं त्रिकण्टकः ॥ २२ ॥

भल्लुकः पाटला पाठा पत्तूरोऽथ करुण्टकः ।

पुनर्नवा शिरीषश्च क्कथितास्तेषु साधितम् ॥ २३ ॥

घृतं शिलाऽऽह्वमधुकैर्बीजैरिन्दीवरस्य च ।

त्रपुसैर्वारुकादीनां बीजैश्चावापितं शुभम् ॥

भिनत्ति पित्तसम्भूतताश्मरीं क्षिप्रमेव च ॥ २४ ॥

Kuśa, kāśa, śara, guṇḍrā, itkaṭa, moraṭa, aśmabheda, darbhā, vidārī, vārāhī, root of śāli, trikaṇṭaka, bhallūka, pāṭalā, pāṭhā, pattūra, kuraṇṭaka punarnavā and śirīśa—are made into decoction; it is then added with ghr̥ta (ghee), paste of śilājatu, madhuka and seeds of iṇdivara, trapusa and ervāru and medicated ghee cooked. Consumed daily, it breaks the urinary stone of pitta origin quickly.

क्षारान्यवागूः पेयाश्च कषायांश्च पयांसि च ।

भोजनानि च कुर्वीत वर्गेऽस्मिन्न्यत्तनाशने ॥ २५ ॥

मधुकः कृतह्रस्वत्वाद्बीजैर्बीजकमुच्यते ।

शिलाजतु शिलाऽऽह्वं स्यात्पटीरो गुत्थगुन्द्रकौ ॥ २६ ॥

कुर्यात्क्षीरादिकं क्काथे तस्मिन्क्षेपमावापकैः ।

वर्गत्वेन यथालाभं परिभाषा प्रवर्तते ॥ २७ ॥

Kṣāra (ash), yavāgu (thick gruel) peya (thin gruel) decoction, milk and food processed with the drugs of pittanāśana gaṇa (gorup mitigating pitta) should be made use of.

Madhuka, bījaka śilājatu, śilāhvā (manassila), paṭīra, guttha (guḍuci) guṇḍrā—these from the Pittanāśana varga (gana); may be used cooked in milk or decoction; when all the drugs are not available only those that are available may be used, says the paribhāṣā (technical usage).

Kapholbaṇa aśmarī lakṣaṇa—symptoms of calculus predominant with kapha

वस्तिर्निस्तुद्यत इव श्लेष्मणा शीतलो गुरुः ।

अश्मरी महती श्लक्षणा मधुवर्णाऽथवा सिता ॥ २८ ॥

एता भवन्ति बालानां तेषामेव तु भूयसा ।

आश्रयोपचयाल्पत्वाद् ग्रहणाहरणे सुखाः ॥ २९ ॥

When kapha is the predominant doṣa in causing aśmari, there is mild pain in the bladder, cold to touch and feels heavy, the stone is big in size, smooth, resembles honey in colour or is white; usually it is seen more in children, then its place of dwelling (bladder) being small it is easy to grasp/catch the stone and pull it out.

Cikitsā—treatment

Varuṇādi ghr̥ta

गणे वरुणकादौ तु गुग्गुल्वेलाहरेणुभिः ।

कुष्ठभद्राह्वमरिचचित्रकैः ससुराह्वयैः ।

एतैः सिद्धमजासर्पिरूषकादिगणेन च ॥ ३० ॥

भिनन्ति कफसम्भूतामश्मरीं क्षिप्रमेव च ।

शट्यादिस्तेन चात्रेष्टो गणः श्यामाऽऽदिको बुधः ॥ ३१ ॥

Drugs of varuṇādi gaṇa (chapter-32) added with guggulu, elā, hareṇuka, kuṣṭha, bhadraḥvā (nimba), marica, citraka and surahvā (devadāru) are made into decoction, and then boiled with ghee orepared from goats milk and paste of drugs of ūśakādigaṇa and medicated ghee prepared. This ghee consumed daily breaks the stones of kapha origin quickly. Ghee prepared with drugs of either śaṭhyādi gaṇa or śyāmādi gaṇa also act similarly—say the wise.

वरुणार्त्तगलौ शिगुस्तकारीनक्तमालकौ ।

मोरटारणिबिल्वाश्च बिम्बीवसुकचित्रकाः ॥ ३२ ॥

शैरीयो वशिरोऽक्षीवश्चाजशृङ्गी शतावरी ।

दर्भो बृहतिका व्याघ्री मुनिभिः परिकीर्तितः ॥ ३३ ॥

वरुणादिगणो ह्येष कफमेदोनिवारणः ।

विनिहन्ति शिरःशूलं गुल्माभ्यन्तरविद्रधीन् ॥ ३४ ॥

क्षारान्यवागूः पेयाश्च कषायांश्च पयांसि च ।

भोजनानि च कुर्वीत वर्गेऽस्मिन्कफनाशने ॥ ३५ ॥

Varuṇa, ārtagala, śigru, tarkārī, naktamālaka, moraṭa, araṇī, bilva bimbī, vasuka, citraka, saireya, vaśira, akṣīva, ajaśṛṅgī, śatāvarī, darbha, br̥hatī, vyāghrī—these together are called as Varuṇādi gaṇa by the sages. This group mitigates kapha and medas (fat) cures headache, abdominal tumors, and internal abscesses. These drugs amy be used in the form of ash, thick gruel, thin, gruel, decoction. milk and foods processed with these atc. for mitigation of kapha.

Śukrāśmari—seminal calculus

शुक्राश्मरी तु महती जायते शुक्रधारणात् ।

स्थानाच्च्युतममुक्तं हि मुष्कयोरन्तरेऽनिलः ॥ ३६ ॥

शोषयित्वोपसंहृत्य शुक्रं तच्छुक्रमश्मरी ।
 बस्तिरुक्कृच्छ्रमूत्रत्वमुष्कश्चयथुकारिणी ॥ ३७ ॥
 तस्यामुत्पन्नमात्रायां शुक्रमेति विलीयते ।
 पीडिते त्ववकाशेऽस्मिन्नश्मर्येव च शर्करा ॥ ३८ ॥
 सा भिन्नभूर्तिर्वातेन शर्करेत्यभिधीयते ॥ ३९ ॥
 अणुशो वायुना भिन्ना सा तस्मिन्ननुलोमगे ।
 निरेति सह मूत्रेण प्रतिलोमे निरुध्यते ।
 मूत्रस्रोतःप्रवृत्ता सा सक्ता कुर्यादुपद्रवान् ॥ ४० ॥

Śukrāśmarī (seminal stones) is produced mainly due to suppression of urge of ejaculation. Semen which has been dislodged from its seat but obstructed in the middle and so not getting out, remains inside the scrotum, gets dried up by vāta and forms into a stone; this is known as śukrāśmarī.

Pain in the bladder, difficult micturition, swelling of the scrotum; semen comes out as soon as it gets formed; and when pressed hard in between the penis and the scrotum it (stone) gets dissolved/breaks up. The stone thus broken into small particles by vāta is known as śarkarā (gravel). This comes out mixed with urine in the downward direction, prevented from moving upward by vāta; when it gets stuck up in the urinary passage, it produces many complications.

दौर्बल्यं सदनं काश्यं कुक्षिरोगमथारुचिम् ।
 पाण्डुत्वमुष्णवातञ्च तृष्णां हृत्पीडनं वमिम् ॥ ४१ ॥

Debility, exhaustion, emaciation, diseases of the abdomen, loss of taste/appetite, anaemia, uṣṇavāta (burning micturition) thirst, pain in the heart and vomiting, are the upadrava (complications) of urinary stone.

प्रसूननाभिवृषणं बद्धमूत्रं रुजाऽऽतुरम् ।
 अश्मरी क्षयपत्याशु शर्करा सिकताऽन्विता ॥ ४२ ॥

Swelling of the umbilicus and scrotum, obstruction of urine, and severe pain—with these symptoms urinary calculi and gravel are going to kill the patient.

Śukrāśmarī cikitsā—treatment of urinary calculus

शुक्राश्मर्यान्तु सामान्यो विधिरश्मरिनाशनः ।
 यवक्षारगुडोन्मिश्रं रसं पुष्पफलोद्भवम् ॥ ४३ ॥

For seminal calculus, ordinary general treatment will be enough.

पिबेन्मूत्रविबन्धघ्नं शर्कराऽश्मरिनाशनम् ।
 तिलापामार्गकदलीपलाशयवबिल्वजः ॥ ४४ ॥
 क्वाथः पेयोऽविमूत्रेण शर्कराऽश्मरिनाशनः ॥ ४५ ॥

Juice of puṣpaphala (kūṣmāṇḍa) added with yavakṣāra and guḍa (jaggery) should be consumed for relief of retention of urine and cure of calculus and gravel. Decoction of tila, apamārga, kadali, palāśa, yava and bilva added with sheeps urine consumed, cures urinary stones and gravel.

केबुकाङ्गोलकतकशाकेन्द्रीवरजैः फलैः ।

पीतमुष्णाम्बु सगुडं शर्करां पातयत्यधः ॥ ४६ ॥

Powder of kebuka, kañkola, kataka, śākaphala and iñdivara phala mixed with warm water and guḍa (jaggery) and consumed expels the gravel.

पाषाणभिद्गोक्षुरकोरुबूकौ द्वे कण्टकार्ये क्षुरकाह्वमूलम् ।

दद्या पिबेक्षीरसुपिष्टमेतत् स्याद् भेदनार्थं सिकताऽश्मरीणाम् ॥ ४७ ॥

Pāṣāṇabheda, gokṣura, urubūka, the two kaṇṭakārī, root of ikṣuraka—made into a paste with milk and caused along with curd, breaks the stones and removes the gravel.

यः पिबेद्रजनीं सम्यक् सगुडां तुषवारिणा ।

तस्याशु चिररूढाऽपि यात्यस्तं मेदृशर्करा ॥ ४८ ॥

He who drinks tuṣodaka added with rajanī and guḍā, the urinary stone and gravel though persisting for a long time, get expelled out quickly.

पिबतः कुटजं दद्या पथ्यमन्नञ्च खादतः ।

पतन्त्यचिरात्तस्य नियतं मेदृशर्कराः ॥ ४९ ॥

Paste of bark of kuṭaja mixed with curd and consumed and the person partaking only healthy suitable foods gets cured of urinary gravel quickly.

त्रापुसबीजंपयसा पीतं वा नारिकेलजं कुसुमम् ।

विण्मूत्रशर्करायां भवति सुखी कतिपयैर्दिवसैः ॥ ५० ॥

Seeds of trapusa or flowers of nārikela are macerated with milk and consumed; makes the person happy by eliminating all the urinary stone within a few days.

श्वदंष्ट्रा वरुणः शुण्ठीकाथं क्षौद्रयुतं पिबेत् ।

शर्कराऽश्मरिशूलघ्नं मूत्रकृच्छ्रहरं परम् ॥ ५१ ॥

Decoction of śvadamṣṭrā, varuṇa and śuṇṭhī added with honey and consumed is best to cure pain of urinary calculi, gravel and dysuria.

कूष्माण्डकरसो हिङ्गुयवक्षारसमायुतः ।

बस्तौ मेद्रे सशूलघ्नो मूत्रकृच्छ्रहरः परम् ॥ ५२ ॥

Juice of kūṣmāṇḍa added with hiṅgu and yavakṣāra is best to cure to the pains in bladder, penis and dysuria.

पुनर्नवाऽयो रजनी श्वदंष्ट्रा वरी प्रवालश्च सदर्भपुष्पः ।

क्षीराम्रमद्येक्षुरसप्रपिष्टो हितो भवेदश्मरिशर्करासु ॥ ५३ ॥

Powder of punarnavā, aya (loha bhasma), rajanī, śvadamṣṭrā, śatavarī, pravāla and darbhapuṣpa—all made into a paste with either milk, juice of āmra, madya (wine) or juice of ikṣu (sugarcane) and consumed cures urinary calculi and gravel.

वरुणत्वक्छिलाभेदशुण्ठीगोक्षुरकैः कृतः ।

कषायः क्षारसंयुक्तः शर्कराश्च भिनत्यपि ॥ ५४ ॥

Decoction of bark of varuṇa, pāṣānabheda, śuṇṭhī and gokṣura, added with yavakṣāra breaks urinary gravel.

Tr̥ṇapañcamūlādi ghr̥ta

पञ्चमूल्यास्तृणाख्यायास्तथा गोक्षुरकस्य तु ।

पृथग्दशपलान्भागान् जलद्रोणे विपाचयेत् ॥ ५५ ॥

चतुर्भागावशिष्टेन घृतप्रस्थं विपाचयेत् ।

गुडगोक्षुरबीजञ्च कल्कं तत्र प्रदापयेत् ॥ ५६ ॥

तत्सिद्धं मूत्रदोषेषु शर्करास्वश्मरीषु च ।

स्नेहने भोजने चैव प्रयोज्यं सर्पिरुत्तमम् ॥ ५७ ॥

Drugs of tr̥ṇa pañcamūla and gokṣura—each ten pala (400gms.) are boiled in one droṇa (10.24kg.) of water and decoction reduced to a quarter. To this are added ghr̥ta (ghee)—one prastha (640gms.) and a paste of guḍa and gokṣura bīja and all cooked well to form a medicated ghee. This ghee used for oleation and along with food, is beneficial in all urinary diseases especially urinary stones and gravel.

Varuṇādi taila

त्वक्पत्रफलमूलस्य वरुणस्य त्रिकण्टकात् ।

कषायेण पचेत्तैलं बस्तिनाऽऽस्थापनेन च ॥

शर्कराश्मरिशूलघ्नं मूत्रकृच्छ्रात्प्रमुच्यते ॥ ५८ ॥

Medicated oil is prepared using the decoction and paste of bark, leaves, fruit and root of varuṇa and trikaṇṭaka; this oil administered either as anuvāsana basti or āsthapana basti, cures urinary calculi, gravel and dysuria.

Kuṣādi taila

कुशाग्निमन्थशैरेयनलदर्भेक्षुगेक्षुराः ।

कपोतवङ्कावसुकवशिरेन्दीवरीशराः ॥ ५९ ॥

धातक्यरलुवन्दाकाः कर्णपूराश्मभेदकाः ।

एषां कल्कषायाभ्यां सिद्धं तैलं प्रयोजयेत् ॥ ५० ॥

पानाभ्यञ्जनयोगेन बस्तिनोत्तरबस्तिना ।

शर्कराश्मरिरोगेषु मूत्रकृच्छ्रं च दारुणे ॥ ६१ ॥

प्रदरे यानिशूले च शुक्रदोषे तथैव च ।
वन्ध्यागर्भप्रदं प्रोक्तं तैलमेतत्कुशादिकम् ॥ ६२ ॥

Medicated oil prepared using the decoction and paste of kuśa, agnimañthā, saireya, nala, darbha, ikṣu, gokṣura, kapotavañka, vasuka, vaśira, iñdivari, śara, dhātakī, aralu, vañdāka, karṇapūra (nīlakamala) and pāśānabheda; used for drinking, anointing, rectal enema and enema to the bladder, it is highly beneficial in urinary stones, gravel, severe dysuria, menorrhagia, vaginal pain and disorders of the semen. Thsi Kuśādi taila bestows children to the barren woman.

नागरवारुणगोक्षुरपाषाणभित्कपोतवङ्कजः क्वाथः ।
गुडयवशूकविमिश्रः पीतोहन्त्यश्मरीमुग्राम् ॥ ६३ ॥

Decoction of nāgara, varuṇa tvak, gokṣura, pāśānabheda and kapotavañka added with guḍa and yavakṣāra and consumed cures urinary stone.

त्रिकण्टकस्य बीजानां चूर्णं माक्षिकसंयुतम् ।
अविक्षीरेण सप्ताहं पेयमश्मरिनाशनम् ॥ ६४ ॥

Powder of seeds of trikaṇṭaka, added with honey and milk of sheep and consumed for seven days destroys urinary calculi.

पिबेद्वरुणजं मूलं क्वाथं तत्कल्कसंयुतम् ।
क्वाथश्च शिगुमूलोत्थः कदुष्णोऽश्मरिनाशनः ॥ ६५ ॥

Decoction of root of varuṇa added with the paste of the same root and consumed or decoction of roots of śigru made slightly warm and consumed destroy urinary calculi.

शृङ्गवेरयवक्षारपथ्याकालीयकान्वितः ।
दधिमण्डो भिनत्त्युग्रामश्मरीमाशु पानतः ॥ ६६ ॥

Dadhi maṇḍa (thin watery portion of curd) added with powder of śṛṅgavera, yavakṣara, pathyā and kāliya (daruharidrā) and consumed, breaks the urinary stone quickly.

पाषाणभेदवरुणगोक्षुरककपोतवङ्कजः क्वाथः ।
गिरिजतुगुडप्रगाढः कर्कटिकात्रपुसबीजयुतः ॥ ६७ ॥
पेयोश्मरीमवश्यं दुर्भेदामपि भिनत्ति योगवरः ।
शिखरिणमिव शतकोटिः शतमन्योर्हस्तनिर्मुक्तः ॥ ६८ ॥

Decoction of pāśanabheda, varuṇa, gokṣura and kapotavañka added with more of śilājatu, guḍa, seeds of karkaṭika and trapusa and consumed, breaks the urinary stones though very dreadful, just like the thunderbolt released from the hands of Iñdra cuts off the wings of many mountains.

श्रीकरिणीफलबीजं पिष्टं मथितेन यः पुमानद्यात्।
शाकमशितमथवाऽस्या हन्याद् रोगाश्मरीपीडाम् ॥ ६९ ॥

Seeds of fruits of śrīkariṇī (araṇi) consumed with churned buttermilk or only leafy vegetables consumed after drinking śrīkariṇī mixed buttermilk gets cured of pain of urinary calculus.

श्वदंष्ट्रैरण्डबीजानि नागरं वरुणत्वचः।
एतत्काथवरं प्रातः पिबेदश्मरिनाशनम् ॥ ७० ॥

Drinking the decoction of śvadamṣṭrā, eraṇḍabīja, nāgara and bark of varuṇa everyday in the morning destroys urinary calculus.

रक्तोद्धवे रूक्षमृणालतालकाशेक्षुवालेक्षुकुशोदकानि।
पिबेत्सिताक्षौद्रयुतानि खादेद्विदारिमिक्षुत्रपुसानि चैव ॥ ७१ ॥

When rakta is the cause of urinary calculus, then the decoction of mṛṇāla, tāla phala, kāśa, ikṣuvālikā, ikṣu and kuśa, added with sugar and honey; vidarikaṇḍa, ikṣu and trapusa also be consumed.

पलान्यष्टौ तु कुर्वीत क्षाराणां वरुणत्वचाम्।
तदूर्ध्वं यावशूकन्तु ततोऽप्यूर्ध्वं गुडात्स्मृतम् ॥ ७२ ॥
एकीकृत्य विमृष्टैतत्खादेत्कर्षप्रमाणतः।
घर्माम्बुपानतोऽवश्यं कृच्छ्राश्मरिविनाशनम् ॥ ७३ ॥

Ash of bark of varuṇa-eight pala (320gms.), ash of yāvaśūka—half of it (four pala—160gms.), guḍa—still half (two pala-80gms.)—are all mixed well and consumed in the dose of one karsa (10gms.) along with warm water. This cures urinary calculus surely.

वरुणकभस्मपरिस्तुतसलिलं तच्चूर्णं यावशूकयुतम्।
कथनीयंतत्तावद्यावच्चूर्णत्वमायाति ॥ ७४ ॥
तद्दुडयुक्तं हन्यात्तदुदारामश्मरीं घोराम्।
प्लीहानं गुल्मवरं श्रोण्यां कुक्षौ रुजां तीब्राम् ॥ ७५ ॥
आमचयं बस्तिगदान्कृच्छ्रं वा वातजं घोरम्।
वह्निषदनं सुकष्टामश्ममयीमश्मरीञ्चाशु ॥ ७६ ॥

Solution of ash of varuṇa bark added with kṣāra (ash) of yavaśūka are boiled till all the water evaporates and the mass becomes powdery. To this, equal quantity of guḍa is added and consumed daily. This cures urinary calculus, enlargement of spleen, abdominal tumor, pain of the pelvis, abdomen and groins, accumulation of āma, diseases of urinary bladder, dysuria and vāta origin, renal calculi and weakness of digestive fire.

Varuṇaka guḍa

नाजग्धं कृमिभिर्घनं सुतरुणं स्निग्धं शुचिस्थानजं
 घस्त्रे पुण्यनिरीक्षते वरुणकं छित्त्वा तुलां ग्राहयेत् ।
 संगृह्याशु चतुर्गुणासु विपचेत्पादावशेषं जलं
 तत्तुल्येन गुडेन वै दृढतरे भाण्डे पचेत्तत्पुनः ॥ ७७ ॥
 ज्ञात्वैवं घनतां गुडे परिणते प्रत्येकमेषां पलं
 शुण्ठ्येर्वारुकबीजगोक्षुरकणपाषाणभिच्छीतलाः ।
 कूष्माण्डत्रपुसाक्षबीजकुनटीवास्तूकशोभाञ्जनै -
 द्राक्षैलागिरिजाभयाकृमिहतां चूर्णीकृतानां क्षिपेत् ॥ ७८ ॥
 पथ्याशी प्रतिवासरं गुडममुं यज्ज्यात्प्रमाणं नरः
 खादेत्तस्य समस्तदोषजनिताश्मर्यः पतन्ति द्रुतम् ॥ ७९ ॥

A young varuṇa tree not eaten by worms, grown in an auspicious place is cut on an auspicious day and time and its bark one tula (4kg.) in quantity is collected, made into small pieces and boiled in four times its quantity of water and decoction reduced to a quarter. To this, equal quantity of guḍa (jaggery) is added and cooked again till it attains solid nature; then nice powder of śuṇṭhī, ervārūbīja, gokṣura kaṇā, pāsāṇabheda, śītalā (padmaka), seeds of kūṣmāṇḍa, trapusa and akṣa, kunatī, vāstūka, śobhāñjana, drākṣā, elā, girija, abhayā and krimihara—each one pala (40gms.) is added and preserved. This medicine consumed daily in appropriate doses, by the patient who takes only suitable foods, gets cured of all varieties of urinary calculi quickly.

Kulatthādi ghr̥ta

कुलत्थसिन्धूत्थविडङ्गसारं सशर्करं शीतलियावशूकम् ।
 बीजानि कूष्माण्डकगोक्षुराभ्यां घृतं पचेत्तद्वरुणस्य तोये ॥ ८० ॥
 दुःसाध्यसर्वाश्मरिमूत्रकृच्छ्रं मूत्राभिघातञ्च समूत्रबन्धम् ।
 आमूलमेतानि निहन्ति शीघ्रं प्ररूढवृक्षानिव वज्रपातः ॥ ८१ ॥

Decoction of bark of varuṇa is prepared, it is then added with ghr̥ta (ghee) and paste of kulattha, siṇdhūttha, viḍaṅga, śarkarā, śītalī (padmaka), yavaśūka kṣāra, kūṣmāṇḍa bīja and gokṣura and medicated ghee prepared. Consumed daily, this ghee cures urinary calculus, dysuria, retention of urine, urinary obstruction etc. though long standing, just as lightning destroys even a mighty tree.

Śarādipañcamūla ghr̥ta

शरादिपञ्चमूल्या वा कषायेण पचेद् घृतम् ।
 प्रस्थं गोक्षुरकल्केन सिद्धमद्यात्सशर्करम् ।
 अश्मरीमूत्रकृच्छ्रं रेतोमार्गरुजाऽपहम् ॥ ८२ ॥

Medicated ghee prepared with the decoction of drugs of śarādi pañcamūla

and paste of gokṣura—one prastha (640gms.) and consumed mixed with sugar, cures urinary calculus, dysuria and pain in the passage of the semen.

Varuṇādi ghr̥ta

वरुणस्य तुलां क्षुण्णां जलद्रोणे विपाचयेत् ।
 पादशेषं परिस्त्राव्य घृतप्रस्थं विपाचयेत् ॥ ८३ ॥
 वरुणं कदलीं बिल्वं तृणजं पञ्चमूलकम् ।
 अमृतां चाश्मभेदञ्च बीजञ्च त्रपुसस्य च ॥ ८४ ॥
 शतपर्वा तिलक्षारं पालाशक्षारमेव च ।
 यूथिकायाश्च मूलानि कर्षिकाणि समावपेत् ॥ ८५ ॥
 अस्य मात्रां पिबेज्जन्तुर्देशकालाद्यपेक्षया ॥ ८६ ॥
 जीर्णे चास्मिन्पिबेत्पूर्वं गुडं जीर्णञ्च मस्तु च ।
 अश्मरीं शर्कराञ्चैव मूत्रकृच्छ्रञ्च नाशयेत् ॥ ८७ ॥

Bark of varuṇa—one tula (4kg.) is boiled in one droṇa (10.24kg.) of water and decoction reduced to a quarter. To this are added, one prastha (640gms.) of ghee and paste of varuṇa, kadali, bilva, tṛṣapañcamūla drugs, amṛta, āśmabheda, trapusa bīja, śataparvā (vacā), ash of tila plant and palāśa and root of yūthikā—each one karśa (10gms.) and medicated ghee cooked and consumed in the dose appropriate to the nature of the region and season. After it is digested the patient should eat old guḍa (jaggery) and mastu (whey). This cures urinary stones, gravel and dysuria.

Vīratarādi taila-1

सैन्धवाद्यन्तु यत्तैलमृषिभिः परिकीर्तितम् ।
 तत्तैलं द्विगुणं क्षीरं पचेद्वीरतरादिना ॥ ८८ ॥
 क्वाथेन पूर्वकल्केन साधितन्तु भिषग्वरैः ।
 एतत्तैलवरं श्रेष्ठमश्मरीणां निवारणम् ॥ ८९ ॥
 मूत्राघाते मूत्रकृच्छ्रे पिच्छिते मथिते तथा ।
 भग्ने श्रमाभिपन्ने च सर्वथैव प्रशस्यते ॥ ९० ॥

Saiṇdhavadi taila which has been described by the sages (vide. chapter 43) is to be cooked again with the decoction of drugs of vīratarādi gaṇa and the paste as described in the earlier formula; this new oil is best to cure urinary calculus, retention of urine and dysuria due injury, fractures, exertion etc.

Vīratarādi taila-2

वीरवृक्षाश्मभेदाग्रिमन्थशयोनाकपाटलाः ।
 वृक्षादनीसहैरण्डभल्लूकोशीरपद्मकम् ॥ ९१ ॥
 कुशकाशशरेक्षूणामास्फोताकोकिलाक्षयोः ।
 शतावरी श्वदंष्ट्रा च सेत्कटाह्वयवञ्जुलाः ॥ ९२ ॥

कपोतवङ्का श्रीपर्णी काश्मरीमूलसंयुता ।
 एतैः कषायैः कल्कैश्च तैलं धीरो विपाचयेत् ॥ ९३ ॥
 वातपित्तविकारेषु बस्ति दद्याद्विचक्षणः ।
 शर्कराऽश्मरिशूलघ्नं मूत्रकृच्छ्रविनाशनम् ॥ ९४ ॥

Vīravṛksa (arjuna), aśmabheda, agnimañthā, śyonāka, pāṭalā, vṛkṣādani, eraṇḍa, bhallūka, uśīra, padmaka, kuśa, kāśa, śara, ikṣu, āsphoṭa, kokilākṣa, śatāvārī, śvadamṣṭrā, itkaṭa, vañjula, kapotavañka, śrīparṇī and root of kāśmarī—these are made use of for preparing decoction and also paste and medicated oil prepared. This to be used for enema in diseases arising from vāta and pitta aggravation, it cures urinary calculus, gravel and dysuria.

Punarnavādi taila

पुनर्नवाऽमृताभीरुसक्षारलवणत्रयैः ।
 शटीकुष्ठवचामुस्तरास्त्राकटफलफौष्करैः ॥ ९५ ॥
 यवानीहपुषाहिङ्गुशताह्वासाजमोदकैः ।
 विडङ्गातिविषायष्टीपञ्चकोलकसंयुतैः ॥ ९६ ॥
 एतैरक्षसमैः कल्कैस्तैलप्रस्थं विपाचयेत् ।
 गोमूत्रं द्विगुणं देयं काञ्जिकं तद्वदेव तु ॥ ९७ ॥
 पुनर्नवाऽद्यमित्येतत्तैलं पानेन बस्तिना ।
 शर्कराऽश्मरिशूलघ्नं मूत्रकृच्छ्रप्रमोचनम् ॥ ९८ ॥
 कट्यूरुबस्तिमेदस्य कुक्षिवड्क्षणसंयुतम् ।
 कफवातामशूलघ्नमन्त्रवृद्धेश्च नाशनम् ॥ ९९ ॥

Punranavā, amṛta, abhīru, kṣaratraya, lavaṇatraya, śaṭī, kuṣṭha, vacā, mustā, rāsnā, kaṭphala, puskaramūla, yavānī, hapuṣa, hiṅgu, śatāhvā, ajamodaka, viḍaṅga, ativiṣā, yaṣṭī and pañcakola drugs—each one akṣa (10gms.) are made into a paste together, added with one prastha (640gms.) of taila (oil), double that quantity of gomūtra and kāñjika seperately—are all cooked to form a medicated oil. This known as Punarnavādi taila used for drinking and enema therapy cures urinary calculus, pain of the waist, thighs penis, pelvis, groins, hernia (inguinal or scrotal) and related pains due to aggravation of kapha and vāta.

ब्रह्माधिकारनिर्दिष्टं सैन्धवाद्यमिहेष्यते ।
 सर्वदैवोपयोज्यस्तु गणो वीरतरादिकः ॥ १०० ॥

Saiṇdhavādi taila described in the chapter of Bhradhna roga (ch. 43) and formulae of vīratarādi gaṇa are always beneficial in this disease also.

घृतैः शीतैः कषायैश्च क्षीरैश्चोत्तरबस्तिभिः ।
 बलवत्यो न शाम्यन्ति प्रत्याख्याय समुद्धरेत् ॥ १०१ ॥

If the urinary calculus does not subside by the use of either ghr̥ta, śīta kaṣāya, kṣīras or administration of uttara basti (enema to bladder) then, if the patient is physicaly strong, it should be removed out (by surgical operation) after telling him its incurability.

यदृच्छया मूत्रमार्गमायान्त्यस्त्वनतराश्रिताः ।

स्रोतसाऽपहरेच्छित्त्वा बडिशेनाथ चोद्धरेत् ॥ १०२ ॥

If the urinary calculus has come into the urinary passage on its own accord and is found to be obstructing the passage, then it should be extracted out by cutting open the urinary passage, with the help of a baḍīśa (sharp instrument).

*Thus ends chapter Thirtyseven in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-38

अथाष्टत्रिंशत्तमः प्रमेहपिडिकाऽधिकारः

Prameha adhikāra— Diabetes— diagnosis and treatment

Nidāna—Samprāpti—cause and pathogenesis

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्यौदकानूपरसाः पयांसि ।

नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम् ॥ १ ॥

Great indulgence in comfort of sitting (avoiding physical activity), and comfort of sleep, in the use of curd (and its products) milks, soup of meat of animals of domestic, aquatic, and marshy regions; foods prepared from frshly harvested grains, freshy prepared wines etc. product of guḍa (such as jaggery molasses, unrefined sugar, candied sugar, purified sugar, etc.) and all others which make for increase of kapha in the body—are the causes of prameha (diabetes/polyuria).

मेदश्च मांसञ्च शरीरजञ्च क्लेदं कफो बस्तिगतं प्रदूष्य ।

करोति मेहान्समुदीर्णमुष्णैस्तानेव पित्तं परिदूष्य चापि ।

क्षीणेषु दोषेष्ववकृष्य धातून्सन्दूष्य मेहान्कुरुतेऽनिलश्च ॥ २ ॥

Kapha getting increased, vitiates (increases) medas (fat), mamsa (muscles) sarīrajakleda (moisture of the body), brings these to the urinary bladder and gives rise to kaphaja prameha; pitta getting increased by its own causes such as use of hot things (hot in potency) etc. gives rise to prameha (pittaja), vāta gets aggravated, makes dosas to become decreased, vitiates all the dhātus (tissues) brings them to the urinary bladder and gives rise to prameha (vataja).

साध्याः कफोत्था दश पित्तजाः षड् याप्या न साध्याः पवनाञ्चतुष्काः ।

समक्रियत्वाद्विषमक्रियत्वान्महात्ययत्वाच्च यथाक्रमं ते ॥ ३ ॥

Prameha arising from kapha, which are ten in number are sādhyā (curable), the six arising from pitta are yāpyā (controllable but persist for long time) and four arising from vāta are asādhyā (incurable) because of samakriyatva (identical treatment), viṣamakriyatva (differences in treatment) and mahātyayatva (produceing grave emergencies) respectively.

Notes—

In kaphaja prameha, the causitive doṣa in kapha, the vitiated dūsyas (dhatus)

are medas, māmsa, kleda and mūtra, both these can be mitigated by administration of drugs which are kaṭu (pungent) uṣṇa (hot in potency) tīkṣṇa (penetrating into the tissues) properties, so any one kind of treatment alone is enough to bring both the doṣa and dhātus back to normalcy. Hence it is easy to treat such cases and the result will also be very good. So kaphja prameha are described as curable. In case of pittaja prameha, treatment for pitta requires the use of drugs which are sweet in taste and śīta (cold in potency), treatment for (dūṣyās—medas, māmsa and kleda), requires the use of drugs which are pungent, hot in potency etc. both these treatments are of different nature and so difficult to administer satisfactorily; hence pittaja prameha are said to be yāpya—persisting for long time.

Prameha which are caused by vāta are said to be incurable, because it is likely to destroy important dhātus like majja (bone marrow) śukra (semen) oja (essence of dhātus) and create grave emergencies (diseases and even death).

कफश्च पित्तं पवनश्च दोषा मेदोऽऽस्रशुक्राम्बुवसालसीकाः ।

मज्जारसौजःपिशितञ्च दूष्याः प्रमेहिणां विंशतिरेव मेहाः ॥ ४ ॥

Kapha, pitta and vāta are the doṣās chiefly responsible for producing prameha; medas (fat tissue), asra (blood) śukra (semen), ambu (body water/fluids), vasa (muscle-fat), lasikā (lymph) majja (bone-marrow) rasa (plasma), oja (essence of tissue) and piśita (muscles)—are the dūṣyās (vitiated tissues) in prameha; which is of twenty varieties only.

Pūrva rūpa—premonitory symptoms

दन्तादीनां मलाढ्यत्वं प्राग्रूपं पाणिपादयोः ।

दाहश्चिक्कणता देहे तृट् स्वाद्वास्यञ्च जायते ॥ ५ ॥

Accumilation of more of dirt/waste materials on the teeth etc. (palate, gums, tongue, throat, skin), feeling of mild burning sensation in the hands (palms) and feet (soles), stickyness all over the body, thirst and sweet taste in the mouth—are the premonitory symptoms of prameha (diabetes).

Lakṣaṇa—symptoms

सामान्यं लक्षणं तेषां प्रभूताविलमूत्रता ॥ ६ ॥

दोषदूष्याविशेषेऽपि तत्संयोगविशेषतः ।

मूत्रवर्णादिभेदेन भेदो मेहेषु कल्प्यते ॥ ७ ॥

General symptoms of all varieties of prameha are—increased quantity and turbidity of urine. Differences in the colour of the urine occurs because of different combinations of doṣās and dūṣyās (dhātus and malas—tissues and wastes) and on the basis of colour of urine etc. varieties of prameha are recognised.

Kaphaja pramehas—diabetes arising from kapha

अच्छं बहुत सितं शीतं निर्गन्धमुदकोपमम् ।

मेहत्युदकमेहेन किञ्चिच्चाविलपिच्छिलम् ॥ ८ ॥

इक्षो रसमिवात्यर्थं मधुरं चेक्षुमेहतः ।
 सान्द्रीभवेत्यर्युषितं सान्द्रमेहेन मेहति ॥ ९ ॥
 सुरामेही सुरातुल्यमुपर्यच्छमधो घनम् ।
 संहृष्टरोमा पिष्टेन पिष्टवद् बहलं सितम् ॥ १० ॥
 शुक्राभं शुक्रमिश्रं वा शुक्रमेही प्रमेहति ।
 मूर्ताणून्सिकता मेही सिकतारूपिणो मलान् ॥ ११ ॥
 शीतमेही सुबहुशो मधुरं भृशशीतलम् ।
 शनैः शनैः शनैर्मेही मन्दं मन्दं प्रमेहति ।
 लालातन्तुयुतं मूत्रं लालमेहेन पिच्छिलम् ॥ १२ ॥

1. **Udakameha**—The patient eliminates urine which is clear, large in quantity, white in colour, cold to touch, having no smell, it resembles water, or has slight turbidity and sliminess; this is known as udakameha.

2. **Ikṣumeha**— The urine is very sweet just like the juice of sugarcane is the features of Ikṣumeha.

3. **Sāṇdrameha**— The urine becoming thick in consistence after standing for some time (a few hours) is the feature of sāṇdrameha.

4. **Surāmeha**— In surā meha the urine resemble surā (beer) separated in two parts, a thin, clear fluid above and a thick turbid portion below.

5. **Piṣṭa meha**— in piṣṭa meha the patient experiences horripilations and eliminates urine resembling solution of corn flour, thick in consistence and white in colour.

6. **Śukrameha**— The patient of śukrameha eliminates urine resembling śukra (semen) or mixed with it.

7. **Sikatāmeha**— The patient of sikatāmeha eliminates minute particles of wastes resembling sand.

8. **Śītameha**— The patient eliminates urine in large quantity frequently, urine being sweet and very cold.

9. **Śanairmeha**— In śanairmeha the patient eliminates urine very slowly, in small quantities.

10. **Lālāmeha**— in lālāmeha the patient eliminates urine containing threads like saliva and is slimy.

Pittaja prameha—diabetes arising from pitta

गन्धवर्णरसस्पर्शैः क्षारेण क्षारतोयवत् ॥ १३ ॥

नीलमेहेन नीलाभं कालमेही मसीनिभम् ।

हारिद्रमेही कटुकं हरिद्रासन्निभं दहत् ॥ १४ ॥

विस्त्रं माञ्जिष्ठमेहेन मञ्जिष्ठासलिलोपमम् ।

विस्त्रमुष्णं सलवणं रक्ताभं रक्तमेहिनः ॥ १५ ॥

1. **Kṣārameha**— the urine resembles solution of kṣāra (alkalies/ash), in its smell, colour, taste and touch; are the features of kṣārameha.

2. **Nīlameha**— Colour of urine is blue in nīlameha.

3. **Kārameha**— Colour of urine is like that of ink (black) in kārameha.

4. **Hāridrameha**— Colour of urine is like that of haridrā (turmeric, deep yellow), pungent in taste and causes burning sensation during elimination.

5. **Māñjiṣṭhameha**— In māñjiṣṭhameha the urine is having bad smell and resembles solution/decoction of māñjiṣṭha.

6. **Raktameha**— In raktameha the urine is bad smelling, hot, slightly salty and resembles blood in colour.

Vātaja prameha—diabetes arising from vāta

वसामेही वसामिश्रं वसाऽऽभं मूत्रयेन्मुहुः ।

मज्जाभं मज्जमिश्रं वा मज्जमेही मुहुर्मुहुः ॥ १६ ॥

कषायं मधुरं रूक्षं क्षौद्रमेहं वदेद् बुधः ।

हस्ती मत्त इवाजस्रं मूत्रवेगविवर्जितम् ।

सलसीकं विबद्धञ्च हस्तिमेही प्रमेहति ॥ १७ ॥

1. **Vasā meha**— The patient of vasāmeha eliminates urine mixed with vasā (muscle fat) resembling vasā (in colour) and passes urine frequently.

2. **Majjā meha**— Urine resembles bone marrow or is mixed with it and passed out frequently are the features of maja meha.

3. **Kṣaudrameha**— If the urine is astringent, sweet in taste and dry (visid) then the wise call that condition as kṣaudrameha.

4. **Hastimeha**— The patient of hasti meha eliminates urine continuously, slowly, over a long time, without any force, just like an elephant in rut, mixed with lasika (lymph) and thick in consistence.

Prameha upadravas—complications/secondary diseases

अविपाकोऽरुचिश्छर्दिर्निद्रा कासः सपीनसः ।

उपद्रवाः प्रजायन्ते मेहानां कफजन्मनाम् ॥ १८ ॥

बस्तिमेहनयोस्तोदो मुष्कावदरणं ज्वरः ।

दाहस्तृष्णाऽप्लको मूर्च्छा विड्भेदः पित्तजन्मनाम् ॥ १९ ॥

वातजानामुदावर्त्तकम्पहृद्ग्रहलोलताः ।

शूलमुन्निद्रता शोषः श्वासः कासश्च जायते ॥ २० ॥

Improper digestion, loss of taste, vomiting, more of sleep, cough, rhinitis—are the secondary diseases of kaphaja prameha.

Pricking pain in the bladder and penis, cracks in the skin of the scrotum, fever, burning sensation, thirst, sour blehings, fainting and diarrhoea—are the secondary diseases of pittaja prmeha.

Upward movement inside the abdomen, tremors, catching pain of the heart, desire for comfort, pain in the abdomen, loss of sleep, emaciation, dyspnoea and cough—are the secondary diseases of vātajā prameha.

Ariṣṭa—bad prognosis

यथोक्तोपद्रवाविष्टमतिप्रसृतमेव च ।

पिडिकापीडितं गाढं प्रमेहो हन्ति मानवम् ॥ २१ ॥

Prameha accompanied with complications/secondary diseases mentioned above, too much of elimination of urine, troubled by appearance of deep seated piḍakas (eruptions)—is going to kill the patient.

मूर्च्छाच्छर्दिज्वरश्वासकासवीसर्पगौरवैः ।

उपद्रवैरुपेतो यः प्रमेही दुष्प्रतिक्रियः ॥ २२ ॥

Patient of prameha having fainting, vomiting, fever, dyspnoea, cough, erysepelas, feeling of heaviness of the body and other complications cannot be given treatment.

रजः प्रवर्तते यस्मान्मासि मासि विशोधयेत् ।

सर्वाञ्छरीरदोषांश्च न प्रमेहन्त्यतः स्त्रियः ॥ २३ ॥

Since menstrual flow occurs in women every month and because of that, their body becomes purified of all doṣās, women do not get afflicted with prameha (diabetes).

Notes—

This ancient view is wrong, since it is seen that both men and women are equally prone to diabetes.

Asādhya prameha—incurable diabetes

Madhumeha—diabetes mellitus

जातः प्रमेही मधुमेहिनो वा न साध्यरोगः स हि बीजदोषात् ।

ये चापि केचित्कुलजा विकारा भवन्ति तांश्चापि वदन्त्यसाध्यान् ॥ २४ ॥

He who is born with prameha (hereditary diabetes) or who has become a madhumehi (acquired diabetes)—are not diseases which are curable (they are incurable), similarly some other diseases which are familial, because of defects in the bīja (seeds—sperm and ovum) itself.

सर्व एव प्रमेहास्तु कालेनाप्रतिकारिणः ।

मधुमेहत्वमायान्ति तदाऽसाध्या भवन्ति च ॥ २५ ॥

All varieties of prames if not treated at proper time, become turned into madhumeha and then become curable.

मधुमेहो मधुनिभो जायते स किल द्विधा ।

कुब्धे धातुक्षयाद्वायौ दोषावृतपथेऽथ वा ॥ २६ ॥

आवृतो दोषलिङ्गानि सोऽनिमित्तं प्रदर्शयन् ।

क्षणात्क्षीणः क्षणात्पूर्णो भजते कृच्छ्रसाध्यताम् ॥ २७ ॥

In madhumeha, the urine resembles honey; it is of two kinds—viz. (1) in which vāta undergoes aggravation, due to depletion of tissues and (2) by aggravation of vāta due to blocking or hindering the path of vāta by other doṣās.

When obstructed by other doṣās, the symptoms appear and disappear without any (apparent) reason, hence the patient appears alternately either as emaciated or as well-nourished (stout), very quickly.

मधुरं यच्च सर्वेषु प्रायो पध्विव मेहति ।

सर्वेऽपि मधुमेहाख्या माधुर्याच्च तनोरतः ॥ २८ ॥

All pramehās, where in all things become sweet, the urine resembles honey and the body is also sweet, all those varieties are called as madhumeha.

Prameha piḍakā—diabetic eruptions/corbuncles

शराविका कच्छपिका जालिनी विनताऽलजी ।

मसूरिका सर्षपिका पुत्रिणी सविदारिका ॥ २९ ॥

विद्रधिश्चेति पिडिकाः प्रमेहोपेक्षया दश ।

सन्धिर्मर्मसु जायन्ते मांसलेषु च धामसु ॥ ३० ॥

Śarāvika, kacchapikā, jālinī, vinatā, alajī, masūrikā, sarṣapikā, putriṇī, vidārikā and vidradhi—these are the ten kinds of piṭaka arising on bony joints, vital points and fleshy parts of the body due to neglect of prameha (diabetes).

अन्तोन्नता च तद्रूपा निम्नमध्या शराविका ।

गौरसर्षपसंस्थाना तत्प्रमाणा तु सर्षपी ॥ ३१ ॥

सदाहा कूर्मसंस्थाना ज्ञेया कच्छपिका बुधैः ।

जालिनी तीव्रदाहा तु मांसजालसमावृता ॥ ३२ ॥

अवगाढरुजाक्लेदा पृष्ठे वाऽप्युदरेऽपि वा ।

महती पिडिका नीला सा बुधैर्विनता स्मृता ॥ ३३ ॥

महत्यल्पचिता ज्ञेया पिडिकाऽपि च पुत्रिणी ।

मसूरदलसंस्थाना विज्ञेया तु मसूरिका ॥ ३४ ॥

रक्ताऽसिता स्फोटचिता विज्ञेयात्वलजी बुधैः ।

विदारीकन्दवद् वृत्ता कठिना च विदारिका ॥ ३५ ॥

विद्रधैर्लक्षणैर्युक्ता ज्ञेया विद्रधिका तु सा ॥ ३६ ॥

Śarāvika is true to its name, has raised edges and depressed centre; sarṣapikā resembles white mustard in shape and size; kacchapikā is similar to a tortoise shell in shape and has burning sensation, jālinī also produces severe burning sensation and has a net-work of muscles around it; vinatā is a big sized eruption

either on the back or abdomen, blue in colour, deep seated with severe pain and copious exudation, is called by the wise as vinatā. A big eruption surrounded by many small ulcers of the shape of masūra dal (lentil) is called putriṇī; alajī is known to the wise, as a bursting eruption, red, or black in colour; vidārikā is eruption, round like vidārikaṇḍa and hard to touch; that eruption having the symptoms of an abscess is known as vidradhikā.

ये यन्मयाः स्मृता मेहास्तेषामेतास्तु तन्मयाः ॥ ३७ ॥

These piḍaka (eruptions) arise from the same doṣās mentioned as causes for each varitey of prameha respectively.

विना प्रमेहमप्येता जायन्ते दुष्टमेदसः ।

तावच्चैता न लक्ष्यन्ते यावद्वास्तुपरिग्रहाः ॥ ३८ ॥

Such piḍaka (eruptions) might occur even without prameha (diabetes) due to vitiation of medas (fat tissues) but these need not to be taken seriously till they get localised at any one place (and begin to exhibit symptoms).

गुदे हृदि शिरस्यंसे पृष्ठे मर्मसु चोत्थिताः ।

सोपद्रवा दुर्बलाग्रेः पिडिकाः परिवर्जयेत् ॥ ३९ ॥

Piḍakas (eruptions) developing on the rectum, heart, head, shoulders, back and vital spots, those having complications and seen in persons who have weak digestive fire should be refused treatment.

तृट्शोषमांससङ्कोचमोहहिक्कामदज्वराः ।

विसर्पमर्मसंरोधाः पिडिकानामुपद्रवाः ॥ ४० ॥

Thirst, emaciation, contraction of muscles, delusion, hiccup, toxicity, fever, erysepelas, obstruction to vital organs—are the upadrava (complications/secondary diseases) of diabetic eruptions.

Pathyāpathya—suitable and unsuitable foods etc.

श्यामाककोद्रवोद्दालगोधूमाश्चणकास्तथा ।

आढकत्श्च कुलत्थाश्च पुराणा मेहिनां हिताः ॥ ४१ ॥

मेहिनां तिक्तशाकानि जाङ्गला हरिणाण्डजाः ।

यवान्नविकृतिर्मुद्गाः शस्यन्ते शालिषष्टिकाः ॥ ४२ ॥

सौवीरकं सुरा तक्रं तैलं क्षीरं घृतं गुडम् ।

अम्लेक्षुरसपिष्टान्नानूपमांसानि वर्जयेत् ॥ ४३ ॥

Śyamaka, kodrava, uddālka, godhūma, caṇaka, āḍhaka and kulattha which are old—are suitable to be used as foods by patients of prameha (diabetes).

Vegetables of bitter taste, meat of animals and eggs of birds of desert like regions, boiled yava and its preparations, mudga, śāli and ṣaṣṭika are all suitable as foods.

Sauvīraka (fermented gruel), surā (beer) buttermilk, oils, milk, ghee jaggery, foods processed with sours, sugarcane juice, food prepared from flour, meat of animals of marshy regions should be avoided from use.

Prameha cikitsā—treatment of diabetes

वातोत्कटेषु मेहेषु स्नेहपानं विशेषतः ।
 पारिजातजयानिम्बवह्निगायत्रीणां पृथक् ॥ ४४ ॥
 पाठायाः सागुरोः पीताद्वयस्य शारदस्य च ।
 जलेशुमद्यसिकताशनैर्लवणपिष्टकान् ।
 सान्द्रमेहान्क्रमाद् घ्नन्ति क्वाथाश्चाष्टौ समाक्षिकाः ॥ ४५ ॥

The patient of prameha (diabetes) should be given mild oleation therapy in the beginning itself and then administered medicated oil prepared with drugs of priyaṅgvādi gaṇa to produce more bouts of both vomiting and purgations; after purgation, decoction enema should be administered using decoction of drugs of surasādi gaṇa, added with paste of mahauṣadha, bhadradāru, mustā, honey and saiṇdhava; if this produces burning sensation, the decoction of drugs of nyagrodhādi gaṇa should be used without adding oil.

In diabetes which have predominance of vāta oil drinking is to be done especially.

Decoction of the following eight drugs added with honey and consumed, cures the following kinds of diabetes respectively.

1. Pārijāta cures udaka meha
2. Jayā cures ikṣumeha
3. Nīmba cures surāmeha
4. Vahni (citraka) cures siktāmeha
5. Gāyatrī (khadira) cures śanairmeha
6. Paṭhā cures ksarameha
7. Aguru cures pistameha
8. Two haridrā and śārada (sveta kamala) cures sāṇḍrameha.

हरीतकीकट्फलमुस्तलोधाः पाठाविडङ्गार्जुनधन्वनाश्च ।
 उभे हरिद्रे तगरं विडङ्गं कन्दं विशालाऽर्जनदीप्यकाश्च ॥ ४६ ॥
 दावीं विडङ्गः खदिरो धवश्च सुराहकुष्ठागुरुचन्दनानि ।
 दार्व्यग्रिमन्थौ त्रिफला वचा च पाठा च मूर्वा च तथा श्वदंष्ट्रा ॥ ४७ ॥
 वचा ह्युशीराण्यभया गुडूची वृषं शिवाचित्रकसप्तपर्णाः ।
 पादैः कषायाः कफमेहविज्ञैर्दशोपदिष्टा मधुसम्प्रयुक्ताः ॥ ४८ ॥

The ten decoctions prepared from drugs mentioned in quarter part of the following verses, added with honey and consumed cure prameha of kapha origin.

1. Haritakī, kaṭphala, mustā and lodhra

2. Pāṭhā, viḍaṅga, arjuna, and dhañvana
3. The two haridrā, tagara and viḍaṅga
4. Viśālā, kanda, arjuna and dīpyaka
5. Dārvī, viḍaṅga, khadira and dhava
6. Surāhvā, kuṣṭha, aguru, and caṇḍana
7. Darvī, agnimañtha, triphalā and vacā
8. Pāṭhā, mūrvā and śvadamṣṭrā
9. Vacā, uśīra, abhayā and guḍucī
10. Vṛṣa, śivā, citraka and saptaparṇa.

उशीरलोध्रार्जुनचन्दनानामुशीरमुस्तामलकाभयानाम् ।
 पटोलनिम्बामलकामृतानां मुस्ताभयामुष्ककवृक्षकाणाम् ॥ ४९ ॥
 लोध्राम्रकासीसकधातकीनां विश्वार्जुनैलाशिरिषोत्पलानाम् ।
 शिरीषधान्यार्जुनकेशराणां प्रियङ्गुपद्मात्पलकिंशुकानाम् ॥ ५० ॥
 अश्वत्थपाठाऽसनवेतसानां कटङ्कटैर्युत्पलमुस्तकानाम् ।
 पैत्तेषु मेहेषु दशोपटिष्ठाः कषाययोगा मधुसम्प्रयुक्ताः ॥ ५१ ॥

The following ten decoction prepared from drugs mentioned in quarter parts of the following verses, added with honey and consumed cures prameha of pitta origin.

1. Uśīra, lodhra, arjuna and caṇḍana
2. Uśīra, mustā, āmalaka and abhayā
3. Paṭola, nimba, āmalaka and amṛta
4. Mustā, abhayā, mustaka and vṛkṣaka
5. Lodhra, āmra, kāsisa and dhātakī
6. Viśva, arjuna, elā, śirīṣa and utpala
7. Śirīṣa, dhāñyaka, arjuna and kesara
8. Priyaṅgu, padma, utpala and kimsuka
9. Asvattha, pāṭha, asana and vetaśa
10. Katañkaṭerī, utpala and mustā.

कफमेहहरक्वाथसिद्धं सर्पिः कफे हितम् ।
 पित्तमेहघ्निर्यूहसिद्धं पित्तहरं घृतम् ॥ ५२ ॥

Medicated ghee prepared with drugs which mitigates kapha is beneficial in diabetes of kapha origin and that prepared with drugs which mitigate pitta is beneficial, in diabetes of pitta origin.

कम्पिल्लसप्तच्छदशालजानि बैभीतरोहीतककौटजानि ।
 पटोलकालीयगदागुरुणि क्षौद्रेण लिह्यात्कफपित्तमेही ॥ ५३ ॥

Kampilla, saptachhada, śālamūla, vibhītaka, rohītaka, kuṭaja, paṭola, kāli-yaka, gada (kuṣṭha) and aguru—all made into nice powder should be licked with honey, by the patient of diabetes caused by kapha and pitta together.

दूर्वाकसेरुपूतीककुम्भीकप्लवशैवलम् ।
जलेन कथितं पीतं शुक्रमेहहरं परम् ॥ ५४ ॥

Decoction of dūrvā, kaseru, pūtika, kumbhika, plava and śaivāla consumed is best to cure śukraneha.

त्रिफलाऽऽरग्वधद्राक्षाकषायो मधुसंयुतः ।
पीतो निहन्ति फेनाभं प्रमेहं नियतं नृणाम् ॥ ५५ ॥

Decoction of triphalā, āragvadha, and drākṣa added with honey and consumed is sure to stop diabetes with frothy urine.

अश्वत्थाच्चतुरङ्गुल्यान्नयग्रीधादेः फलत्रयात् ।
सरक्तसारमञ्जिष्ठाः क्वाथाः पञ्च समाक्षिकाः ॥
नीलहारिद्रफेनाख्यक्षारमाञ्जिष्ठकाह्वयान् ॥ ५६ ॥

The following five decoctions added with honey and consumed cures the following kinds of diabetes.

1. Aśvattha cures nīla meha
2. Caturaṅgula cures hāridrameha
3. Drugs of nyagrodhādigaṇa cures phenameha
4. Phalatraya cures ksāra meha
5. Raktasāra and mañjiṣṭha cures māñjiṣṭhā meha.

मधुना त्रिफलाचूर्णमथवाश्मजतूद्भवम् ।
लौहजं वाऽभयोत्थं वा लिहेन्मेहनित्तये ॥ ५७ ॥

Fine powder of either triphala, silajatu, lohabhasma or abhaya should be licked (daily) for the cure of meha (diabetes).

कटङ्कटेरीमधुकत्रिफलाचित्रकैः समैः ।
सिद्धः कषायः पातव्यः प्रमेहाणां विनाशनः ॥ ५८ ॥

Decoction of equal parts of kaṭaṅkaṭeri, madhuka, triphalā, and citraka consumed, cures diabetes.

Phalatrikādi quātha

फलत्रिकं दारुनिशां विशालां मुस्तां च निष्कवाथ्य निशांशकल्कम् ।
पिबेत्कषायं मधुसम्प्रयुक्तं सर्वप्रमेहेषु समुच्छिन्नेषु ॥ ५९ ॥

Phalatrika, dāruniśā, viśālā and mustā—are made into decoction, added with paste of niśā and madhu (honey) and consumed is beneficial in all varieties of diabetes and dysuria.

गोभक्षितान्यवान्मूत्रभाविताङ्केवलानपि ।
चित्रकोदश्विता खादेन्निम्बमुद्गरसेन वा ॥ ६० ॥

Yava (barley) consumed by the cow (and then eliminated in its dung) or

that which is soaked in cows urine—should be consumed by the patient of diabetes either with diluted buttermilk of cow or juice (soup) of nimba or mudga.

भक्षयेताम्बुना मासं प्रमेही यवपिष्टकम् ।
मेदोघ्ना बद्धमूत्राश्च समाः सर्वेषु धातुषु ।
यवास्तस्माद्विशिष्यन्ते प्रमेहेषु विशेषतः ॥ ६१ ॥

The patient of diabetes should partake balls of paste of yava flour made with water for one month as food, or such other foods which reduces fat and urine and good for other tissues—till such time the tissues become normal. This is the special method of treatment in diabetes.

Trikaṭukādi modaka

त्रिकटु त्रिफला पाठा मूलं शोभाञ्जनस्य च ।
विडङ्गतण्डुला हिङ्गु तथा कटुकरोहिणी ॥ ६२ ॥
बृहती कण्टकारी च हरिद्रे द्वे यवानिका ।
केबुकं शालपर्णी च तथ्यतिविषचित्रकौ ॥ ६३ ॥
सौर्वचलं जीरकञ्च हपुषा धान्यमेव च ।
एषां कर्षप्रमाणञ्च श्लक्ष्णचूर्णञ्च कारयेत् ॥ ६४ ॥
यवशक्तु पलानाञ्च नवतिं द्वितयाधिकाम् ।
घृततैलमधूनाञ्च प्रत्येकञ्च पलानि षट् ॥ ६५ ॥
एभिः कर्षप्रमाणञ्च प्रत्यहं मोदकं सुधीः ।
भक्षयेन्नाशयेदुग्रान् प्रमेहानतिदारुणान् ॥ ६६ ॥

Trikaṭu, triphalā, pāṭha, śobhañjana mūla, viḍaṅgataṇḍula, hiṅgu kaṭuka-rohiṇī, br̥hatī, kaṇṭakārī, the two haridrā, yavānī, kebuka, śālīpṛṇa, ativiṣā, citraka, yavānī, kebuka, hapuṣā and dhāñyaka—each karśa (10gms.) are made into nice powder, to this are added flour of yava ninty two pala (1880gms.) and ghee, oil and honey—each six pala (240gms.)—all are mixed well and made into pills of one karśa (10gms.) in quantity. One pill, if consumed everyday, cures diabetes though very severe.

Nyagrodhādi cūrṇa

न्यग्रोधोदुम्बराश्चत्थशयोनाकारग्वधासनम् ।
आम्रं कपित्थं जम्बूञ्च प्रियालं ककुभं धवम् ॥ ६७ ॥
मधूकं मधुकं लोधं वरुणं पारिभद्रकम् ।
पटोलं मेषशृङ्गी च दन्ती चित्रकमाढकी ॥ ६८ ॥
करञ्जत्रिफलाशक्रभल्लातकफलानि च ।
एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ॥ ६९ ॥

त्यग्रोधाद्यमिदं चूर्णं मधुना सह योजयेत् ।
 फलत्रयरसं चानु पिबेन्मूत्रं विशुद्ध्यति ॥ ७० ॥
 एतेन विंशतिर्मेहा मूत्रकृच्छ्राणि यानि च ।
 प्रशमं यान्ति योगेन पिडिका न च जायते ॥ ७१ ॥

Nyagrodha, udumbara, aśvattha, syonāka, āragvadha, asana, āmra, kapittha, jambū, priyāla, kakubha, dhava, madhūka, madhuka, lodhra, varuṇa, pāribhadra, paṭola, meṣaśrṅgī, dañtī, citraka, āḍhakī, karañja triphalā, śakra (indrayava) and bhallātaka phala—all equal parts are made into nice powder. This Nyagrodhādi cūrṇa consumed in the usual dose, added with honey and followed by drinking of juice/decoction of triphalā, purifies the urine, cures the twenty kinds of prameha (diabetes) and dysuria and does not allow eruptions to develop.

Lohādi cūrṇa

चूर्णानि लोहत्रिफलासितानां क्षौद्रेण लिह्याच्च पृथक् समं वा ।
 मेहान्समस्तानपि नाशयन्ति पीतः कदाचित्स्वरसो गुडूच्याः ॥ ७२ ॥

Loha bhasma, triphalā and sita, powdered nicely mixed with honey and licked or any one of these drugs separately or all of them together mixed with fresh juice of guḍūci and consumed—cure all varieties of diabetes.

Trikaṭu guṭikā

त्रिकटु त्रिफलातुल्यं गुग्गुलञ्च समांशिकम् ।
 गोक्षुरक्काथसंयुक्तं गुटिकां कारयेद् बुधः ॥ ७३ ॥
 दोषकालबलापेक्षी भक्षयेच्चानुलोमिकीम् ।
 न चात्र परिहारोऽस्ति कर्म कुर्याद्यथेप्सितम् ॥ ७४ ॥
 प्रमेहान्वातरोगांश्च वातशोणितमेव च ।
 मूत्राघातं मूत्रदोषं प्रदरं चाशु नाशयेत् ॥ ७५ ॥

Trikaṭu and triphalā both equal in quantity added with guggulu equal in quantity (of both)—are macerated in the decoction of gokṣura and rolled into pills. These should be consumed in doses suitable to the doṣās aggravated, season and strength of the person, it makes for downward movement (of vāta) and brings it to the desired extent, and there is no method of controlling it. It cures diabetes, diseases caused by vāta, gout, retention and other urinary disorders, menorrhagia etc. quickly.

Dāḍimādi ghr̥ta

दाडिमस्य च बीजानि कृमिघ्नस्य च तण्डुलाः ।
 रजनी चविकाऽजाजी नागरं त्रिफला कणा ॥ ७६ ॥
 त्रिकण्टकस्य च फलं यवानी धान्यकं तथा ।
 वृक्षाम्लचविकालोधसिन्धूद्भवसमाहितैः ॥ ७७ ॥

कल्कैरक्षसमैरेभिर्घृतप्रस्थं विपाचयेत् ।
 भोज्ये पाने प्रदातव्यं सर्वर्तुषु च मात्रया ॥ ७८ ॥
 प्रमेहान्विशतिं चैव मूत्राघातं तथाऽश्मरीम् ।
 कृच्छ्रं सुदारुणञ्चैव हन्यादेव न संशयः ॥ ७९ ॥
 विबन्धानाहशूलघ्नं कामलाज्वरनाशनम् ।
 दाडिमाद्यं घृतं चैतदश्विभ्यां परकीर्तितम् ॥ ८० ॥

Seeds of dāḍima, viḍaṅga, rajanī, cavikā, ajājī, nāgara, triphalā, kaṇā, fruits of trikaṇṭaka, yavānī, dhāñyaka, vṛkṣāmla, cavikā, lodhra, siṇḍūdbhava—each one akṣa (10gms.) are made into a paste and added to one prastha (640gms.) of ghrta (ghe) and medicated ghee prepared. This is used for drinking, either alone or with food in the required dose in all seasons. It cures all twenty kinds of diabetes, retention of urine, renal calculus, dysuria, though severe without doubt. This Dadimadi ghrta formulated by Aśvinis, cures constipation, flatulence, colic jaundice and fever also.

Gokṣurādi cūrṇa and guṭikā

श्वदंष्ट्रा सकणा मुस्ता गुडूची फल्गुपल्लवाः ।
 दर्भाङ्गुरास्तु गण्डीरो रोहिषस्य च पल्लवाः ॥ ८१ ॥
 काला पुनर्नवा श्यामा शारिवा देवदारु च ।
 पिप्पली शृङ्गवेरञ्च विडङ्गं मरिचानि च ॥ ८२ ॥
 पाठा कम्पिल्लकं भार्गी द्वे हरिद्रे निदिग्धिका ।
 एरण्डमूलं दन्ती च चित्रकं कटुरोहिणी ॥ ८३ ॥
 एतानि समभागानि सूक्ष्मचूर्णानि कारयेत् ।
 यावन्त्येतानि चूर्णानि तावत्स्याच्चाप्ययोरजः ॥ ८४ ॥
 ततो विडालपदकं पिबेदुष्णेन वारिणा ।
 अलाभे चापि मद्यानां प्रमेहान्हन्ति विंशतिम् ॥ ८५ ॥
 श्वयथुञ्च तथाऽर्शांसि पाण्डुरोगं हलीमकम् ।
 उदाराण्यथ शूलानि प्लीहानं चापकर्षति ॥ ८६ ॥
 एभिर्गोमूत्रपिष्टैस्तु गुटिकाः कारयेद्भिषक् ।
 रोगेष्वेतेषु मुख्याः स्युर्बलमांसविवर्द्धनाः ॥ ८७ ॥

Śvadamṣṭrā, kaṇā, mustā, guḍucī, tender leaves of phalgu, darbhāṅkura, gaṇḍīra, tender leaves of rohiṣa, kala, punarnavā, śyāma, sārivā, devadāru, pippalī, śṛṅgavera, viḍaṅga, marica, pāṭhā, kampillaka, bhārṅgī, two haridrā, nidigdhika, eraṇḍamūla, daṇṭī, citraka and kaṭurohiṇī—all equal parts are made into nice powder, added with equal quantity of loha bhasma mixed well and preserved. This powder, one biḍālapadaka in quantity (10gms.) per dose is consumed along with warm water or with wine in the absence of warm water. This cures all twenty

varieties of diabetes, dropsy, piles, anaemia, chlorosis, abdominal enlargement, colic and enlargement of spleen.

This same powder macerated with cows urine, made into pills and consumed cures these diseases and helps increase of strength and muscles.

Simhāmṛta ghr̥ta

कण्टकार्या गुडूच्याश्च संहरेच्च शतं शतम् ।
 संकुट्योदूखले विद्वांश्चतुद्रोणेम्भसः पचेत् ॥ ८८ ॥
 तेन पादावशेषेण घृतप्रस्थं विपाचयेत् ।
 त्रिकटुत्रिफलारास्त्राविडङ्गान्यथ चित्रकम् ॥ ८९ ॥
 काश्मर्याणाञ्च मूलानि पूतीकस्य त्वगेव च ।
 कलिङ्ग इति सर्वाणि सूक्ष्मपिष्टानि कारयेत् ॥ ९० ॥
 अक्षमात्रां पिबेत्प्राज्ञः शालिभिः पयसा हि तैः ।
 प्रमेहं मधुमेहञ्च मूत्रकृच्छ्रं भगन्दरम् ॥ ९१ ॥
 आलस्यं चान्द्रवृद्धिञ्च कुष्ठरोगं विशेषतः ।
 क्षयञ्चैव निहन्त्येतन्नाम्ना सिंहामृतं घृतम् ॥ ९२ ॥

Kaṇṭakārī and guḍūcī each one hundred pala (4kg.) are pounded in a pestle and mortar and then boiled in four droṇa (40.96kg.) of water decoction reduced to a quarter. To this are added one prastha (640gms.) of ghr̥ta (ghee) and paste of trikaṭu, triphalā, rāsna, viḍaṅga, citraka, root of kāśmārya, bark of pūṭika and kaliṅga—each one akṣa (10gms.) and medicated ghee prepared. This is consumed along with milk and cooked rice taken as food. This Simhāmṛta ghr̥ta cures all kinds of diabetes, diabetes mellitus, dysuria, fistula—in-ano, lassitude, hernia, leprosy, and pulmonary tuberculosis especially.

Dhāñvañtara ghr̥ta

दशमूलं करञ्जौ द्वौ देवदारु हरीतकी ।
 वर्षाभूर्वरुणो दन्ती चित्रकं सपुनर्नवम् ॥ ९३ ॥
 सुधानीपकदम्बाश्च बिल्वं भल्लातकानि च ।
 शटी पुष्करमूलं च पिप्पलीमूलमेव च ॥ ९४ ॥
 पृथग्दशपलान्भागानेतांस्तोयेऽर्मणे पचेत् ।
 यवकोलकुलत्थानां प्रस्थं प्रस्थं विपाचयेत् ॥ ९५ ॥
 तेन पादावशेषेण घृतप्रस्थं पचेद्भिषक् ।
 निचुलं त्रिफला भार्गी रोहिषं गजपिप्पली ॥ ९६ ॥
 शृङ्गवेरविडङ्गानि चव्यं कम्पिल्लकं तथा ।
 गर्भेणानेन तत्सिद्धं पाययेत्तु यथाबलम् ॥ ९७ ॥

एतद्धान्वन्तरं नाम विख्यातं सर्पिरुत्तमम् ।
 कुष्ठप्रमेहगुल्मांश्च श्वयथुं वातशोणितम् ॥ ९८ ॥
 प्लीहोदराणि चार्शांसि विद्रधिं पिडिकाश्च याः ।
 अपस्मारं तथोन्मादं सर्पिरेतन्नियच्छति ॥ ९९ ॥
 पृथक्तोयेऽर्मणे ह्यत्र पचेद् द्रव्याच्छतं शतम् ।
 शतत्रयाधिके तोये व्युत्सर्गः क्रमतो भवेत् ॥ १०० ॥

Daśamūla, the two karañja, devadāru, harītakī, varṣbhū, varuṇa, dañtī, citraka, punarnavā, sudhā, nīpa, kadambā, bilva, bhallātaka, śaṭī, puṣkaramūla and pippalīmūla—each ten pala (400gms.) are boiled in one armaṇa (droṇa—10.24kg.) of water also adding yava, kola and kulattha—each one prastha (640gms.), the decoction is reduced to one-fourth; to this are added equal quantities of nicula, triphalā, bhārṅgī, rohiṣa, gajapippalī, śṛṅgavera, viḍaṅga, cavya and kampillaka, and medicated ghee prepared. This known as Dhāñvañtara ghr̥ta is a best remedy for leprosy (and other skin diseases), diabetes, abdominal tumor dropsy, gout, splenomegaly, piles, abscess, eruptions, epilepsy and insanity.

While preparing decoction if the total quantity of the drugs exceeds three hundred palas (12kg.) then boiling should be done thrice with one hundred pala (4kg.) per time.

Arjunādi taila—ghr̥ta

अर्जुनपटोलनिम्बैः - सवचादीप्यकरसासमञ्जिष्ठैः ।
 भल्लातकागुरुघनैः सगदानलचन्दनोशीरैः ॥ १०१ ॥
 गोक्षुरकसोमवलकैर्नवपटोलैर्हरिद्रया त्रित्रलया ।
 अश्मन्तकार्जुनाभ्यां दीप्यकयुक्तेन चैव लोध्रेण ॥ १०२ ॥
 मञ्जिष्ठाऽतिविषाभ्यां कल्ककषायैः पचेत्तैलम् ।
 कफवातोत्थे मेहे पित्तकृते साधयेत्सर्पिः ॥ १०३ ॥

Medicated oil should be prepared with the decoction and paste of arjuna, paṭola, nimba, vacā, dīpyaka, rāsnā, mañjiṣṭhā, bhallātaka, aguru, ghana, gada (kuṣṭha), anala, cañdana, uśīra, gokṣuraka, somavalkā, nava paṭola, haridrā, triphalā, aśmañtaka, arjuna, dīpyaka, lodhra, mañjiṣṭhā and ativisa; this oil is beneficial in diabetes caused by kapha and vāta; medicated ghee prepared with the same drugs is beneficial in diabetes caused by pitta.

Sāraleha

सारवर्गकषायं चतुर्था सावशिष्टमवतार्य परिस्त्राव्य पुनरपनीय साधयेत् ।
 सिद्धयति चामलकलोध्रप्रियङ्गुदन्तीकृष्णायसत्ताम्रचूर्णान्यावपेत् । तदेतदग्धं
 लेहीभूतमवतार्यानुगुप्तं निध्यात् । ततो यथायोगमुपयुञ्जीत । एष लेहः सर्वमेहान-
 पहन्ति ॥ १०४ ॥

Decoction is prepared from drugs of sāra varga and reduced to a quarter filtered, it is then added with nice powder of āmalaka, lodhra, priyaṅgu, dañtī, bhasma of iron and copper and boiled, when it becomes a confection, it is removed out of the oven and preserved. This confection used properly cures all kinds of diabetes.

Notes—

Sāravarga means Śālasārādigaṇa.

Gokṣurākadyavaleha

गोकण्टकं सदलमूलफलं गृहीत्वा सङ्कुट्टितं पलशतं कथितं तु तोये ।
पादस्थितेन सलिलेन पलानि दत्त्वा पञ्चाशतं तु विपचेदथ शर्करायाः ॥ १०५ ॥
तस्मिन्धनत्वमुपगच्छति चूर्णितानि दद्यात्पलद्वयमितानि सुभाजनानि ।
शुण्ठीकणामरिचनागदलत्वगेला-जातीयकोषककुभत्रपुसीफलानि ॥ १०६ ॥
वांशीपलाष्टकमिह प्रणिधाय नित्यं लेह्यं तु शुद्धममृतं पलसम्मितन्तु ।
हन्त्याशु मूत्रपरिदाहविबन्धशुक्रकृच्छ्राश्मरीरुधिरमेहमधुप्रमेहान् ॥ १०७ ॥

Gokaṇṭaka along with its leaves, root and fruits—one hundred pala (4kg.) in quantity is collected, cleaned well, pounded slightly and boiled in one drona (10.24kg.) of water and decoction reduced to a quarter and filtered. To this are added śarkara (sugar) fifty pala (2kg.) and powder of two pala (80gms.) each of śuṇṭhī, kaṇā, marica, nāgadala, tvak elā, jātikōśa, kakubha, trapusa phala and eight pala (320gms.) of vamsī (vamsārocana) and confection prepared and preserved. Consumed daily in the dose of one pala (40gms.), this nector like confection cures quickly burning sensation and obstruction of urination, urine mixed with semen, dysuria, urinary calculi, urine mixed with blood and diabetes mellitus.

Asanādi yoga

असनश्च प्रियालञ्च शालं खादिरकं तथा ।
शालवर्गं तथा ग्राह्यं भवेच्चैतद्विचक्षणैः ॥ १०८ ॥
मधुमेहत्वमापन्नं भिषग्भिः परिवर्जितम् ।
योगेनानेन मतिमान्प्रमेहिणमुपाचरेत् ॥ १०९ ॥

Asana, priyāla, sāla, khadira, and drugs of sāla varga and made use of by the intelligent physician in prameha (diabetes) who have become patients of madhumeha (diabetes mellitus) and rejected by other physicians.

Śilājatu utpatti—prayoga—Origin and uses of bitumen

मासि शुके शुचौ वाऽपि शैलाः सूर्याशुतापिताः ।
जतुप्रकारं स्वरसं शिलाभ्यः प्रस्रवन्ति हि ॥ ११० ॥
शिलाजत्विति विख्यातं महाध्याधिनिवारणम् ।
त्रष्वादीनां तु लोहानां षण्णामन्यतमञ्च यत् ॥ १११ ॥

ज्ञेयं स्वगन्धतश्चापि षड्योनिप्रथितं क्षितौ ।
 लोहाद्भवति तद्यस्माच्छिलाजतु जतुप्रभम् ॥ ११२ ॥
 तस्य लोहस्य तद्वीर्यरसं वापि बिभर्ति तत् ।
 त्रपुसीसायसादीनि प्रधनान्युत्तरोत्तरम् ॥ ११३ ॥
 यथा तथा प्रयोगेपि श्रेष्ठे श्रेष्ठगुणाः स्मृताः ।
 तत्सर्वं तिक्तकटुकं कषायानुरसं सरम् ॥ ११४ ॥
 कटुपाक्युष्णवीर्यञ्च शोषणं छेदनं तथा ।
 तत्र यल्लघु कृष्णाभं स्निग्धं निःशर्करञ्च यत् ॥ ११५ ॥
 गोमूत्रगन्धि नीलं वा तत्प्रधानञ्च वक्ष्यते ।
 तद्भावितां सारगणैर्हृतदोषं दिनादितः ॥ ११६ ॥
 पिबेत्सारोदकेनैव श्लक्ष्णपिष्टं यथाबलम् ।
 जाङ्गलेन रसेनाद्यात्तस्मिञ्जीर्णे तु भोजनम् ॥ ११७ ॥
 उपयुज्य तुलामेकाममृतस्यास्य जन्मतः ।
 विजित्य मधुमेहाख्यमातङ्कं रोगकारकम् ॥ ११८ ॥
 वपुर्वर्णबलोपेतः शतं जीवत्यनामयः ।
 शतं शतं तुलायां तु सहस्रं दशतौलिकम् ॥ ११९ ॥
 भल्लातकविधानेन परिहारविधिः स्मृतः ।
 मेहं कुष्ठमपस्मारमुन्मादं श्लीपदं गरम् ॥ १२० ॥
 शोषं शोफार्शसी गुल्मं पाण्डुतां विषमज्वरम् ।
 व्यपोहत्यचिरात्कालाच्छिलाजनु निषेवितम् ॥ १२१ ॥
 न सोऽस्ति रोगो यं वापि न निहन्याच्छिलाजतु ।
 शर्करां चिरसम्भूतां भिनत्ति च तथाश्मरीम् ॥ १२२ ॥
 भावनालोडने चास्य कर्तव्ये भेषजैर्हितैः ।

Mountains greatly heated by the hot sunlight during śukra and śuca months (summer months), exude a thick juice known as śilājatu, it cures many difficult diseases; being the essence of mountains it is said to be of six varieties in this earth; possessing the smell of the metal from which it is born; that born from loha (iron) possess the taste and properties of iron; that born from trapu (tin), sīsa (lead) and ayas (iron) are best in succeting order and so best for treatment also. All are bitter, pungent in taste and astringent in secondary taste, are laxative, pungent after digestion, hot in potency, has actions like drying up the moisture, tearing the tissues; that sulajatu which is light in weight and slightly black in colour, unctous and not having sand (extraneous matter) or which has the smell of cows urine and blue colour is said to be ideal (best).

It (śilājatu) soaked in the decoction of drugs of sāragaṇa, becomes purified and it should be consumed with decoction of sāragaṇa drugs or soups of

meat of animals of desert like lands and only after it gets digested food should be taken.

He who consumes in this way, one tula (4kg.) of śilājatu from the commencement of his life daily (in appropriate doses) lives for a hundred years without the fear of diabetes, which is the cause for many diseases, with best of strength and complexion; in this manner one hundred or one thousand tulas (40 or 400kg.) may be used.

Methods of preventing/controlling or treating the complications arising during śilājatu therapy is similar as those described for bhallātaka.

Śilājatu cures diabetes, leprosy (and other skin diseases) epilepsy insanity, filariasis, homicidal posion, pthisis, dropsy, piles, abdominal tumor, anaemia, irregular fevers etc. very soon. There is no disease whcih cannot be cured by śilājatu; chronic urinary gravel and calculus also get cured.

Before using śilājatu it should be soaked and macerated in the decoction of drugs suitable to the diseases.

Māksika dhātu—chalcopyrites

एवं च माक्षिकं धातुं तापीजममृमोपम् ॥ १२३ ॥

मधुरं काञ्चनाभासमम्लं वा रजतप्रभम्।

व्यपोहति जराकुष्ठमेहपाण्ड्वामयक्षयान् ॥ १२४ ॥

तद्भाविताङ्कुलत्थांश्च कपोतांश्च विवर्जयेत् ॥ १२५ ॥

Similar to śilājatu, māksika dhātu born in the river Tāpī is nectorlike in effect, it is sweet and resembles gold (has golden yellow colour). It cures fevers, leprosy, skin diseases, diabetes, anaemia, and consumption. Kulattha and meat of kapota should not be consumed as food while using maksika dhatu.

Prameha pidaka cikitsā—treatment of eruptions

प्रमेहपिडिकानां प्राक्कार्यं रक्तावसेचनम्।

पाटनञ्च विपक्वानां तासां पाने प्रशस्यते ॥ १२६ ॥

क्वाथो वनस्पतेर्बास्त्यं मूत्रं तीक्ष्णञ्च शोधनम्।

एलादिकेन कल्केन तैलं व व्रणरोपणम् ॥ १२७ ॥

आरग्वधादिना क्वाथं कुर्यादुद्वर्तनानि च।

शालसारादिना सेकान्भोज्यादींश्चणकादिना ॥ १२८ ॥

In the treatment of diabetic eruptions, blood letting should be done first; those which are ripe should be cut open and contents drained out; decoction of vanaspatis (plant drugs) added with goats urine should be given to drink, strong purifications (purgatives and emetics) should be administered; for healing of thewound oil boiled with paste of drugs of elādigana should be used; oil prepared with decoction of āragvadhādi gana and sālasāradi gana should be used for

massaging the body and for pouring warm on the body; his foods should be prepared with canaka etc.

Prameha nivritti lakṣaṇa—symptoms of cure of diabetes

प्रमेहिणो यदा मूत्रमनाविलमपिच्छिलम्।

विशदं तिक्तकटुकं तदारोग्यं प्रचक्षते ॥ १२९ ॥

When the patient of prameha eliminates urine which is devoid of turbidity and slimyness, and it is viscid, bitter and pungent in taste, then he is considered to be healthy (cured of diabetes).

*Thus ends chapter Thirtyeight in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-39

अथैकोनचत्वारिंशत्तमः स्थौल्याधिकारः

Sthaulya (medo vṛddhi) adhikāra— Obesity diagnosis and treatment

Nidāna—cause

अव्यायामद्विस्वप्नश्लेष्मलाहारसेविनः ।
मधुरोऽन्नरसः प्रायः स्नेहान्मेदो विवर्द्धयेत् ॥ १ ॥
मेदसावृतमार्गत्वात्पुष्प्यन्त्यन्ये न धातवः ।
मेदस्तु चीयते तस्मादशक्तः सर्वकर्मसु ॥ २ ॥

Absence of physical activity, day sleep, ingestion of foods which increase kapha, foods which are sweet and salt in taste, cold to touch (and in potency) and fats—such foods after digestion produce the annarasa (essence of food) which is more sweet and fatty and which increases the medas (fat) in the body.

The channels of circulation of rasa being covered by fat, the remaining tissues do not get nourishment but medas (fat) alone gets increased, hence the person becomes incapable to do all activities.

Lakṣaṇa—symptoms

क्षुद्रश्चासतृषामोहस्वप्नक्रथनसादनैः ।
युक्तः क्षुत्स्वेददौर्गन्ध्यैरल्पप्राणोऽल्पमैथुनः ॥ ३ ॥

Slight/mild difficulty in breathing, thirst, delusion, sleepiness, shortness of breath, general debility, poor strength and poor sexual activity—are the symptoms of increase of fat.

मेदस्तु सर्वं भूतानामुदरे हि व्यवस्थितम् ।
अत एवोदरे वृद्धिः प्राया मेदस्विनो भवेत् ॥ ४ ॥

Medas (fat) is present in the abdomen in all living beings, hence in those who have increase of medas, enlargement of the abdomen develops usually.

मेदसाऽऽवृतमार्गत्वाद्वायुः कोष्ठे विशेषतः ।
चरन्सन्धुक्षयत्यग्निमाहारं शोषयत्यपि ॥ ५ ॥

तस्मात्स शीघ्रं जरयत्याहारञ्चाभिकाङ्क्षति ।
 विकारांश्चाश्नुते घोरान्कांश्चित्कालव्यतिक्रमात् ॥ ६ ॥
 एतावुपद्रवकरौ विशेषादग्निमारुतौ ।
 एतौ हि दहतः स्थूलं वनं दावानिलौ यथा ॥ ७ ॥

Vāta obstructed in its passage by fats begins to move especially inside the abdomen, stimulates the digestive fire greatly and dries up the food; so the food gets digested very quickly and the persons craves for more food; he develops many disorders, which produce these complications, and these in course of time, destroy the body just as fire and wind destroy a big forest.

Atisthula

मेदस्यतीव संवृद्धे सहसैवानिलादयः ।
 विकारान्दारुणान्कृत्वा नाशयन्त्याशु जीवितम् ॥ ८ ॥
 मेदोमांसातिवृद्धत्वाश्चलस्फिगुदरस्तनः ।
 अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते ॥ ९ ॥

When medas (fat) becomes greatly increased, then vāta etc. give rise to many dreadful diseases and destroy life of the person.

Medas (fat) and māmsa (muscles) when greatly increased, then the buttocks, abdomen and breasts begin to move (while the person walks), body is not increased in size uniformly all over and lack of enthusiasm to work are the symptoms of the person who is atisthūla (very obese).

स्थूले स्युर्दुस्तराः कुष्ठा विसर्पाः सभगन्दराः ।
 ज्वरातीसारमेहार्शःश्लीपदापचिकामलाः ॥
 मेदसः स्वेददौर्गन्ध्याज्जायन्ते जन्तवोऽणवः ॥ १० ॥

In fatty persons, leprosy (and other skin diseases) crysepelas and rectal fistula, which are difficult to cure, occur; fever, diarrhoea, diabetes, piles, filarisis, goitre, jaundice may also develop; due to bad smell of the sweat minute worms may develop on the skin.

Medovṛddhi cikitsā—treatment of obesity

पुराणाः शालयो मुद्गाः कुलत्थोद्दालकोद्रवाः ।
 लेखना बस्तयश्चैव सेव्या मेदस्विना सदा ॥ ११ ॥
 धूमपानं तथा क्रोधो रक्तमोक्षणमेव च ।
 जीर्णं च भोजनं कार्यं यवगोधूमयोः सदा ॥ १२ ॥
 उपवासोऽसुखा शय्या सत्त्वौदार्यं तमोजयः ।
 सन्तर्पणकृतैर्दोषैःस्थौल्याद् युक्त्या विमुच्यते ॥ १३ ॥
 श्रमचिन्ताव्यवायाध्वक्षौद्रजागरणप्रियः ।
 हन्त्यवश्यमतिस्थौल्यं यवश्यामाकभोजनः ॥ १४ ॥

Persons who are fatty (obese) should always use old śāli (rice) mudga, kulattha, uddālaka, kodrava as food and resort to enema therapy which are scarificant, inhalation of medicinal smokes, sudation and blood letting; partake food prepared from yava and godhūma only after the digestion of the earlier meal; fasting, using uncomfortable bed, increasing satvaguṇa (by resorting to righteousness), generosity, conquering (not indulging in) lassitude and foods and activities which stouten the body, resorting to exertion, some worry, copulation, walking long distances and use of yava and śyāmaka for food—all these will definitely reduce too much of obesity.

सचव्यजीरकव्योषहिङ्गुसौवर्चलानलाः ।

मस्तुना सक्तवः पीता मेदोघ्ना वह्निदीपनाः ॥ १५ ॥

Flour of grains added with powder of cavya, jīraka, vyōṣa, hiṅgu, sauvarcala and anala (citrika) should be consumed along with mastu (whey) to reduce fat and increase of digestive fire.

फलत्रयं त्रिकटुकं सतैलं लवणान्वितम् ।

षण्मासादुपयोगेन कफमेदोऽनिलापहम् ॥ १६ ॥

Triphalā and trikaṭu together with taila (sesame oil) and saiṇdhava lavaṇa, used for six months mitigates kapha, medas (fat) and vāta.

विडङ्गं नागरं क्षारः काललोहरजो मधु ।

यवामलकचर्णन्तु योगोऽतिस्थौल्यनाशनः ॥ १७ ॥

Powder of viḍaṅga, nāgara, kṣāra (yavakṣāra), kalalohoraja (lohabhasma), yava and āmalaka consumed mixed with honey, mitigates obesity.

मूलं वा त्रिफलाचूर्णं मधुयुक्तं मधूदकम् ।

बिल्वादिपञ्चमूलस्य प्रयोगः क्षौद्रसंयुतः ॥ १८ ॥

अतिस्थौल्यहरः प्रोक्तो मण्डकः सेवितो ध्रुवम् ॥ १९ ॥

Mūlaka, powder of triphalā added with honey and consumed followed by drinking honey water, or powder of drugs of bilvādi pañcamūla added with honey and consumed followed by drinking maṇḍa (very thin gruel)—are described as efficient cures for reducing obesity.

कर्कशदलवह्निसलिलं शतपुष्पाहिङ्गुसंयुक्तम् ।

पिबतो निहन्तिनियतं सर्वभवां मेदसां वृद्धिम् ॥ २० ॥

Decoction of leaves of karkaśa (tikta paṭola) added with powder of hiṅgu and satapuṣpa and consumed daily relieves obsity due to any cause.

क्षारं वातारिपत्रस्य हिङ्गुयुक्तं पिबेन्नरः ।

मेदोवृद्धिविनाशाय भक्तं मण्डसमन्वितम् ॥ २१ ॥

Kṣāra (ash) of eraṇḍa patra added with hiṅgu mixed either to boiled rice or to rice gruel and consumed prevents obesity.

गवेधुकानां पिष्टानां यवानाञ्चाथ सक्तवः ।

सक्षौद्रत्रिफलाक्काथः पीता मेदोहरो मतः ॥ २२ ॥

Paste of gavedhuka and flour of yava mixed with decoction of triphalā and added with honey and consumed mitigates fat.

गुडूचीत्रिफलाक्काथस्तथा लोहरजोऽन्वितः ।

अश्मजं महिषाक्षं वा तेनैव विधिना पेचत् ॥ २३ ॥

Decoction of guḍūcī, triphalā added with loharaja (lohabhasma) śilājatu and mahiṣākṣa (guggulu) and consumed, acts similarly.

अतिमुक्तबीजमध्यं मधुलीढं हन्त्युदरवृद्धिम् ।

मधुना चित्रकमूलं तथैव हितभोजनो भुङ्क्ते ॥ २४ ॥

एद्वोरुवूकमूलं मधुदिग्धं स्थाप्यते निशां सकलाम् ।

तस्य सलिलस्य पानाज्जठरे वैद्धि शमं याति ॥ २५ ॥

The inner portion of the seed of atimuktaka licked with honey or roots of citraka used likewise or root of urubūka smeared with honey is soaked in water for one night and that water consumed the next day—by these the enlargement of the abdomen (due to fat) becomes reduced.

प्रातर्मधुयुतं वारि सेवितं स्थौल्यनाशनम् ।

उष्णमन्नस्य मण्डं वा पिबन्कृशतनुर्भवेत् ॥ २६ ॥

He who drinks honey water every day morning, then consumes hot food or gruel in the day becomes thin in his body.

बदरीपत्रकल्केन पेया काञ्जिकसाधिता ।

स्थौल्यनुत्स्यादग्निमन्थरसक्काथः शिलाजतु ॥ २७ ॥

Peyā (thin gruel) or kāñjika (gruel) prepared using the paste of leaves of badari or decoction of agnimañthā added with śilājatu and consumed reduces obesity.

शैलेयकुष्ठागुरुदेवदारुकौन्तीसमुंस्तान्यथ पञ्चपत्रैः ।

श्रीवासस्पृक्काखरपुष्पदेवपुष्पं तथा सर्वमिदं प्रपिष्य ।

धत्तूरपत्रस्य रसेन गाढमुद्वर्तनं स्थौल्यहरं प्रदिष्टम् ॥ २८ ॥

Śaileya, kuṣṭha, aguru, devadāru, kauñtī, mustā, pañcapatra, śrivesa, sprkkā, kharapūṣpa, and devapūṣpa—all these macerated in the juice of dhattūra leaves and the body of the patient massaged with this paste cures obesity.

Amṛtādi guggulu

अमृतात्रुटिवेल्लवत्सकं कलिपथ्याऽमलकानि गुग्गुलुः ।

क्रमवृद्धमिदं मधुप्लुतं पिडिकास्थौल्यभगन्दराञ्जयेत् ॥ २९ ॥

Amṛta, truṭi, vella, vatsaka, kali (vibhītaka), pathyā, āmalaka and guggulu—each succeeding drug increased by one part than its preceeding, powdered nicely and consumed mixed with honey cures eruptions, obesity and rectal fistula.

Daśāṅga guggulu

व्योषाग्नित्रिफलामुस्तविडङ्गैर्गुग्गुलुंसमम् ।

खादन्सर्वाञ्जयेद् व्याधीन्मेदाश्लेष्मामवातजान् ॥ ३० ॥

Vyoṣa, agni, triphalā, mustā, viḍaṅga and guggulu—all equal quantities are converted into nice powder and consumed (daily with suitable vehicles), this cures all diseases produced by medas (fat) kapha, āma and vāta.

Tryuṣaṇādi guggulu

त्र्यूषणाग्निघनवेल्लवचाभिर्भक्षयन्समघृतं महिषाक्षम् ।

आशु हन्ति कफमारुतमेदोदोषजान्बलवतोऽपि विकारान् ॥ ३१ ॥

Tryuṣaṇam, agni, ghana, vella, vacā, and guggulu cooked with equal quantity of ghee and consumed, quickly cures diseases arising from kapha, vāta and medas, though severe.

Loha rasāyana

गुग्गुलुस्तालमूली च त्रिफला खदिरं वृषम् ।

त्रिवृताऽलम्बुषा शुण्ठी निर्गुण्डी चित्रकस्तथा ॥ ३२ ॥

एषां दशपलान्भागांस्तोये पञ्चाढके पचेत् ।

पादशेषं ततः कृत्वा कषायमवतारयेत् ॥ ३३ ॥

पलद्वादशकं देयं रुक्मलोहं सूचूर्णितम् ॥ ३४ ॥

पुराणसर्पिषः प्रस्थं शर्कराऽष्टपलान्वितम् ।

पचेत्ताम्रमये पात्रे सुशीते चावतारिते ॥ ३५ ॥

प्रस्थाद्धं माक्षिकं शिलाजतु पलद्वयम् ।

एलात्वचोः पलाद्धञ्च विडङ्गानि पलत्रयम् ॥ ३६ ॥

मरिचं चाञ्जनं कृष्णा द्विपलं त्रिफलाऽन्वितम् ।

पलद्वयन्तु कासीसं सूक्ष्मचूर्णीकृतं बुधैः ॥ ३७ ॥

चूर्णं दत्त्वा सुमथितं स्निग्धे भाण्डे निधापयेत् ।

ततः संशुद्धदेहस्तु भक्षयेदक्षमात्रकम् ॥ ३८ ॥

अनुपानं पिबेत्क्षीरं जाङ्गलानां रसं तथा ।

वातश्लेष्महरं श्रेष्ठं कुष्ठमेहोदरापहम् ॥ ३९ ॥

कामलां पाण्डुरोगञ्च श्वयथुं सभगन्दरम् ।
 मूर्च्छामोहविषोन्मादगराणि विषमाणि च ॥ ४० ॥
 स्थूलानां कर्षणं श्रेष्ठं मेदुरे परमौषधम् ।
 कर्षयेच्चातिमात्रेण कुक्षिं पातालसन्निभम् ॥ ४१ ॥
 बल्यं रसायनं मेध्यं वाजीकरणमुत्तमम् ।
 श्रीकरं पुत्रजननं वलीपलितनानम् ॥ ४२ ॥
 नाश्रीयात्कदलीकन्दं काञ्जिकं करमर्दकम् ।
 करीरं कारवेल्लञ्च ककारादि विवर्जयेत् ॥ ४३ ॥

Guggulu, tālamūlī, triphalā, khadira, vṛṣa, trivṛtā, alambuṣā, śuṇṭhī, nirguṇḍī and citraka—each ten pala (400gms.) are boiled in five āḍhaka (12-80kg.) of water and decoction reduced to one-fourth and then filtered. To this are added well prepared lohabhasma—twelve pala (480gms.), old ghee—one prastha (640gms.), śarkarā—eight pala (320gms.) and then boiled in a copper vessel; when it beome slightly solid, it is taken out of the oven and then added with honey—half-prastha (320gms.) and nice powder of śilājatu—two pala (80gms.), elā and tvak together half pala (20gms.) viḍaṅga three pala (120gms.), marica, añjana, kṛṣṇa and triphalā—all together two pala (80gms.), kāsīsa—two pala (80gms.)—are mixed well and preserved in a pot smeared inside with ghee. The patient who has been administered purificatory therapy, should be asked to consume this confection, in the dose of one akṣa (10gms.), followed by drinking milk or soup of meat of animals of desert—like lands. This confection is best to mitigate vāta and kapha, cure leprosy (and other skin diseases) diabetes, enlargement of the abdomen, jaundice, anaemia, dropsy, rectal fistula, fainting, delusion, poison, insanity, homicidal poisoning; best to make stout persons lean and best medicine for the obese; reduces the big size of the abdomen very greatly, it is strengthening, rejuvenating, promotes intelligence, aphrodisiac, bestows wealth, sons wards off wrinkless of the skin and grey hairs. During its use the person should avoid the use of kadalikañḍa, kāñjika, karamardaka, karīra, kāravella etc. commencing the letter 'ka'.

Lohāriṣṭa

शालसारादिनिर्यूहं चतुर्थाशवशेषितम् ।
 परिस्त्रुतं ततः शीतं मधुना मधुरीकृतम् ॥ ४४ ॥
 फणितीभावमापन्नं गुडं शोधितमेव च ।
 सूक्ष्मपिष्टानि चूर्णानि पिप्पल्यादेर्गण्यस्य च ॥ ४५ ॥
 ऐकध्यमावपेत्कुम्भे संस्कृते घृतभाविते ।
 पिप्पलीचूर्णमधुभिः प्रलिप्ते चान्तरे शुचौ ॥ ४६ ॥
 सूक्ष्माणि तीक्ष्णलोहस्य तनुपत्राणि बुद्धिमान् ।
 खदिराङ्गारतप्तानि बहुशः प्रक्षिपेद् बुधः ॥ ४७ ॥

सुपिधानं ततः कृत्वा यवपल्ले निधापयेत् ।
 मासांस्त्रींश्चतुरो वाऽपि यावद्वा लोहसंक्षयात् ॥ ४८ ॥
 ततो जातरसं जन्तुः प्रातः प्रातर्यथाबलम् ।
 उपयुज्याद्यथायोग्यमाहारं चास्य कल्पयेत् ॥ ४९ ॥
 एष स्थूलं समाकर्षेन्नष्टस्याग्रेः प्रबोधनः ।
 शोथघ्नः कुष्ठमेहघ्नो गुल्मपाण्ड्वामयापहः ॥ ५० ॥
 प्लीहोदरहरः शीघ्रं विषमज्वरनाशनः ।
 अभिष्यन्दापहरणे लोहारिष्ठो महागुणः ॥ ५१ ॥

Drugs of śālasārādigaṇa are boiled in water and decoction reduced to a quarter, filtered, after it cools it added with honey and purified guda so as to make it thick, and powder of drugs of pippalyādi gaṇa and mixed well. This is poured into a thick pot, smeared inside with ghee and powder of pippali. Next many thin leaves of tīkṣṇaloha (magnetic iron) are made red hot in the burning coal of khadira wood and put into the pot, covered with a lid and pot kept undisturbed inside the heap of barley for three or four months, or till the iron sheets become completely dissolved. Then the medicine which has become well fermented is made use of in suitable dose, every day in the morning, depending on his strength and suitable foods partaken. This Lohāriṣṭa, makes the obese persons thin, kindles digestive fire, cures dropsy, leprosy, diabetes, abdominal tumor, anaemia, splenomegaly, intermittant fevers and ophthalmia.

Vyoṣādi saktu

व्योषचित्रकशिगूणि त्रिफला कटुरोहिणीम् ।
 बृहत्यौ द्वे हरिद्रे पाठामतिविषां स्थिराम् ॥ ५२ ॥
 हिङ्गुकेबुकमूलानि यवानीं धान्यचित्रकम् ।
 सौवर्चलमजाजीञ्च हपुषां चेति चूर्णयेत् ॥ ५३ ॥
 चूर्णतैलघृतक्षौद्रभागाः स्युर्मानतः समाः ।
 सक्तूनां षोडशगुणो भागः सन्तर्पणं पिबेत् ॥ ५४ ॥
 प्रयोगात्त्वस्य शाम्यन्ति रोगाः सन्तर्पणोत्थिताः ।
 प्रमेहा मूढवाताश्च कुष्ठान्यर्शांसि कामलाः ॥ ५५ ॥
 प्लीहा पाण्ड्वामयः शोथो मूत्रकृच्छ्रमरोचकः ।
 हृद्रोगो राजयक्ष्मा च कासश्चासौ गलग्रहः ॥ ५६ ॥
 कृमयो ग्रहणीदोषः श्वेत्यं स्थौल्यमतीव च ।
 नराणां दीप्यते वह्निः स्मृतिर्बुद्धिश्च वर्द्धते ॥ ५७ ॥

Vyoṣa, citraka, śīgru, triphalā, kaṭurohiṇī, the two bṛhatī, two haridrā, pāṭhā, ativīsā, sthīrā, hiṅgu, kebukamūla, yavānī, dhāñya, citraka, sauwareala, ajājī and hapuṣā—all equal in quantity are made into nice powder.

Then one part of saktu (corn flour), one part of the above powder, equal quantities of oil, ghee and honey together forming one part—are all mixed well, and made as a drink; consumed daily, it is beneficial in all diseases produced by excess of nutrition, diabetes, diseases caused by inactive vāta, leprosy (and some skin diseases), jaundice, diseases of the spleen, anaemia, dropsy, dysuria, loss of appetite, heart disease, pthisis, cough, dyspnoea, pain in the throat and intestinal worms; digestive fire becomes increased so also memory and intelligence.

Triphalādi taila

त्रिफलातिविषामूर्वात्रिवृच्चित्रकवासकैः ।
 निम्बारग्वधषड्ग्रन्थासप्तपर्णनिशाद्वयैः ॥ ५८ ॥
 गुडूचीन्द्रासुरीकृष्णाकुष्ठसर्पपनागरैः ।
 तैलमेभिः समैः पक्वं सुरसादिरसाप्लुतम् ॥ ५९ ॥
 पानाभ्यञ्जनगण्डूषनस्यबस्तिषु याजितम् ।
 स्थूलतालस्यपाण्ड्वादीञ्जयेत्कफकृतान् गदान् ॥ ६० ॥

Triphalā, ativiṣā, mūrvā, trivṛt, citraka, vāsaka, nimba, āragvadha, ṣaḍ-grāṇthā, saptaparnā, the two niṣā, guḍūcī, iṇdrāsuri, kṛṣṇa, kuṣṭha, sarṣapa, nāgara—all equal in quantity are used to prepare decoction and paste, and medicated oil prepared adding the juice (decoction) of drugs of surasādigana during cooking. This oil used for drinking (oleation therapy), anointing, mouth wash, nasal medication and enema therapies, cures obesity, lassitude anaemia and diseases of kapha origin.

Mahā sugaṇḍhi taila

चन्दनं कुङ्कुमोशीरप्रियङ्गुत्रुटिरोचनाः ।
 तुरुष्कागुरुकस्तूरीकर्पूरा जातिपत्रिका ॥ ६१ ॥
 जातीकङ्कोलपूगानां लवङ्गस्य फलानि च ।
 नलिका नलदं कुष्ठं हरेणु तगरं प्लवम् ॥ ६२ ॥
 नवव्याघ्रनखं स्पृक्का बोलं दमनकं तथा ।
 स्थौणेयकं चोरकञ्च शैलेयं सैलवालुकम् ॥ ६३ ॥
 सरलं सप्तपर्णञ्च लाक्षा तामलकी तथा ।
 लामज्जकं पद्मकञ्च धातक्याः कुसुमानि च ॥ ६४ ॥
 प्रपौण्डरीकं कर्चूरं समांशैः शाणमात्रकैः ।
 महासुगन्धमित्येतत्तैलप्रस्थेन साधयेत् ॥ ६५ ॥
 प्रस्वेदजलदौर्गन्ध्यकण्डूकुष्ठहरं परम् ।
 अनेनाभ्यक्तगात्रस्तु वृद्धः सप्ततिकोपि वा ॥ ६६ ॥
 युवा भवति शुक्राढ्यः स्त्रीणामत्यन्तवल्लभः ।
 सुभगो दर्शनीयश्च गच्छेच्च प्रमदाशतम् ॥ ६७ ॥

वन्ध्यापि लभते गर्भं षण्ढोपि पुरुषायते ।

अपुत्रः पुत्रमाप्नोति जीवेच्च शरदां शतम् ॥ ६८ ॥

Cañdana, kuṁkuma, uśīra, priyaṅgu, truṭī (elā), rocanā (gorocana) turuṣka, aguru, kastūrī, karpūra, jātīpatrika, jātīphala, kaṅkola, pūga, lavaṅga, nalikā, nalada, kuṣṭha, hareṇu, tagara, plavam, fresh vyāghranakha, sphṛkkā, bola, damanaka, sthaṇḍeyaka, coraka, śaileya, elāvāluka, saralā, saptaparnā, lākṣā, tāmalakī, lāmajjaka, padmaka, dhātakī kusuma, prapaṇḍarīka, karcūra—each one śāṇa (3/4gms.) are made use (of preparing decoction and paste) and taila—one prastha (640gms.) is cooked with these. This Mahāsugañdhi taila is best to relieve profuse sweating, bad smell, itching of the skin, leprosy and other skin diseases; by anointing this on the body even on old person of seventy becomes a youth, full of semen, loved by women, beautiful in appearance and capable of copulating with hundred women. Even a barren woman begets a child and a eunuch acts like a strong man, man without a son begets son and lives for a hundred years.

वासादलरसो लेपाच्छङ्खचूर्णेन संयुतः ।

बिल्वपत्ररसो वापि गात्रदौर्गन्ध्यनाशनः ॥ ६९ ॥

Juice of vāsa leaves mixed with powder (bhasma) of conch shell or with juice of leaves of bilva applied on the body removes the bad smell.

अलम्बुषाभवं चूर्णं पीतं काञ्जिकसंयुतम् ।

दौर्गन्ध्यं नाशयत्याशु दुष्टं मेदोभवं नृणाम् ॥ ७० ॥

Powder of alambuṣā mixed with kāñjika (sour gruel) and applied on the body removes the bad smell due to vitiated fat quickly.

बिल्वशिवा समभागा लेपाद् भुजमूलगन्धमपहरति ।

परिणतपिडिकाञ्चापि पूतिकरञ्जोत्थबीजं वा ॥ ७१ ॥

Paste of equal quantities of bilva patra and śivā (harītakī) removes the bad smell of the axilla; likewise paste of seeds of putikarañja removes the bad smell even when an eruption has developed.

चिञ्चापत्रस्वरसं म्रक्षितकल्कादियोजितं जयति ।

दग्धहरिद्रोद्वर्तनमचिराच्चिरदेहदौर्गन्ध्यम् ॥ ७२ ॥

Fresh juice of leaves of ciñcā added to any sweet smelling paste and applied on the body or massaging the body with the ash of haridrā, wards off the bad smell of the body though of long duration.

शिरीषलामज्जकहेमलोध्रैस्त्वग्दोषसंस्वेदहरः प्रघर्षः ।

पत्राम्बुलोहाभयचन्दनानि शरीरदौर्गन्ध्यहरः प्रदेहः ॥ ७३ ॥

Massaging the body with the powder of śirīṣa, lāmajjaka, hema (nāgakesara) and lodhra relieves skin disease, sweating, and itching; paste of patra, ambu, loha

(aguru), abhayā and caṇḍana applied on the body removes bad smell of the body.

हिलमोचिरसो युक्तश्चूर्णैरुदधिफेनजैः ।
प्रलेपेन हरत्याशु देहदौर्गन्ध्यमुत्कटम् ॥ ७४ ॥

Powder of samudraphena macerated in the juice of hilimocikā and applied on the body quickly wards off even abnoxious smell of the body.

हरीतकीं तु सम्पिष्य गात्रमुद्वर्त्तयेन्नरः ।
पश्चात्स्नानं प्रकुर्वीत देहस्वेदप्रशान्तये ॥ ७५ ॥

Harītakī is made into a nice (soft) paste and applied on the body, after some time the patient is given bath; this cures excess of perspiration.

हरीतकी लोध्रमरिष्टपत्रं चूतत्वचो दाडिमवल्कलञ्च ।
एषोऽङ्गरागः कथितोऽङ्गनानां जम्ब्वाः कषायस्तु नराधिपानाम् ॥ ७६ ॥

Harītakī, lodhra, leaves of ariṣṭa (nimba), bark of cūta and dāḍima are made into nice powder and used as aṅgarāga (cosmetic powder) by women; and for kings the decoction of jambū is the ideal cosmetic (bath).

गोमूत्रपिष्टं विनिहन्ति कुष्ठं वर्णोज्ज्वलं गोपयसा च युक्तम् ।
कक्षादिदौर्गन्ध्यहरं पयोभिः शस्तं वशीकृद्रजनीद्वयेन ॥ ७७ ॥

The above named drugs macerated in cows urine mixed with milk and applied on the body cures leprosy and other skin diseases, and gives good complexion; macerated with milk it removes bad smell from the axilla etc. and macerated with the two rajanī (haridrā) it is good for attracting women.

बब्बूलस्य दलैः सम्यग्वारिणा परिपेषितैः ।
गात्रमुद्वर्त्तयेत्पश्चाद्धरीतक्या सुपिष्टया ॥ ७८ ॥
भूय उद्वर्त्तनं कृत्वा पश्चात्स्नानं समाचरेत् ।
प्रस्वेदान्मुच्यते शीघ्रं ततस्त्वेवं समाचरेत् ॥ ७९ ॥

Leaves of babbūla macerated with water should be applied all over the body; then with the paste or powder of harītakī should be massaged and then the patient allowed to take bath. By doing so he gets relieved of excess of sweating.

बिल्वाम्रजम्बूफलपूरकाणां पत्रैः कपित्थस्य दलानुमिश्रैः ।
आपूर्ववत्कर्मविधनायोगैर्वचा विशोध्या वरंगन्धहेतोः ॥ ८० ॥

Leaves of bilva, āmra, jambū, phalapūraka (bijapūra) and kapittha are made as paste, applied on the body then bathed; next massaged with nice powder of vacā bestows very fine smell to the body.

Malayānīla dhūpa

पथ्यानखीचन्दनकुष्ठसर्जैः पुनःपुनश्चागुरुशर्कराभ्याम् ।
धूपो जनानां हृदयापहारी विख्यातनामा मलयानिलोऽयम् ॥ ८१ ॥

Pathyā, nakhī, caṇḍana, kuṣṭha, sarja, aguru, and śarkara-powdered nicely and used for fumigation frequently; this, popularly known as Malayānila dhūpa captures the minds of people with its sweet scent.

चण्डांशुकतिलैर्लोध्रशिरीषोशीरकेशैः ।

उद्धर्तनं भवेद् ग्रीष्मे स्वेदकर्मविरणम् ॥ ८२ ॥

Caṇḍāmsu (dāruharidrā), tila, lodhra, śirīṣa, uśīra and kesara—made into nice powder and used for massaging the body, avoids sudation during summer (in other words prevents excess of sweating).

सुरया सममभयापलचूर्णं मधुना विलिह्य प्रत्यूषे ।

स्वेदान्हत्वा लभते पुरुषोप्यत्यन्तसौरभ्यम् ॥ ८३ ॥

मल्लीकुसुमाभयकरिलेपो धर्मे विचर्चिकादाहे ।

विचकिलपत्रहरिद्रे पर्कटपत्रञ्च दूर्वया सहितम् ॥ ८४ ॥

सम्पिष्य गात्रलेपाद्धर्मविवर्ची शमं याति ॥ ८५ ॥

Powder of abhayā mixed with equal quantities of surā (beer) and licked with honey in the mornings words off perspiration and bestows very sweet odour to the body.

Mallikā, kusuma (lavaṅga), abhaya kari (ash of nāgakesara) mixed together and applied, cures vicarcika (cezema) and burning sensation. Leaves of vicakila, the two haridrā, leaves of parkaṭi and dūrva—all made into a paste together and applied mitigates sweating and cezema.

हस्तपादस्त्रुतौ योज्यो गुग्गुलुः पञ्चतित्तकः ।

अशक्तौ पञ्चतित्ताख्यं घृतं खादेदतन्द्रितः ॥ ८६ ॥

When there is perspiration from the hands and feet, then pancatikta guggulu ghrta should be consumed; if the person is debilitated and unable to consume it, then pañcatikta ghrta at least should be consumed without any let up.

*Thus ends chaptr Thirtynine in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakna Miśra.*



Chapter-40

अथ चत्वारिंशत्तमः काश्याधिकारः

Kārṣya adhikāra— Emaciation— diagnosis and treatment

Nidāna—causes

वातो रूक्षान्नपानानि लङ्घनं प्रमिताशनम् ।
क्रियातृतीयोगः शोकश्च वेगनिद्राविनिग्रहः ॥ १ ॥
नित्यं रोगो रतिर्नित्यं व्यायामो भोजनाल्पता ।
भीतिर्धनादिचिन्ता च काश्यकारणमीरितम् ॥ २ ॥

Vāta (aggravation of), indulgence in foods and drinks which are dry (cause dryness inside), fasting, eating little quantity of food, too much of work (physical) and grief, suppression of urges of urine etc. and of sleep, suffering from disease continuously for long time, indulging in copulation daily, exercises, very little food, fear, worry of wealth (either of its loss or desire to earn more)—these are the causes for emaciation.

Lakṣaṇa—symptoms

शुष्कस्फिगुदरग्रीवाधमनीजालसन्ततिः ।
त्वगस्थिशोषोऽतिकृशः स्थूलपर्वाननो मतः ॥ ३ ॥

Dryness (emaciation), loss of muscles/wasting of the buttocks, abdomen and neck, appearance of net work of veins and tendons all over the body, prominence of the skin and bones and joints—are the features of atikriśa (greatly emaciated) person.

प्लीहकासक्षयश्वासगुल्माशास्युदराणि च ।
भृशं कृशं प्रधावन्ति रोगाश्च ग्रहणीमुखाः ॥ ४ ॥

Enlargement of spleen, cough, consumption, dyspnoea, abdominal tumor, piles, enlargement of the abdomen, diseases of duodenum and many other difficult diseases also affect the person greatly emaciated.

कश्चिदन्यः कृशोऽतीव बलवान्दृश्यते तदा ।
आधानसमये यस्य शुक्रभागोऽधिको भवेत् ।
मेदोभागस्तु हीनः स्यात्स कृशोऽपि महाबलः ॥ ५ ॥
मेदसस्त्वधिको यस्य शुक्रभागोऽल्पको भवेत् ।
स स्निग्धोऽपि सुपुष्टोऽपि बलहीनो विलोक्यते ॥ ६ ॥

An emaciated person who at the time of his birth (formation of embryo) had more of śukrabhāga (seminal portion) and less of medobhoga (adipose tissue portion) such a person, though appears emaciated will be very strong. He who at the time of his birth (formation of embryo) had more of medas bhaga (fat portion) and less of śukrabhāga (seminal portion) such a person though appears well nourished (stout) and unctuous, will be actually poor in strength.

Cikitsā—treatment

रूक्षान्नादिनिमित्ते तु कृशे युञ्जती भेषजम् ।
बृंहणं बलकृद् वृष्यं तथा वाजीकरञ्च यत् ॥ ७ ॥

If emaciation is due to use of dry foods etc., then, medicines which are nourishing, stoutening, strengthening, aphrodisiac and virilificant should be administered.

पीताऽश्वगन्धा पयसाऽर्द्धमासं घृतेन तैलेन सुखाम्बुना वा ।
कृशस्य पुष्टिं वपुषो विधत्ते बालस्य सस्यस्य यथाऽम्बुवृष्टिः ॥ ८ ॥

(Powder of) aśvagañdhā consumed daily with either milk, ghee, oil or warm water, for a period of half a month makes the emaciated and weak body stout and strong just as rain makes a young plant grow well.

अश्वगन्धस्य कल्केन क्वाथे तस्मिन्ययस्यपि ।
सिद्धं तैलं कृशाङ्गानामभ्यङ्गादङ्गपुष्टिदम् ॥ ९ ॥

Medicated oil prepared with the decoction and paste of aśvagañdhā added with cows milk during cooking. This oil used for anointing and massage on the body by an emaciated person bestows nourishment to his body.

पुष्टिकृद्बालरोगोक्तमश्वगन्धाघृतं भजेत् ।
वाजीकरोदितं तद्वदश्वगन्धागृतादिकम् ॥ १० ॥

Aśvagañdhā ghrta described in the Bālaroga cikitsā (chapter 71) or that described in Vājikaraṇa (ch. 72) used by an emaciated person, bestows him nourishment.

स्वभावादतिकाश्र्यो यः स्वभावादल्पपावकः ।
स्वभावादबलो यश्च-तस्य नास्ति चिकित्सितम् ॥ ११ ॥

Person who by his svabhāva (nature) is very emaciated, who by very nature has poor digestion power, who by nature is poor in strength, for such persons there is no treatment.

*Thus ends chapter Forty in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-41

अथैकचत्वारिंशत्तमः उदराधिकारः

Udara roga adhikāra— Enlargement of the abdomen diagnosis and treatment

Nidāna—cause

रोगाः सर्वेऽपि मन्देऽग्नौ सुतरामुदराणि च ।
अजीर्णान्मलिनैश्चात्रैश्वीयते मलसञ्चयात् ॥ १ ॥

All diseases generally arise from weak digestive fire, especially so the Udara (enlargement of the abdomen), it also arises from improper digestion, dirty (contaminated) food and gradual accumulation of malas (doṣās and also waste products).

Samprāpti—pathogenesis

रुद्ध्वा स्वेदाम्बुवाहीनि दोषाः स्रोतांसि सञ्चिताः ।
प्राणानपानान्संदूष्य जनयन्त्युदरं नृणाम् ॥ २ ॥

Doṣās become aggravated, accumulate in the channels of sveda (sweat) and ambu (body water), block them, vitiate (bring about disorders in) prāṇa and apāna (divisions of vāta) and produce udara (enlargement of the abdomen) in human beings.

आध्मानं गमनेऽशक्तिर्दौर्बल्यं दुर्बलाग्रिता ।
शोथः सदनमङ्गानां सङ्गो वातपुरीषयोः ।
दाहस्तन्द्रा च सर्वेषु जठरेषु भवन्ति हि ॥ ३ ॥

Flatulence, inability of walk, debility, weak digestive fire, swelling and weakness of the body parts, non-elimination of flatus and faeces, feeling of burning sensation and stupor—these are the symptoms common to all kinds of udara.

पृथग्दोषैः समस्तैश्च प्लीहबद्धक्षतोदकैः ।
सम्भवन्त्युदराण्यष्टौ तेषां लिङ्गं पृथक् शृणु ॥ ४ ॥

Udara occurs in eight kinds viz., one from each doṣa separately, one from the combination of all three, one each from plīha (spleen), baddha (obstruction) and udaka (water); now listen to symptoms of each one separately.

Lakṣaṇa—symptoms**Vātaja udara lakṣaṇa**

तत्र वतोदरे शोथः पाणिपान्नाभिकुक्षिषु ।
 कुक्षिपार्श्वोदरकटीपृष्ठरुक्पर्कभेदनम् ॥ ५ ॥
 शुष्ककासोऽङ्गमर्दश्च गुरुतामलसंग्रहः ।
 श्यावारुणत्वगादित्वमकस्माद्हासवृद्धिम् ॥ ६ ॥
 सतोदभेदमुदरं तनुकृष्णसिराततम् ।
 आध्मातदृतिवच्छब्दमाहतं प्रकरोति च ॥ ७ ॥
 वायुश्चात्र सरुक्छब्दो विचरेत्सर्वतो गतिः ॥ ८ ॥

In udara due to aggravation of vāta, there is swelling in the hands, feet, umbilicus and upper abdomen; pain in the upper abdomen, flanks, waist, back and joints; dry cough, body aches, feeling of heavyness of the body, accumulation of wastes, black discolouration of the skin, nails, etc.; increase and decrease of the size of the abdomen without any reason, there is pain such as pricking, tearing etc. inside the abdomen, thin black network of veins appear on the abdomen, when tapped by the fingers the abdomen gives sound like a bag filled with air; air (gas) moves in all directions inside the abdomen causing pain and sound.

Pittaja udara lakṣaṇa

पित्तोदरे ज्वरो मूर्च्छा दाहस्तृट् कटुकास्तया ।
 भ्रमोऽतिसारः पीतत्वं त्वगादावुदरं हरित् ॥ ९ ॥
 पीतताम्रसिरानद्धं सस्वेदं सोष्म दह्यते ।
 धूमायते मृदुस्पर्शः क्षिप्रपाकं प्रदूयते ॥ १० ॥

In udara caused by aggravation of pitta, the patient has fever, fainting, burning sensation, thirst, bitter taste in the mouth, giddiness, diarrhoea, yellow or green discolouration of the skin etc., yellow or coppery coloured veins are seen on the abdomen, there is perspiration, feeling of great heat and burning sensation, is soft to touch and under goes ripening (formation of fluid) quickly.

Kaphaja udara

श्लेष्मोदरेऽङ्गसदनं श्वयथुर्गौरवं तथा ।
 तन्द्रोत्क्लेशोऽरुचिः स्वापः कासः शौक्ल्यं त्वगादिषु ॥ ११ ॥
 उदरं स्तिमितं स्निग्धं शुक्लराजीतं महत् ।
 चिराभिवृद्धि कठिनं शीतस्पर्शं गुरु स्थिरम् ॥ १२ ॥

In enlargement due to aggravation of kapha, there is debility of the body parts, swelling, feeling of heavyness, stupor, nausea, loss of taste and loss of sense of touch; cough, white discolouration of the skin etc., the abdomen is static, (without movement), unctous, has white coloured striae, abdomen is of big size, growing in size slowly, is hard, cold to touch, heavy and steady.

Sannipātāja udara—dūṣyodara

स्त्रियोऽन्नपानं नखलोममूत्रविडार्तवैर्युक्तमसाधुवृत्ताः ।
 यस्मै प्रयच्छन्त्यरयो गरांश्च दुष्टाम्बुदूषीविषसेवनाच्च ॥ १३ ॥
 तस्याशु रक्तं कुपिताश्च दोषाः कुर्युः सुघोरं जठरं त्रिलिङ्गम् ।
 तच्छीतवाते भृशदुर्दिने च विशेषतः कुप्यति दह्यते च ॥ १४ ॥
 स चातुरो मूर्च्छति हि प्रसक्तं पाण्डुः कृशः शुष्यति तृष्णाया च ।
 दूष्योदरं कीर्तितमेतदेव प्लीहोदरं कीर्तयता निबोध ॥ १५ ॥

Unrighteous women mixing (harmful materials such as) nails, hairs, urine, excreta, menstrual fluid etc. with the food of others or enemies administering artificial poisons; or use of contaminated water, poisons of weak power etc. by such causes the blood and the doṣās become vitiated quickly and give rise to enlargement of the abdomen which is of tridoṣa origin and difficult to treat. It has the symptoms of all the three doṣās, exacerbates greatly with cold breeze and especially on cloudy days, the patient has burning sensation, faints frequently, is anaemic, emaciated, gets dried up by severe thirst; this disease is also called as Duṣyodara; listen now to the next, the plīhodara.

Plihodara—yakṛtdālyodara

वर्द्धते प्लीहवृद्ध्या यद्विद्यात्प्लीहोदरं हि तत् ।
 हृद्वामे वर्द्धते पार्श्वे निमित्तं तत्र यस्य यत् ॥ १६ ॥
 प्रवृद्धे प्लीहि लिङ्गानि यान्युक्तानि भिषग्वरैः ।
 प्लीहोदरेपि दृश्यन्ते तानि सर्वाणि देहिनाम् ॥
 प्लीहोदरस्यैव भेदो यकृद्दाल्युदरं तथा ॥ १७ ॥
 सव्यान्यपार्श्वे यकृति प्रवृद्धे ज्ञेयं यकृद्दाल्युदरं तदेव ॥ १८ ॥

Enlargement of abdomen because of enlargement of plīha (spleen) is known as Plihodara. In it, the abdomen is greatly enlarged on the left side; symptoms as described in enlargement of plīha (spleen) will be present in plīhodara also.

Yakṛddālyodara is a variety of plihodara only, it is due to enlargement of yakṛt (liver) and the enlargement of the abdomen is more on the right side.

Baddha gudodara

यस्यान्त्रमन्त्रैरुपलेपिभिर्वा वालाशमभिर्वा पिहितं यथावत् ।
 सञ्जीयते यस्य मलो नरस्य शनैः शनैः सङ्क्रवच्च नाह्याम् ॥ १९ ॥
 निरुध्यते तस्य गुदे पुरीषं निरेति कृच्छ्रादति चाल्पमल्पम् ।
 हन्नाभिमध्ये परिवृद्धिमेति तस्योदरं बद्धगुदं वदन्ति ॥ २० ॥

When the añtra (intestines) become blocked by either food or any other sticky materials coating the inside of the intestines, hairs, stones etc. then the waste products get increased and begin to block the intestines gradually just as

small particles block the holes of the seive; then the faeces accumulates in the rectum and comes out in small quantities with great difficulty (after straining), the abdomen enlarges more between the heart and umbilicus, this condition is called Baddhagudodara.

Kṣatodara

शल्य तथाऽन्नोपहितं यदन्नं भुक्तं भिनत्त्यागतमन्यथा वा ।
तस्मात्स्वतोऽन्नात्सलिलप्रकाशः स्रावः स्रवेद्वै गुदतस्तु भूयः ॥ २१ ॥
नाभेरधश्चोदरमेति वृद्धिं निस्तुद्यते दाल्यति चातिमात्रम् ।
एतत्परिस्राव्युदरं प्रदिष्टं क्षतोदरं कीर्तयतो निबोध ॥ २२ ॥

Śalya (foreign body) consumed along with food or coming into the abdomen in any other manner, makes punctures (tear/wound) in the intestines, then through that wound exudes thin water like exudation, which collects in the rectum especially. This makes for enlargement of the abdomen below the umbilicus, which has pricking and splitting like pain very prominently. This disease is known as Parisrāvī udara or Kṣatodara.

Dakodara

यः स्नेहपीतोऽप्यनुवासितो वा वान्तो विरिक्तोऽप्यथः वा निरूढः ।
पिबेज्जलं शीतलमाशु तस्य स्रोतांसि दूष्यन्ति हि तद्वहानि ॥ २३ ॥
स्नेहोपलिप्तेष्वथ वाऽपि तेषु दकोदरं पूर्ववदभ्युपैति ।
स्निग्धं महत्तत्परिवृत्तनाभि समन्ततः पूर्णमिवाम्बुना च ।
यथा दृतिः क्षुभ्यति कम्पते च शब्दायते वाऽप्युदकोदरं तत् ॥ २४ ॥

The patient who has undergone therapies such as drinking oil (oleation), oil enema, emesis, purgation or decoction enema, if he drinks too much of cold water quickly, then the jalavāhī srotas (channels of water balance) become vitiated; or become coated with fatty materials by any other cause, give rise to dakodara. The abdomen is unctous, greatly enlarged, umbilicus is everted, full with water at all places, has movement, touch and sound like that of a bag of water, this is Udakodara (dakodara, jalodara).

Sādhyāsādhyata—prognosis

जन्मनैवोदरं सर्वं प्रायः कृच्छ्रतमं मतम् ।
बलिनस्तदजाताम्बु यत्नसाद्यं नवोत्थितम् ॥ २५ ॥
पक्षाद् बद्धगुदं तूर्ध्वं सर्वं जातोदकं तथा ।
प्रायो भवत्यभावाय छिद्रान्नं चोदरं नृणाम् ॥ २६ ॥

All varieties of abdominal enlargement are generally difficult to cure from their very commencement; but in strong persons, before the collection of water (fluid) inside and if of recent origin, it might be curable with great effort.

Baddhagudodara after a period of a fortnight, all other varieties after the formation of water (fluid) and that in which there is chidrāñtra (puncture or tear of the intestine) are the symptoms which kill the patient gradually.

पयःपूर्णा दृतिरिव क्षोभे शब्दकरं मृदुः ।
अप्रव्यक्तशिराशून्यं नीरार्त्तमुदरं महत् ॥ २७ ॥
आलस्यमास्यवैरस्यं मूत्रं बहुशकृद् द्रुतम् ।
जातोदकस्य लिङ्गं स्यान्मन्दाग्निः पाण्डुताऽपि च ॥ २८ ॥

Abdomen has movements and sound like a bag filled with water, soft, veins not prominently visible, abdomen is very big in size, the patient has lassitude, bad taste in the mouth, increased urination and defecation, poor digestive power and anaemia—are the symptoms after the fluid gets formed (and collected) inside the abdomen.

शूनाक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम् ।
बलशोणितमांसाग्निपरिक्षीणञ्च वर्जयेत् ॥ २९ ॥
पार्श्वभङ्गान्नविद्वेषशोफातीसारपीडितम् ।
विरिक्तं चाप्युदरिणं पूर्यमाणं विवर्जयेत् ॥ ३० ॥

Patient who has swelling of the eyes, curved penis, skin moist and very thin, great decrease of strength, blood, muscles and digestive power should be refused. He, who has contractures of the flanks, aversion to food, swelling of the body, diarrhoea; abdomen getting filled with water even after purgative therapy should be rejected.

Udara cikitsa—treatment of enlargement of abdomen
Vātodara cikitsa

एरण्डतैलं दशमूलमिश्रं गोमूत्रयुक्तस्त्रिफलारसो वा ।
निहन्ति वातोदरशोथशूलं क्वाथः समूत्रो दशमूलजञ्च ॥ ३१ ॥

Decoction of daśamūla added with eraṇḍa taila; or decoction of triphalā added with gomūtra; or decoction of daśamūla added with gomūtra consumed daily cure abdominal enlargement due to vāta, dropsy and colic.

Kuṣṭhādi cūrṇa

कुष्ठं दन्ती यवक्षारो व्योषं त्रिलवणं वचा ॥ ३२ ॥
अजाजी दीप्यकं हिङ्गु स्वर्जिकाचव्यचित्रकम् ।
शुण्ठी चोष्णाम्भसा पीता वातोदररुजाऽपहा ॥ ३३ ॥

Kuṣṭha, dañtī, yavakṣāra, vyoṣa, three salts, vacā, ajājī, dīpyaka, hiṅgu, svarjikā, cavya, citraka and śuṇṭhi—all made into nice powder and consumed with warm water cures vātadoara.

Laśuna taila

लशुनस्य तुलामेकां जलद्रोणे विपाचयेत् ।
 त्रिकटु त्रिफला दन्ती हिङ्गुसैन्धवचित्रकम् ॥ ३४ ॥
 देवदारु वचा कुष्ठं मधु शिग्रुः पुनर्नवा ।
 सौवर्चलं विडङ्गानि दीप्यको गजपिप्पली ॥ ३५ ॥
 एतेषां पलिकान्भागान्निवृतः षट् पलानि च ।
 पिष्ट्वा कषायेणानेन तैलं मृद्वग्निना पचेत् ॥ ३६ ॥
 तत्पिबेत्प्रातरुत्थाय यथाऽग्निबलमात्रया ।
 निहन्ति सकलान् रोगानुदराणि विशेषतः ॥ ३७ ॥
 मूत्रकृच्छ्रमुदावर्तमन्त्रवृद्धिं गुदक्रिमीन् ।
 पार्श्वकुक्षिभवं शूलमामशूलमरोचकम् ॥ ३८ ॥
 यकृतष्ठीलिकानाहान्प्लीहानं चाङ्गवेदनाम् ।
 मासमात्रेण नश्यन्ति ह्यशीतिर्वर्तजा गदाः ॥ ३९ ॥

Laśuna—one tula (4kg.) is boiled in one droṇa (10.24kg.) of water and decoction reduced to a quarter; to this a paste of trikaṭu, triphalā, dañtī, hiṅgu, saiṇdhava, citraka, devadāru, vacā, kuṣṭha, madhuśigru, punarnavā, sauvarcala, viḍaṅga, dīpyaka, gajapipalī, each one pala (40gms.), trivṛt—six pala (240gms.) and one prastha (640gms.) of taila are added and medicated oil cooked. This should be consumed soon after getting up in the morning in the dose depending on the strength of his digestive fire. It cures all diseases especially enlargements of the abdomen, dysuria, udāvarta (reverse peristalsis) hernia, worms in the rectum, pain in the flanks, and abdomen, colic due to indigestion, loss of taste, liver disease, enlargement of prostate, flatulence, enlargement of spleen and body aches; within one month of its use all the eighty diseases of vāta origin get cured.

Pittodara and kaphodara cikitsā

पित्तोदरे तु बलिनं पूर्वमेवं विरेचयेत् ।
 पयसा च त्रिवृत्कल्कै रुबूकस्य शृतेन च ॥ ४० ॥

In pittodara, the patient who is strong must be administered purgation first, using decoction of rubuka (eraṇḍa) added with paste of trivṛt and milk.

पिप्पल्यादिगणेनाज्यं पाचितं पाययेद्विषक् ।
 परं पथ्यभुजं नित्यं कफोदरनिवृत्तये ॥ ४१ ॥

Ghrta cooked with drugs of pippalyādi gaṇa should be consumed daily and healthy/suitable foods partaken by patients of kaphodara.

नागरत्रिफलाकल्कैर्दध्यम्बुपरिपेषितैः ।
 पाचितं तैलमाज्यं वा पिबेत्सर्वोदरेषु च ॥ ४२ ॥

Taila or ghr̥ta cooked with paste of nāgara, triphalā, added with water of curds and consumed daily in all varieties of udara.

शालिषष्टिकगोधूमयवनीवारभोजनम् ।
निरूहो रेचनं श्रेष्ठं सर्वेषु जठरेषु च ॥ ४३ ॥

Use of śāli, ṣaṣṭika, godhūma, yava, and nīvāra as food, decoction enema and purgation—these are the best in all kinds of udara.

आनूपमौदकं मांसं शाकं पिष्टकृतं तिलाः ।
व्यायामाध्वदिवास्वप्नस्त्रेहपानानि वर्जयेत् ॥ ४४ ॥
तथोग्रलवणोष्णानि विदाहीनि गुरूणि च ।
नाद्यादन्नाति जठरी तोयपानञ्च वर्जयेत् ॥ ४५ ॥

Use of meat of animals and birds of marshy lands and of water, green leafy vegetables, eatables prepared from corn flour and tila, physical exercise, long walk, day sleep, drinking fats (oleation therapy), things which are very salty and hot, which produce burning sensation during digestion, which are difficult to digest and drinking too much of water should be avoided by the patient of udara.

उदराणां मलाढ्यत्वाद् बहुशः शोधनं हितम् ।
क्षीरमेरण्डजं तैलं पिबेन्मूत्रेण वाऽसकृत् ॥ ४६ ॥
वातोदरी पिबेत्तक्रं पिप्पलीलवणान्वितम् ।
शर्करामरिचोपेतं स्वादु पित्तोदरी पिबेत् ॥ ४७ ॥
यवानीहपुषाऽजाजीव्योषयुक्तं कफोदरी ।
सन्निपातोदरी युक्तं त्रिकटुक्षारसैन्धवैः ॥ ४८ ॥

Since udara has more accumulation of mala (faeces) it is beneficial to administer purifications many times. Eraṇḍa taila should be consumed either with milk or cows urine frequently; takra (buttermilk) should be consumed added with powder of pippalī and lavaṇa by the patient of vātodara; added with śarkarā and marica by the patient of pittodara; added with powder of yavānī, hapuṣā, ajājī and vyoṣa by the patient of kaphodara and with powder of trikaṭu, kṣāra (yavakṣāra) and saindhava by the patient of sanipātaja udara.

Nārāyaṇa cūrṇa

यवानी हपुषा धान्यं त्रिफला चोपकुञ्जिका ।
कारवी पिप्पलीमूलमजगन्धा शटी वचा ॥ ४९ ॥
शताह्वा जीरकं व्योषं स्वर्णक्षीरी च चित्रकम् ।
द्वौ क्षारौ पौष्करं मूलं कण्ठं लवणपञ्चकम् ॥ ५० ॥
विडङ्गश्च समांशानि दन्त्या भागत्रयं भवेत् ।
त्रिवृद्विशाला द्विगुणा शातला स्याच्चतुर्गुणा ॥ ५१ ॥

ऐष नारायणो नाम्ना चूर्णो रोगगणापहः ।
 एनं प्राप्य निवर्तन्ते रोगा विष्णुमिवासुराः ॥ ५२ ॥
 तक्लेणोदरिभिः पेयो गुल्मिभिर्बदराम्बुना ।
 आनद्धवाते सुरया वातरोगे प्रसन्नया ॥ ५३ ॥
 दधिमण्डेन विड्भेदे दाडिमाम्बुभिरर्शसि ।
 परिकर्त्तिषु वृक्षाम्लैरुष्णाम्बुभिरजीर्णके ॥ ५४ ॥
 भगन्दरे पाण्डुरोगे कासे श्वासे गलग्रहे ।
 हृद्रोगे ग्रहणीरोगे कुब्जे मन्देऽनले ज्वरे ॥ ५५ ॥
 दंष्ट्राविषे मूलविषे सगरे कृत्त्रिमे विषे ।
 यथाऽहं स्निग्धकोष्ठेन पेयमेतद्विरेचनम् ॥ ५६ ॥

Yavānī, hapuṣā, dhāñyaka, triphalā, upakuñcikā, kāravī, pippalī-mūla, ajagañdhā, śatī, vacā, śatāhvā, jīraka, vyoṣa, svarṇakṣīrī, citraka, the two kṣāra (yavakṣāra, sarjikṣāra), puṣkaramūla, kuṣṭha, lavaṇa pañcaka and viḍaṅga—all equal in quantity—together forming one part; dañtī—three parts, trivṛt two parts, viśālā—two parts, sātalā—four parts all are mixed and made into a nice powder. This known as Nārāyaṇa cūrṇa drives away all diseases, just as demons flee on seeing Viṣṇu. It should be consumed with takra (buttermilk) by patinet of udara, with decoction of badara by those of gulma, with surā by those of ānāha (flatulence), with prasanna (scum of beer) by those of diseases of vāta origin, with water of curds by those of diarrhoea, with decoction of dāḍima by those of arśas, with decoction of vṛkṣāmla by those of cutting pain in the rectum, with warm water by those of a jīrṇa (indigestion). It may be used suitably in diseases such as fistula-in-ano, anaemia cough, dyspnoea, pain in the throat, weakness of digestive fire, fever, poisonous bites, poison by roots, homicidal poison and artificial poison, having lubricated his alimentary tract earlier; this powder acts as a Purgative.

Nārāca ghr̥ta

स्नुक्क्षीरदन्तीत्रिफलाविडङ्गसिंहीत्रिवृच्चित्रककर्षकर्षम् ।
 घृतं विषक्कं कुडवप्रमाणं तोयेन तस्याक्षमथार्द्धकर्षम् ॥ ५७ ॥
 पीत्वोष्णामम्भोऽनुपिबेद्विरेके पेयां रसं वा प्रपिबेद्विधिज्ञः ।
 नाराचमेतज्जठरामयानां युक्त्योपयुक्तं प्रवदन्ति सन्तः ॥ ५८ ॥

Snuk kṣīra (milky sap of snuhī), dañtī, triphalā, viḍaṅga, simhī, trivṛt and citraka each one karśa (10gms.)—are made into a paste and this is mixed with one kuḍava (160gms.) of ghee and medicated ghee cooked. This Nārāca ghr̥ta consumed in the doṣe of either one akṣa (10gms.) or half karśa (5gms.) followed by drinking warm water, produces purgations; then peyā (thin gruel) or rasa (soup of meat) may be used as food. This medicine is said to be very useful in enlargements of the abdomen and extolled by the wise.

Vajraṇḍi kalka

वज्राण्ड्याः कर्षमात्रायाः कल्कं दध्यादिवेष्टितम् ।

निगिलेद्द्वारिणा नित्यमुदरव्याधिशान्तये ॥ ५९ ॥

Paste (wet bolus) of vajraṇḍi (vana sūraṇa)—one karśa (10gms.) is coated with dadhi (curds) etc. and swallowed along with water daily, cures enlargement of the abdomen.

Punarnavādi quātha

पुनर्नवा दारुनिशा सतिक्ता पटोलपथ्यापिचुमन्दमुस्ताः ।

सनागरा छिन्नरुहेति सर्वैः कृतः कषायो विधिना विधिज्ञैः ॥ ६० ॥

गोमूत्रयुग्गुगुलुना च युक्तः पीतः प्रभाते नियतं नराणाम् ।

सर्वाङ्गशाथोदरकासशूलश्वासन्वितं पाण्डुगदं निहन्ति ॥ ६१ ॥

Punarnavā, dāruniśā, tiktā (kaṭuka), paṭola, pathyā, picumañda, mustā, nāgara, chinnaruhā (guḍucī)—are made into decoction, then added with gomūtra and guggulu and consumed (daily) in the morning, cures dropsy, abdominal enlargement, cough, dyspnoea, colic and anaemia.

*Thus ends chapter Fortyone in Madhyakhaṇḍa of Bhāvaṇḍīprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-42

अथ द्विचत्वारिंशत्तमः शोथाधिकारः

Śoṭha adhikāra— Dropsy— diagnosis and treatment

Nidāna—cause

शुद्ध्यामयाभक्तकृशाबलानां क्षाराम्लतीक्ष्णोष्णगुरूपसेवा ।
 दध्यामृच्छाकविरोधिपिष्टगरोपसृष्टान्ननिषेवणाच्च ॥ १ ॥
 अर्शास्यचेष्टा वपुषो ह्यशुद्धिर्मर्माभिघातो विषमा प्रसूति ।
 मिथ्योपचारः प्रतिकर्मणाञ्च निजस्य हेतुः श्रयथोः प्रदिष्टः ॥ २ ॥

Improper administration of purificatory therapies, effect of other diseases, lack of food, emaciation, debilitated persons indulging in foods of alkaline, sour, penetrating and hot (in potency) properties, eating hard and large amounts foods, curds, uncooked foods and vegetables; mud, foods which are incompatable and those foods mixed with artificial poisons; presence of piles, not doing any physical activity, not purifying the body for long periods, injury to vital organs, abnormal delivery, improper management after purificatory therapies—these are the causes of Nija śoṭha (organic/endogenous dropsy).

Samprāpti—sāmānya lakṣaṇa—pathogenesis and general symptoms

रक्तपित्तकफान्वायुर्दुष्टो दुष्टान्बहिः शिराः ।
 नीत्वा रुद्धगतिस्तैर्हि कुर्यात्त्वङ्मांससंश्रयम् ॥
 उत्सेधं संहतं शोथं तमाहुर्निचयादतः ॥ ३ ॥
 सगौरवं स्यादनवस्थितत्वं सोत्सेधमूष्माऽथ शिरातनुत्वम् ।
 सलोमहर्षञ्च विवर्णतां च सामान्यलिङ्गं श्रयथोः प्रदिष्टम् ॥ ४ ॥

Vāta getting aggravated, brings out the vitiated (increased) rākta, pitta and kapha—through the external channels and getting obstructed by them only, makes them stay in the skin and muscles; gradually producing increase in size, accumulation or hardening of the part and swelling (of the part).

Feeling of heavyness of the part, unsteadiness of swelling, warmth, veins becoming thin, frequent horripilations and discolouration of the part or the whole body—are the general symptoms of dropsy.

Vātajā śōtha

चरस्तनुत्वक्परुषोऽरुणोऽसितः प्रसुप्तिहर्षा त्र्युत्तोऽनिमित्ततः ।

प्रशाम्यति प्रोन्नमति प्रपीडितो दिवाबली स्याच्छ्रवयथुः समीरणात् ॥ ५ ॥

Śōtha (swelling) has movement (shifting), the skin is thin, rough, reddish or black, has loss of sensation or tingling without any reason. Pits on pressure and the pit fills quickly, swelling more prominent during day (especially evening)—These are the symptoms of vātajā śōtha.

Pittajā śōtha

मृदुः सगन्धाऽसितपीतरागवान् भ्रमज्वरस्वेदतृषामदान्वितः ।

यस्तूष्यते स्पर्शरुगक्षिरागवान् स पित्तशोथो भृशदाहपाकवान् ॥ ६ ॥

Swelling is soft, has slight smell; black, yellow, or red in colour, accompanied with giddiness, fever, sweating, thirst and toxicity, has burning sensation, pain on touch, redness of the eyes, swelling undergoes great burning and ulceration quickly. These are seen in śōtha of pitta origin.

Kaphajā śōtha

गुरुः स्थिरः पाण्डुरोचकान्वितः प्रसेकनिद्रावमिवह्निमान्द्यकृत् ।

सकृच्छ्रजन्मप्रशमो निपीडितो न चोन्नमेद्रात्रिबली कफात्मकः ॥ ७ ॥

Swelling is heavy, static, white in colour; the person has loss of taste, more salivation, sleep, vomiting and poor digestive fire; swelling is slow in developing and subsiding; pits on pressure but the pit does not fill up, swelling is more at nights—these are the symptoms of śōtha of kapha origin.

निदानाकृतिसंसर्गाज्ज्ञेयः शोथो द्विदोषजः ॥ ८ ॥

सर्वाकृतिः सन्निपाताच्छोथो व्यामिश्रलक्षणः ॥ ९ ॥

Presence of symptoms of two doṣās are found in dvañdvaja and of all the three doṣās in that of sannipātaja kinds of śōtha.

Abhighātaja śōtha—traumatic oedema

अभिघातेन शस्त्रादिच्छेदभेदक्षतादिभिः ।

हिमानिलोदध्यनिलैर्भल्लातकपिकच्छुजैः ॥ १० ॥

रसैः शूकैश्च संस्पर्शाच्छ्रवयथुः स्याद्विसर्पवान् ।

भृशोष्मा लोहिताभासः प्रायशः पित्तलक्षणः ॥ ११ ॥

Assault/injury by sharp weapons, hard blow or hit by clubs, stone etc. ulcers forming due to contact with snow, cold breeze, sea breeze, juice of bhallātaka, thorn (bristles) of kapikacchū etc. śōtha develops on the body, which is spreading from place to place, very warm, resembles blood (in colour) and having other symptoms of pittajā śōtha.

Viṣaja śoṭha—swelling due to poisons

विषजः सविषप्राणिपरिसर्पणमूत्रणात् ।
 दंष्ट्रादन्तनखाघातादविषप्राणिनामपि ॥ १२ ॥
 विण्मूत्रशुक्रोपहतमलवद्वस्तुसङ्करात् ।
 विषवृक्षानिलस्पृशाद्वरयोगावचूर्णनात् ॥
 मृदुश्चलोऽवलम्बी च शीघ्रो दाहरुजाकरः ॥ १३ ॥

Swelling of the parts of the body occurs due to poisonous animals moving on the body, urinating, biting, goring by tusks, scratching by nails etc. contact of faeces, urine, semen, and such other waste products of even non-poisonous animals; touch (contact) of poisonous tree and air; air poisoned by spraying of artificial poisons etc.; this kind of swelling is soft, moveable, hanging down, produces severe burning sensation and pain very quickly.

दोषाः श्रयथुमूर्ध्वं हि कुर्वत्यामाशये स्थिताः ।
 पित्ताशयस्था मध्ये तु वर्चःस्थानगतास्त्वधः ।
 कृत्स्नं देहमनुप्राप्य कुर्युः सर्वसरन्तथा ॥ १४ ॥

Doṣās which reside in the āmāśaya (stomach) produce swelling in the upper parts of the body, those residing in pittaśaya (small intestines, liver and spleen) produce swelling in the middle part of the body, those residing in pakvāśaya (large intestine) produce swelling in the lower parts of the body, those which are circulating all over the body produce swelling in the entire body.

छर्दिःश्वासोऽरुचिस्तृष्णा ज्वरोऽतीसार एव च ।
 सप्तकोऽयं सदैर्बल्यः शोथस्यैते उपद्रवाः ॥ १५ ॥

Vomitting, dyspnoea, loss of taste, thirst, fever, diarrhoea, and debility— are the seven upadrava (complication) of dropsy.

Sādhyāsādhyata—prognosis

श्वासः पिपासा छर्दिश्च दौर्बल्यं ज्वर एव च ।
 यस्य चात्रेरुचिर्नास्ति शोथिनं तं विवर्जयेत् ॥ १६ ॥

The patient who is having dyspnoea, thirst, vomiting, debility, fever and loss of taste, should be rejected.

यो मध्येदेशे श्रयथुः कष्टः सर्वाङ्गश्च यः ।
 अर्द्धाङ्गेऽरिष्टभूतः स्याद्यश्चोर्ध्वं परिसर्पति ॥ १७ ॥

Swelling present in the middle parts of the body, and that present all over the body are difficult to cure, so also that present in half portion of the body and which moves upwards.

अनन्योपद्रवकृतः शोथः पादसमुत्थितः ।
 पुरुषं हन्ति नारीन्तु मुखजो बस्तिजो द्वयम् ॥ १८ ॥

Swelling not produced by other upadravās (secondary diseases) commencing from the feet in man is going to kill him, that which has started from the face in a woman is going to kill her, that which has started from the region of urinary bladder is going to kill both.

Śoṭha cikitsā— treatment of dropsy

शुण्ठीपुनर्नवैरण्डपञ्चमूलीशृतं जलम् ।
 वातिके श्वयथौ शस्तं पानाहारपरिग्रहे ॥ १९ ॥
 पटोलत्रिफलाऽरिष्टदार्वीक्वाथः सगुग्गुलुः ।
 तद्वत्पित्तकृतं शोथं हन्ति श्लेष्मोद्भवं तथा ॥ २० ॥
 मिश्रे मिश्रक्रमं कुर्यात्सर्वजे सर्वमेव हि ।
 बिल्वपत्ररसं पूतं सोषणं त्रिभवे पिबेत् ॥ २१ ॥

Water boiled with śuṇṭhī, punarnavā, eraṇḍa, and drugs of pañcamūla is best for use for drinking and along with food in swelling of vāta origin; decoction of paṭola, triphalā, ariṣṭa and dārvī added with guggulu cures swelling due to vāta, pitta and even kapha.

In swelling caused by combination of doṣās treatments should also be combined; in swelling caused by all three doṣās, juice of leaves of bilva filtered and then added with powder of ūśasṇa should be consumed.

शोथे त्वागन्तुजे कुर्यात्सेकलेपादि शीतलम् ।
 भल्लातक्या हरेच्छोथं सतिला कृष्णमृत्तिका ॥ २२ ॥
 महिषीक्षीरसंपिष्टैर्नवनीतसमन्वितैः ।
 तिलैर्लिप्तः शमं याति शोथो भल्लातकोत्थितः ॥ २३ ॥
 यष्टीदुग्धतितैर्लेपो नवनीतेन संयुतः ।
 शोथमारुष्करं हन्ति चूर्णे शालदलस्य च ॥ २४ ॥
 विषजशोथचिकित्सा तु विषचिकित्सायां द्रष्टव्या ।
 महिष्या नवनीतं वा लेपाद् दुग्धतिलान्वितम् ॥ २५ ॥

In swelling of due to extraneous causes, bathing the part with cold liquids and applying cold pastes of drugs etc. should be done. Paste of tila and black mud applied on the part cures the swelling caused by bhallātaka; so also application of paste yaṣṭī and tila macerated with milk and then added with butter; or powder of leaves of sāla tree (macerated with milk and then added with butter) applied on the body cures swelling caused by āruṣkara (bhallātaka). For the treatment of swelling caused by poison, refer the chapter on viṣa cikitsa (chapter 67). Butter prepared from of buffalo milk together with paste of tila and milk cures swelling.

Pathyādi quāṭha

पथ्यानिशाभार्यमृताऽग्निदार्वीपुनर्नवादारुमहौषधानाम् ।
 क्वाथः प्रसह्योदरपाणिंपादमुखाश्रितं हन्त्यचिरेण शोथम् ॥ २६ ॥

Pathyā, niśā, bhārṅgā, amṛtā, agni, dārvī, punarnavā, dāru, and mahauśadhi— made into decoction and consumed relieves the swelling of the abdomen, hands, feet and face soon.

Phalatrika quātha

फलत्रिकोद्धवं क्वाथं गोमूत्रेणैव साधितम् ।

वातश्लेष्मोद्धवं शोथं हन्याद् वृषणसम्भवम् ॥ २७ ॥

Decoction of phalatrika prepared with gomūtra (cows urine) itself and consumed relieves swelling caused by aggravation of vāta and kapha and present in the scrotum.

वृश्चिरदेवद्रुमनागरैर्वा दन्तीत्रिवृत्त्र्यूषणचित्रकैर्वा ।

दुग्धं सुसिद्धं विधिना निपीतं गीतं परं शोथहरं भिषग्भिः ॥ २८ ॥

Milk boiled with vṛścīra (śveta punarnavā), devadruma and nāgara; or with dañtī, trivṛt, tryūṣaṇa and citraka, cures swelling; so say the wise physicians.

सेकस्तथार्कवर्षाभूनिम्बक्वाथेन शोथहत् ।

गोमूत्रेणापि कुर्वीत सुखोष्णोनावसेचनम् ॥ २९ ॥

Bathing the body part with the warm decoction of arka, varṣābhū and nimba or even with warm cows urine cures swelling.

पुनर्नवा दारु शुण्ठी शिगुः सिद्धार्थकस्तथा ।

अम्लपिष्टः सुखोष्णोऽयं प्रलेपः सर्वशोथहत् ॥ ३० ॥

Punarnavā, devadāru, śuṇṭhī, śigru and siddārthaka, macerated with any sour juice and applied warm on the body cures swelling of all kinds.

गुडार्द्रकं वा गुडनागरं वा गुडाभयां वा गुडपिप्पलीं वा ।

कर्षाभिवृद्ध्या त्रिपलप्रमाणं खादेन्नरः पक्ष्मथापि मासम् ॥ ३१ ॥

शोथप्रतिश्यायगलास्यरोगान्सश्वासकासारुचिपीनसादीन् ।

जीर्णज्वरार्शोग्रहणीविकारान्हन्यात्तथान्यान्कफवातरोगान् ॥ ३२ ॥

Guḍa and ādraka; or guḍa and nāgara; or guḍa and abhayā; or guḍa and pippalī should be consumed daily beginning with one karśa (10gms.) increasing it by one karśa (10gms.) each succeeding day, till the quantity becomes three pala (120gms.) (12 day course); this process being continued either for a fortnight or a month. This will cure dropsy, rhinitis, diseases of the throat and mouth, dyspnoea, cough, loss of taste, sinusitis chronic fever, piles, duodenal diseases, and diseases of kapha and vata origin.

विश्वं गुडेन तुल्यं वृश्चिररसानुपानमभ्यस्तम् ।

विनिहन्ति सर्वशोथं घनवृन्दं चण्डवायुरिव ॥ ३३ ॥

Viśvā (śuṇṭhī) and guḍa both equal in quantity consumed with the juice

of vṛscīra (sveta punarnavā) habitually, cures all varieties of swelling just as strong wind drives away the cluster of thick clouds.

कणानागरजं चूर्णं सगुडं शोथनाशनम् ।

आमाजीर्णप्रशमनं शूलघ्नं बस्तिशोधनम् ॥ ३४ ॥

Powder of kaṇā and nāgara added with guḍa cures swelling, indigestion, colic and cleanses the bladder.

गुडात्पलत्रयं ग्राह्यं शृङ्गवेरपलत्रयम् ।

शृङ्गवेरसमा कृष्णा लोहविट्तिलयोः पलम् ॥

चूर्णमेतत्समुद्दिष्टं सर्वश्वयथुनाशनम् ॥ ३५ ॥

Guḍa—three pala (120gms.), śṛṅgavera—three pala (120gms.), kṛṣṇa—three pala (120gms.)—all made into nice powder and consumed cures all varieties of dropsy.

मानकक्काथकल्काभ्यां घृतप्रस्थं विपाचयेत् ।

एकजं द्वन्द्वजं शोथं त्रिदोषञ्च व्यपोहति ॥ ३६ ॥

One prastha (640gms.) of ghee is cooked in the decoction and paste of mānakañḍa and consumed. This cures swelling caused by one doṣa or combination of two and three doṣās also.

शुष्कमूलकवर्षाभूदारुरास्त्रामहौषधैः ।

पक्वमभ्यञ्जनं तैलं सशूलं श्वयथुं हरेत् ॥ ३७ ॥

Medicated oil prepared with decoction and paste of dry mūlaka, varṣābhū, devadāru, rāsnā and mahauṣadha and taila and used for abhyañga (anointing) cures swelling with pain.

*Thus ends chapter Fortytwo in Madhyakhaṇḍa of Bhāvaprakāśa
composed of Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-43

अथ त्रिचत्वारिंशत्तमो वृद्धिब्रध्नाधिकारः

Vṛddhi— Bradhna adhikāra— Enlargement of Scrotum diagnosis and treatment

Nidāna—Samprāpti—cause and pathogenesis

दोषास्त्रमेदोमूत्रान्त्रैः स वृद्धिः सप्तधा गदः ।
मूत्रान्त्रजावप्यनिलाद्धेतुभेदस्तु केवलः ॥ १ ॥

Vṛddhi (enlargement of the Scrotum) is of seven kinds viz., one from each doṣa separately, one from rakta (blood), fifth from medas (fat), sixth from mūtra (urine) and seventh from aṅtra (intestines); those caused by urine and intestines are actually produced by vāta, but named separately since these differ in their causes (exciting).

वृद्धिं करोति कोषस्य फलकोषाभिवाहिनीः ।
रुद्ध्वा रुद्धगतिर्वायुर्धमनीर्मुष्कगामिनीः ॥ २ ॥

Vāta being obstructed in its movement, in the channels of phalakośa (scrotum/testes) and the dhamanīs which go into the muska (scrotum) gives rise to swelling of the scrotum; this is known as Vṛddhiroga (enlargement of the scrotum).

Lakṣaṇa—symptoms

वातपूर्णदृतिस्पर्शो रूक्षो वातादहेतुरुक् ॥ ३ ॥
पक्वोदुम्बरसङ्काशः पित्ताद् दाहोष्मपाकवान् ॥ ४ ॥
कफाच्छीतो गुरुः स्निग्धः कण्डूमान्कठिनोऽल्परुक् ॥ ५ ॥
कृष्णस्फोटावृतः पित्तवृद्धिलिङ्गश्च रक्तजः ॥ ६ ॥
कफवन्मेदसो वृद्धिर्मृदुस्तालफलोपमः ॥ ७ ॥
मूत्रधारणशीलस्य मूत्रजः स तु गच्छतः ।
अम्भोभिः पूर्णदृतिवत्क्षोभं याति सरुङ् मृदुः ।
मूत्रकृच्छ्रमधः कुर्यात्सञ्चलं फलकोषयोः ॥ ८ ॥

In enlargement due to aggravation of vāta, the scrotum appears like a bag filled with air in respect of touch, is dry, rough and has pain without any apparent reason. In enlargement due to pitta, the scrotum resembles ripe fruit of udumbara, has burning sensation, warmth and undergoes ripening (forming ulcers or collection thin watery fluid inside) quickly. In enlargement due to kapha, it is cold, heavy, unctous, has itching, hard and mild pain. In that due to rakta, the enlargement is covered with black coloured eruptions and other symptoms of pitta origin. Enlargement due to medas (fat) is similar to that of kapha origin, soft and resembles fruit of tāla in size. (blue in colour and big in size).

Enlargement due to mūtra (urine) occurs mainly in persons who suppress micturition habitually; the scrotum appears/resembles of a bag filled with water in movement, is soft, has mild pain, dysuria, and downward movement of pain in the testes.

Notes—

The ancient view that urine collects inside the serotum causing enlargement of the serotum is not correct. Thin serous fluid collects in between the layers of skin of the scrotum which is the cause for scrotal enlargement. This disease is known as hydrocele in the present day.

Añtraja vṛddhi

वातकोपिभिराहारैः शीततोयावगाहनैः ।

धारणोदीरणभाराध्वविषमाङ्गप्रवर्त्तनैः ॥

क्षोभणैः क्षोभितोऽन्यैश्च क्षुद्रान्त्रावयवं यदा ।

पवनो विगुणीकृत्य स्वनिवेशादधो नयेत् ॥

कुर्याद्विक्षणसन्धिस्थो ग्रन्थ्याभं श्वयथुं तदा ॥ ९ ॥

उपेक्ष्यमाणस्य च मुष्कवृद्धिमाध्मानरुक्स्तम्भवतीं स वायुः ।

प्रपीडितोऽन्तःस्वनवान्प्रयाति प्रध्मापयन्नेति पुनश्च मुक्तः ॥ १० ॥

By indulgence in foods which aggravates vāta, bathing in or remaining under the cold water, suppression or premature initiation of the urges, carrying heavy loads, long walks, improper way of using the body parts and such other strainful activities, vāta getting aggravated creates abnormalities in the portions of the small intestines, brings them down to the vañkṣaṇa (groins) and produces a swelling there. This is known as Añtraja vṛddhi (inguinal hernia); when this is neglected then vāta, pulls the intestine into the muṣka (scrotum) causing its increase in size, pain and loss of movement. When pressed it (intestine) goes inside accompanied with a sound and after release of pressure it descends down again (scrotal hernia).

यस्यान्त्रावयवाश्लेषो मुष्कयोर्वातसञ्चयात् ।

अन्त्रवृद्धिरसाध्योऽयं वातवृद्धिसमाकृतिः ॥ ११ ॥

If a portion of the intestine adheres to the scrotum inside, due to great accumulation, increase of vāta, or the scrotum developing symptoms of vātajā vrddhi, then such a case of scrotal hernia is incurable.

Bradhna roga

अत्यभिष्यन्दिगुर्वन्नशुष्कपूत्यामिषाशनात् ।
करोति ग्रन्थिवच्छोथं दोषो वडक्षणसन्धिषु ॥
ज्वरशूलाङ्गसादाढ्यं तं ब्रध्नेति विनिर्दिशेत् ॥ १२ ॥

Great indulgence in foods which produce more moisture inside, which block the channels, which are hard for digestion, dry, putrified meat etc. gives rise to tumor like swelling in the groins, accompanied with fever, pain and severe debility of the body; this disease is to be known as Bradhna.

Vrddhiroga cikitsā—treatment of scrotal hernia

वृद्धावत्यशनं मार्गमुपवासं गुरुणि च ।
वेगाघातं पृष्ठयानं व्यायामं मैथुनं त्यजेत् ॥ १३ ॥

Patients of scrotal enlargement, should avoid overeating, walking long distances, fasting, heavy foods, suppression of urges, riding on animals, physical exercises and copulation.

वातवृद्धौ पिबेत् स्निग्धं यथाप्राप्तं विरेचनम् ।
सक्षीरञ्च पिबेत्तैलं मासमेरण्डसम्भवम् ॥ १४ ॥

In enlargement due to vāta the patient should be administered oleation therapy first, followed by purgation, drink eraṇḍa taila mixed with milk for one month.

गुग्गुल्वेरण्डजं तैलं गोमूत्रेण पिबेन्नरः ।
वातवृद्धिं जयत्याशु चिरकालानुबन्धिनीम् ॥ १५ ॥

Guggulu and eraṇḍa taila be consumed along with gomūtra; this cures scrotal enlargement of vāta origin quickly, though persisting for a long time.

पित्तग्रन्थिक्रमेणैव पित्तवृद्धिमुपाचरेत् ।
जलौकाभिहरिद्रक्तं पित्तसमुद्भवे ॥ १६ ॥

Scrotal enlargement of pitta origin should be treated on the same lines as granthi (tumor) of pitta origin; blood should be taken out by using leeches.

चन्दनं मधुकं पद्ममुशीरं नीलमुत्पलम् ।
क्षीरपिष्टं प्रलेपेन दाहशोथरुजाऽपहम् ॥ १७ ॥

Cañdana, madhuka, padma, uśīra and nīlotpala—are macerated in milk and this paste applied on the scrotum relieves burning sensation, swelling and pain.

त्रिकटुत्रिफलाक्वाथं सक्षारलवणं पिबेत्।
विरेचनमिदं श्रेष्ठं कफवृद्धिविनाशनम् ॥ १८ ॥

In scrotal enlargement of kapha origin, a decoction of trikaṭu and triphalā added with (yava) kṣāra and lavaṇa (saindhava) should be consumed; this is a best purgative and cure for scrotal enlargement.

लेपनाः कटुतीक्ष्णोष्णाः स्वेदनं रूक्षमेव च।
परिषेकोपनाहौ च सर्वमुष्णमिहेष्यते ॥ १९ ॥

Application of paste for drugs which are kaṭu, tīkṣṇa, and uṣṇa properties, dry fomentation, bathing the part with warm liquids, warm poultices, are to be done.

मुहुर्मुहुर्जलौकाभिः शोणितं रक्तजे हरेत्।
पिबेद्विरेचनं वाऽपि शर्कराक्षौद्रसंयुतम् ॥ २० ॥
शीतमालेपनं शस्तं सर्वपित्तहरं तथा।
पित्तवृद्धिक्रमं कुर्यादामे पक्वे च रक्तजे ॥ २१ ॥

In scrotal enlargement due to rakta, blood should be taken out often using leeches; or drink purgative recipes mixed with sugar and honey; cold application of pastes, treatments which mitigate pitta should be administered.

स्विन्नं मेदःसमुत्थन्तु लेपयेत्सुरसाऽऽदिना।

For scrotal enlargement caused by fat, paste of drugs of surasadi gaṇa, should be applied externally.

शिरोविरेचनद्रव्यैः सुखोष्णौर्मूत्रसंयुतैः ॥ २२ ॥
संस्वेद्य मूत्रप्रभवं वस्त्रपट्टेन वेष्टयेत्।
सीवन्याः पार्श्वतोऽधस्ताद्विध्येद् व्रीहिमुखेन वै ॥ २३ ॥

For enlargement due to accumulation of urine, scrotum should be given fomentation with drugs of śirovirecana gaṇa and a cloth is wound round it, next a puncture should be made with vṛhimukha śāstra (trocar and canula) at the bottom of the scrotum, by the side of the suture (ano-vesicular raphae) and urine (fluid) removed.

मुष्ककोषमगच्छन्त्यामन्त्रवृद्धौ विचक्षणः।
वातवृद्धिक्रमं कुर्यात्स्वेदं तत्राग्निता हितम् ॥ २४ ॥

For scrotal enlargement due to intestines (scrotal hernia) the physician should adopt all treatment which mitigates vāta, all the way preventing the intestines from coming down.

तैलमेरण्डजं पीत्वा बलासिद्धं यथोचितम्।
आध्मानशूलोपचितामन्त्रवृद्धिं ज्येन्नरः ॥ २५ ॥

Eraṇḍa taila cooked with decoction of balā and consumed suitably cures antra vrddhi (scrotal hernia) associated with flatulence and pain in the abdomen.

रास्नायष्ट्यमृतैरण्डबलाऽऽरग्वधगोक्षुरैः ।
पटोलेन वृषेणापि विधिना विहितं शृतम् ।
रुबुतैलेन संयुक्तमन्त्रवृद्धिं व्यपोहति ॥ २६ ॥

Decoction of rāsnā, yaṣṭī, amṛta, eraṇḍa, balā, āragvadhā, gokṣura paṭola and vṛṣa added with rubu taila (eraṇḍa taila) and consumed cures scrotal hernia.

गन्धर्वहस्ततैलेन क्षीरेण विहितं शृतम् ।
विशालामूलजं चूर्णं वृद्धिं हन्ति न संशयः ॥ २७ ॥

Decoction of roots of viśālā added with gaṇḍharva hasta (eraṇḍa) taila and kṣīra (milk) cures scrotal hernia without doubt.

वचासर्षपकल्केन प्रलेपः शोथनाशनः ।
शिग्रुत्वक्सर्षपैर्लेपः शोथश्लेष्मानिलापहः ॥ २८ ॥

Application of paste of vacā and sarṣapa relieves swelling; that of bark śigru and sarṣapa relieves swelling and mitigates kapha and vāta symptoms.

Vṛddhi hara vaṭi

शुद्धसूतं तथा गन्धं मृतान्येतानि योजयेत् ।
लोहं वङ्गं तथा ताम्रं कांस्यञ्चाथ विशोधितम् ॥ २९ ॥
तालकं तुत्यकञ्चापि तथा शङ्खवराटकम् ।
त्रिकटु त्रिफलां चव्यं विडङ्गं वृद्धदारकम् ॥ ३० ॥
कर्चूरं मागधीमूलं पाठां सहपुषां वचाम् ।
एलाबीजं देवकाष्ठं तथा लवणपञ्चकम् ॥ ३१ ॥
एतानि समभागानि चूर्णयेदथ कारयेत् ।
कषायेण हरीतक्या वटिकां टङ्कसम्मिताम् ॥ ३२ ॥
एकां तां वटिकां यस्तु निगिलेद्वारिणा सह ।
अण्डवृद्धिरसाध्यपि तथ्यं नश्यति सत्वरम् ॥ ३३ ॥

Purified sūta (mercury) and gaṇḍha (sulphur) and bhasmas of purified loha, vaṅga, tāmbra and kāmsya, purified tālaka, tuttha, śaṅkha, varātaka, trikaṭu, triphalā, cavya, viḍaṅga, vṛddhadāraka, karcūra, māgadadhīmūla (pippalīmūla), pāṭha, hapuṣā, vacā, elābija, devadāru, lavaṇapañcaka—all equal parts are made into nice powder, macerated with the decoction of haritākī and rolled into pills of the dose of one ṭaṅka (750mg.) each. One pill per time should be swallowed along with water and this cures añtravṛddhi (enlargement of the scrotum) though it is incurable.

Bradhna cikitsā

भृष्टश्चैरण्डतैलेन सम्यक्कल्कोऽभयाभवः ।

कृष्णासैन्धवसंयुक्तो ब्रध्नरोगाहरः परः ॥ ३४ ॥

Paste of abhayā is fried in eraṇḍa taila and then added with powder of kṛṣṇā and saiṇdhava and consumed daily is best to cure bradhna roga.

अजाजी हपुषा कुष्ठं गोमेदं बदरान्वितम् ।

काञ्जिकेन तु सम्पिष्टं तलेपो ब्रध्नजित्परः ॥ ३५ ॥

Ajājī, hapuṣā, kuṣṭhā, gomeda (tamāla patra) and badara—together macerated with kāñjika and paste applied on the swelling in the groin cures bradhña roga.

*Thus ends chapter Forthththree in Madhyakhaṇḍa of Bhāvaprakaśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-44

अथ चतुश्चत्वारिंशत्तमो गलगण्डगण्डमालाग्रन्थ्यबुदाधिकारः

Galagaṇḍa—Gaṇḍamālā—Grāṇthi—Arbuda adhikāra
Goitre, scrofula—benign and malignant tumors.
diagnosis and treatment

1. Galagaṇḍa—Goitre

Samprāpti—pathogenesis

निबद्धःश्वयथुर्यस्य मुष्कवल्लम्बते गले ॥ १ ॥

वातः कफश्चापि गले प्रदुष्टौ मन्ये तु संश्रित्य तथैव मेदः ।

कुर्वन्ति गण्डं क्रमतः स्वलिङ्गैः समाचितं तं गलगण्डमाहुः ॥ २ ॥

An immovable swelling at the neck hanging like the scrotum, either big or small in size is known as Galagaṇḍa. Vāta, kapha and medas (fat tissue) greatly increased get localised in the sides of the neck and throat, give rise to a swelling developing gradually and exhibiting their own characteristic features; this is called Galagaṇḍa (goitre).

Lakṣaṇa—symptoms

तोदान्वितः कृष्णाशिराऽवनद्धः श्यावारुणो वा पवनात्मकस्तु ।

पारुष्ययुक्तश्चिरवृद्धयपाको यदृच्छया पाकमियात्कदाचित् ।

वैरस्यमास्यस्य च तस्य जन्तोर्भवेत्तथा तालुगलप्रशोषः ॥ ३ ॥

स्थिरः सवर्णो गुरुगुणकण्डूः शीतो महांश्चापि कफात्मकस्तु ।

चिराच्च वृद्धिं भजते चिराद्वा प्रपच्यते मन्दरुजः कदाचित् ॥ ४ ॥

माधुर्यमास्यस्य च तस्य जन्तोर्भवेत्तथा तालुगलप्रलेपः ॥ ५ ॥

स्थिो मृदुः पाण्डुरनिष्ठगन्धो मेदोऽन्वितः कण्डुयुतोऽरुजश्च ।

प्रलम्बतेऽलाबुवदल्पमूलो देहानुरूपक्षयवृद्धियुक्तः ।

स्निग्धास्तया तस्य भवेच्च जन्तोर्गलेऽणुशब्दं कुरुते च नित्यम् ॥ ६ ॥

कृच्छ्राच्छ्वसन्तं मृदुसर्वगात्रं संवत्सरातीतमरोचकार्त्तम् ।

क्षीणञ्च वैद्यो गलगण्डयुक्तं भिन्नस्वरं नैव नरं चिकित्सेत् ॥ ७ ॥

That born from vāta has pricking pain, is covered with blackish veins, blue black or light-red in colour, rough, develops slowly, not ulcerating (usually) or may ulcerate and form pus on its own accord rarely, the patient has bad taste, and profound dryness of the palate and throat.

That born from kapha will be static (immovable), has the same colour as that of the body, heavy, with severe itching, cold to touch, big in size, grows in size very slowly (after a long time), so also ulceration and pus formation; has mild pain rarely, there is sweet taste in the mouth and palate and throat are coated with kapha.

That born from medas (fat tissue) is unctuous, soft, white, emits bad smell, has itching but not pain, hangs down greatly like the alabu (pitcher gourd) with thin/slender root, undergoes increase and decrease in accordance with those of the body, there is unctuousness of the mouth, the patient makes very low sound always (during talking).

The physician should not treat a patient of gala ganda, who breathes with great difficulty, has softness of the entire body, has been suffering for more than one year, who is troubled by loss of taste, has become emaciated and has broken voice.

2. Gaṇḍamāla—Scrofula

कर्कन्धुकोलामलकप्रमाणैः कक्षांसमन्यागलवङ्क्षणेभु ।

मेदःकफाभ्यां चिरमन्दपाकैः स्याद्गण्डमाला बहुभिश्च गण्डः ॥ ८ ॥

Agarland (chain) of many swellings of the size of karkaṇḍhu, kola or āmlaka present in the axilla, shoulders, neck, throat and groin, arising from (increased) medas and kapha, undergoing ulceration/suppuration after a long time. This disease is called Gaṇḍamāla (cervical lymphadenitis/scrofula).

ते ग्रन्थयः के चिदवाप्तपाकाः स्रवन्ति नश्यन्ति भवन्ति चान्ये ।

कालानुबन्धं चिरमादधाति सैवापचीति प्रवदन्ति केचित् ॥ ९ ॥

साध्या स्मृता पीनसपार्श्वशूलकासज्वरच्छर्दियुता त्वसाध्या ॥ १० ॥

Some of these tumors; undergoing suppuration exude pus and disappear, while some others develop afresh. This way, the disease persists for a long time. This is called by some as Apacī; this is curable (generally) but when accompanied with pīnasa (rhinitis) pain in the flanks, cough, fever and vomiting it becomes incurable.

3. Grān্থi—Benign tumor

वातादयो मांसमसृक्प्रदुष्टाः सन्दूष्य मेदश्च तथा सिराश्च ।

वृत्तोन्नतं विग्रथितं तु शोथं कुर्वन्त्यतो ग्रन्थिरिति प्रदिष्टः ॥ ११ ॥

Vāta and other doṣās get aggravated, vitate mamsa, (muscle), rakta (blood), medas (fat) and sirās (veins) give rise to, round, elevated, hard swelling which is known as Grān্থi (tumor).

Vātaja

आयम्यते वृश्च्यति तुद्यते च प्रभश्यते मथ्यति भिद्यते च ।

कृष्णो मृदुर्बस्तिरिवाततश्च भिन्नः स्रवेच्चानिलजोऽस्त्रमच्छम् ॥ १२ ॥

Grañthi produced by vāta has different kinds of pain such as expanding, tearing, pricking, moving downward, churning, splitting etc. it is black in colour, soft, resembles a bag of water in movement; when pricked (by a needle) it exudes thin blood.

Pittaja

दन्दह्यते धूप्यति चूष्यते च पापच्यते प्रज्वलतीव चापि ।

रक्तः सपीतोऽप्यथवाऽपि पित्ताद्भिन्नः स्रवेद् दुष्टमतीव चास्त्रम् ॥ १३ ॥

Grañthi produced by pitta, has severe burning sensation, feeling of sucking, becomes ulcerated quickly; the tumor is red or reddish yellow and when pricked exudes greatly vitiated blood.

Kaphaja

शीतोऽविवर्णोऽल्परुजोऽतिकण्डूः पाषाणवत्संहननोपपन्नः ।

चिराभिवृद्धिश्च कफप्रकोपाद्भिन्नः स्रवेच्छुक्लघनञ्च पूयम् ॥ १४ ॥

Grañthi produced by kapha is cold, not discoloured, has mild pain, severe itching, hard like stone, exude white thick pus when pricked.

Medaja

शरीरवृद्धिक्षयवृद्धिहानिः स्निग्धो महान् कण्डुयुतोऽरुजश्च ।

मेदःकृतो गच्छति चात्र भिन्ने पिण्याकसर्पिःप्रतिमन्तु मेदः ॥ १५ ॥

Grañthi produced by medas (fat), undergoes increase and decrease in accordance with increase and decrease of the body, is unctuous, big in size, has itching but less pain and when pricked exudes material resembling piṇyāka (paste of tila/oil cake) or ghee.

Sirāja

व्यायामजातैरबलस्य तैस्तैराक्षिप्य वायुश्च शिराप्रतानम् ।

सङ्कोच्य सम्पीड्य विशोष्य चापि ग्रन्थिं करोत्युन्नतमाशु वृत्तम् ॥ १६ ॥

When weak persons indulge in physical exercises, vāta getting aggravated constricts the network of veins, squeezes and dries it and soon makes a round elevated tumor. This is known as sirāja grañthi.

ग्रन्थिः शिराजः स तु कृच्छ्रसाध्यो भवेद्यदि स्यात्सरुजश्चलश्च ।

अरुक्स एवाप्यचलो महांश्च मर्मोत्थितश्चापि विवर्जनीयः ॥ १७ ॥

This is difficult to cure when it is having pain and moves from place to place, even that tumor which is painless and stationary but very big and situated on vital spots, should be refused treatments.

4. Arbuda—malignant tumor

गात्रप्रदेशे क्वचिदेव दोषाः सम्पूर्च्छिता मांसमसृक्प्रदूष्य।

वृत्तं स्थिरं मन्दरुजं महान्तमनल्पमूलं चिरवृद्ध्यपाकम्।

कुर्वन्ति मांसोच्छ्रयमत्यगाधं तदर्वुद शास्त्रविदो वदन्ति ॥ १८ ॥

Aggravated doṣās, vitiate māmsa (muscles) and asṛk (blood) and give rise to a tumor of muscles, which is big, round, static, with mild pain, deep rooted, growing in size slowly, not ripening (suppurating); surgeons call it as Arbuda.

वातेन पित्तेन कफेन चापि रक्तेन मांसेन च मेदसा च।

तज्जायते तस्य च लक्षणानि ग्रन्थेः समानानि सदा भवन्ति ॥ १९ ॥

It is produced by vāta, pitta, kapha, rakta, māmsa and medas and its symptoms are aimilar to those of their respective grān্থi (benign tumor)

Raktārbuda

दोषः प्रदुष्टो रुधिरं सिराश्च सङ्कोच्य सम्पीड्य ततस्त्वपाकम्।

सास्त्रावमुन्नहति मांसपिण्डं मासाङ्कुरैरावृतमाशु वृद्धिम् ॥ २० ॥

स्त्रवत्यजस्रं रुधिरं प्रदुष्टमसाध्यमेतद्रुधिरात्मकं तु।

रक्तक्षयोपद्रवपीडितत्वात्पाण्डुर्भवेदर्वुदपीडितस्तु ॥ २१ ॥

In that produced by rakta, the aggravated doṣās cause constrictions of the veins and give rise to a māmsa grān্থi (muscular tumor) covered all over with sprouts of muscles, developing quickly, exuding blood continuously; the patient develops complications of loss of blood and becomes anaemic (yellowish white in colour).

Māmsārbuda

मुष्टिप्रहारादिभिरर्दितेऽङ्गे मांसं प्रदुष्टं समुपैति शोथम्।

अवेदनं स्निग्धमनन्यवर्णमपाकमश्मोपममप्रचाल्यम् ॥ २२ ॥

प्रदुष्टमांसस्य नरस्य गाढमेतद्भवेन्मांसपरायणस्य ॥ २३ ॥

Muscles of the body become vitiated by assault by fist etc., especially in those who are fond of eating meat always; the doṣās give rise to the production of swelling (tumor) of the muscles, it will be painless, unctuous, not of any other colour, not undergoing ulceration or suppuration, hard like stone and immovable.

यज्जायतेऽन्यत्खलु पूर्वजाते ज्ञेयं तदध्यर्बुदमर्बुदज्ञैः।

यद् द्वन्द्वजातं युगपत्क्रमाद्वा द्विर्बुदं तच्च भवेदसाध्यम् ॥ २४ ॥

Another arbuda developing on/over a first one is known as Adhyarbuda by experts of arbuda disease, while two arbudas developing together (at two different places) is known as Dvirarbuda. Both these are incurable.

मांसारुदं त्वेतदसाध्यमाहुः साध्येष्वपीमानि विवर्जयेच्च ।
सम्प्रसृतं मर्मसु यच्च जातं स्रोतःसु वा यत्तु भवेदचाल्यम् ॥ २५ ॥

Māmsārbuda by its nature is incurable; among the remaining curable kinds, those with the following symptoms should be rejected—that which is bleeding heavily, that located in vital spots and channels and that which is immovable.

न पाकमायान्ति कफाधिकत्वान्मेदोबहुत्वाच्च विशेषतस्तु ।
दोषस्थिरत्वाद् ग्रथनाच्च तेषां सर्वाण्युदान्येव निसर्गतस्तु ॥ २६ ॥

Arbudās by their very nature, do not undergo pāka, (ripening/ulceration/suppuratation) because of predominance of kapha and medas being in more quantity, doṣās being stable (not undergoing any change) and the tissues having become a hard mass.

Gala gaṇḍa cikitsā—treatment of goitre

सर्षपाञ्छिग्रुबीजानि शणबीजातसीयवान् ।
मूलकस्य च बीजानि तक्रेणाम्लेन पेययेत् ॥ २७ ॥
गलगण्डगण्डमालाग्रन्थयश्चैव दारुणाः ।
प्रलेपादेव नश्यन्ति विलयं यान्ति सत्वरम् ॥ २८ ॥

Sarṣapa, śigrubīja, śaṇabīja, atasī, yava, mūlakabīja are macerated in sour buttermilk and this paste applied on galagaṇḍa (goitre) gaṇḍamāla (scrofula) and graṇthi (tumor) which are troublesome, get reduced quickly.

रक्षोघ्नतैलयुक्तेन जलकुम्भीकभस्मना ।
लेपनं गलगण्डस्य चिरोत्थस्यापि शस्यते ॥ २९ ॥

Ash of jalakumbhikā mixed with rakṣoghna (sarṣapa) taila and applied cures goitre though chronic.

श्वेतापराजितामूलं प्रातः पिष्ट्वा पिबेन्नरः ।
सर्पिषा नियताहारो गलगण्डप्रशान्तये ॥ ३० ॥

Root of śveta aparājita macerated with water and consumed mixed with ghṛī is good for cure of goitre, the patient keeping up dietary regimen.

तिक्तालाबुफले पक्वे सप्ताहमुषितं जलम् ।
सद्यः स्याद्गलगण्डघ्नं पानात् पथ्यान्नसेविनाम् ॥ ३१ ॥

Water kept for seven days inside a hollow of ripe fruit of tiktā-alābu and then consumed cures goitre quickly, the person keeping strict diet regimen.

Amṛtādi taila

तेलं पिबेद्वाऽमृतवल्लिनिम्बहिंस्त्राऽभयावृक्षकपिप्पलीभिः ।
सिद्धं बलाभ्यां सह देवदारुणा हिताय नित्यं गलगण्डरोगी ॥ ३२ ॥

Medicated oil prepared with decoction and paste of amṛtavallī, nimba, himsrā, abhayā, vṛkṣaka (tūnī), pippalī, the two balā and devadāru, and consumed daily is beneficial for the patient of goitre.

यवमुद्गपटोलादिकटुरुक्षान्नभोजनम् ।
वमनं रक्तमोक्षञ्च गलगण्डे प्रयोजयेत् ॥ ३३ ॥
दापयेत्प्रच्छनान्यत्र गण्डगोपालिकोद्भवः ।
प्रलेपस्त्वनुभूतोऽयं बहुधा बहुभिर्जनैः ॥ ३४ ॥

Foods prepared from yava, mudga, paṭola etc. which are pungent and dry should be consumed; emesis and blood-letting therapies should also be adopted. The area should be scraped (incised slightly) and paste of gaṇḍa gopālīka (a kind of worm) applied on the area. Application of this paste has been experimented by many physicians many times.

लवणं जलकुम्भीञ्च कणाचूर्णेन संयुतम् ।
प्रभाते नित्यमश्रीयाद्गलगण्डप्रशान्तये ॥ ३५ ॥

Lavaṇa (saiṇdhava), jala kumbhī and powder of kaṇā should be consumed in the morning every day for the cure of goitre.

Gaṇḍamāla cikitsā—treatment of Scrofula

काञ्चनारत्वचः क्वाथः शुण्ठीचूर्णेन संयुतः ।
माक्षिकाढ्यः सकृत्पीतः क्वाथो वरुणमूलजः ॥ ३६ ॥
गण्डमालां हरत्याशु चिरकालानुबन्धिनीम् ॥ ३७ ॥

Decoction of the bark of kāñcanāra added with powder of śuṇṭhī and more of honey; or decoction of roots of varuṇa added with powder of śuṇṭhī and more of honey and consumed cures scrofula which is persisting from a long time.

पलमर्द्धपलञ्चापि पिष्टां तण्डुलवारिणा ।
काञ्चनारत्वचं पीत्वा गण्डमालां व्यपोहति ॥ ३८ ॥

Bark of kāñcanāra, one pala (40gm.) or half pala (20gm.) macerated with ricewash and consumed cures serofula.

Kāñcanāra guggulu

काञ्चनारस्य गृहीयात्त्वचं पञ्चपलोन्मिताम् ।
नागरस्य कणायाश्च मरिचस्य पलं पलम् ॥ ३९ ॥
पथ्याविभीतधात्रीणां पलमर्द्धं पृथक्पृथक् ।
वरुणस्याक्षमेकं च पत्रकैलात्वचां पुनः ॥ ४० ॥
टङ्कं टङ्कं समादाय सर्वाण्येकत्र चूर्णयेत् ।
यावच्चूर्णमिदं सर्वं तावानेवात्र गुग्गुलुः ॥ ४१ ॥

संकुट्य सर्वमेकत्र पिण्डं कृत्वा विधारयेत्।
 गुटिकाः शाणिकाः कृत्वा प्रभाते भक्षयेन्नरः ॥ ४२ ॥
 गलगण्डं जयत्युग्रमपचीमर्बुदानि च।
 ग्रन्थीन्त्रणानि गुल्मांश्च कुष्ठानि च भगन्दरम् ॥ ४३ ॥
 प्रदेयश्चानुपानार्थं क्वाथो मुण्डितिकाभवः।
 क्वाथः खदिरसारस्य क्वाथः कोष्णोऽभयाभवः ॥ ४४ ॥

Bark of kâñcanāra—five pala (200gms.), nāgara, kaṇā and marica—each one pala (40gms.), pathyā, vibhītaka and dhātrī each half pala (20gms.), varuna—one akṣa (10gms.), patra, elā and tvak each one ṭaṅka (750mg.)—all to be made into nice powder; to this is added equal quantity of guggulu and the whole mass is pounded well and then made into pills of one śāṇa (3/4gms.) each (dried in shade and preserved). This should be consumed everyday in the morning; it cures goitre, scrofula, malignant tumor, benign tumor, ulcers, abdominal tumor, leprosy (and some other skin diseases) and rectal fistula. Decoction of either muṇḍatikā, khadirasāra or of a abhayā should be given warm as after—drink (vehicle).

Cakramarda taila

चक्रमर्दकमूलस्य पलकल्के विपाचयेत्।
 केशराजरसे तैलं कटुकं मृदुनाऽग्निना ॥ ४५ ॥
 पादांशिकं विनिक्षिप्य सिन्दूरमवतारयेत्।
 एततैलं निहन्त्याशु गण्डमालां सुदारुणाम् ॥ ४६ ॥

Roots of cakramarda made into a paste—one pala (40gms.), juice of keśarāja (bhr̥ṅgarāja) and kaṭu taila (sarṣapa taila) are all boiled over mild fire adding one—fourth quantity of siṇḍūra (giriśiṇḍūra) during boiling and medicated oil cooked. This oil quickly cures scrofula though severe.

Gūnjā taila

गुञ्जामूलफलैस्तैलं विपक्वं द्विगुणाम्भसा।
 हरेदभ्यङ्गनस्याभ्यां गण्डमालां सुदारुणाम् ॥ ४७ ॥

Medicated oil prepared using the roots and fruits (berries) of guñjā, cooked in double their quantity of water, and used in the form of external anointing and nasal drops cures scrofula.

Caṇḍanādi taila

चन्दनं साभया लाक्षा वचा कटुकरोहिणी।
 एतैस्तैलं शृतं पीत्वा समूलामपचीं हरेत् ॥ ४८ ॥

Medicated oil prepared from caṇḍana, abhayā, lākṣā, vaca and kaṭukarohiṇī—consumed internally cures scrofula with its root.

Vyoṣādi taila

व्योषं विडङ्गं मधुकं सैन्धवं देवदारु च।
तैलमेभिः शृतं नस्यात्सकृच्छ्रामपर्चीं हरेत् ॥ ४९ ॥

Vyoṣa, viḍaṅga, madhuka, saiṇdhava and devādaru, are used for preparing medicated oil; this oil used for nasal drops cures scrofula.

स्वर्जिकामूलकक्षारः शङ्खचूर्णसमन्वितः।
एतेन विहितो लेपो हन्ति ग्रन्थि तथाऽर्बुदम् ॥ ५० ॥

Svarjika kṣarā and mūlaka kṣāra added with ash of śaṅkha, made into a paste and applied cures benign tumors and malignant tumors.

Śastra cikitsā—surgical treatment

ग्रन्थिर्न योनश्यति भेषजेन निष्काश्य तं शस्त्रचिकित्सकेन।
जात्यादिपक्केन घृतेन वैद्यो व्रणेन चान्येन च सञ्चिकित्सेत् ॥ ५१ ॥
ग्रन्थिमुद्धृत्य तत्रापि व्रणोक्तं क्रममाचरेत्।
शिराग्रन्थि विहायान्ये शेषे शस्त्रं प्रयुज्यते ॥ ५२ ॥

That tumor which does not get cured by medicines should be removed by surgical operation and the resulting wound treated with either jātyādi ghr̥ta or any other healing medicine. After the removal of the tumor, other treatments indicated for treatment of a wound should be done, surgical operation should be done to all other kinds of tumors except siragranthi (tumor of veins).

ग्रन्थ्यर्बुदानां न यतो विशेषः प्रदेशहेत्वाकृतिदोषदूष्यैः।
अतश्चिकित्सेद्विषगर्बुदानि विधानविद् ग्रन्थिचिकित्सितेन ॥ ५३ ॥

Since there is not much difference between graṇthi (benign tumors) and arbuda (malignant tumor) in respect of the sites, causes, symptoms, doṣās and dūṣyās, so the physician should treat arbuda also in the same manner as deescribed for graṇthi.

हरिद्रालोधपत्राङ्गगृहधूममनःशिलाः ।
मधुप्रगाढो लेपोऽयं मेदोऽर्बुदहरः परः ॥ ५४ ॥

Haridrā, lodhra, patraṅga (pataṅga), gr̥hadhūma and manaśśilā added with more of honey, made as a paste and applied is best to cure medorbuda (tumor with fat tissue).

मूलकस्य कृतः क्षारो हरिद्रायास्तथैव च।
शङ्खचूर्णेन संयुक्तो लेपः सिद्धोऽर्बुदापहः ॥ ५५ ॥

Kṣāra (ash/alkali) prepared from mūlaka and haridrā mixed with powder of ash of śaṅkha, made as a paste and applied externally is proved to be effective in curing arbuda.

वटदुग्धकुष्ठरोमकलिसं बद्धं वटस्य पत्रेण ।

अध्यस्थि ससरात्रान्महदप्युपशान्तिमर्बुदं गच्छेत् ॥ ५६ ॥

Kuṣṭha and romaka lavaṇa are macerated in the milky sap of vaṭa and this paste is applied on the ashti arbuda (tumor of the bone) and covered with leaves of vaṭa and bandaged. By this treatment the tumor of the bone subsides within seven days.

शिगुमूलकयोर्बीजं रक्षोघ्नं सुरसा यवम् ।

तक्रेणाश्वरिपुं पिष्ट्वा लिम्पेदर्बुदशान्तये ॥ ५७ ॥

Seeds of śigru, mūlaka and rakṣoghna, surasā leaves, yava, aśvaripu (karavīra)—all are made into a paste together with butter milk and applied on arbuda, subsides it.

*Thus ends chapter Fortyfour in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-45

अथपञ्चत्वारिंशत्तमः श्लीपदाधिकारः

Ślīpada adhikāra— Filariasis— diagnosis and treatment

Nidāna—cause

पुराणोदकभूयिष्ठाः सर्वतुषु च शीतलाः ।
ये देशास्तेषु जायन्ते श्लीपदानि विशेषतः ॥ १ ॥

Ślīpada (filariasis) occurs in people especially of those regions, where water stagnates for long time and which are cold in all seasons.

Lakṣaṇa—symptoms

यः सज्वरो वङ्क्षणजो भृशार्तिः शोथो नृणां पादगतः क्रमेण ।
तच्छ्लीपदं स्यात्करकर्णनेत्रिशिश्रौष्ठनासास्वपि केचिदाहुः ॥ २ ॥

A disease which commences with a painful swelling in the groins accompanied with fever, gradually involving the feet (leg) is called Ślīpada; some say it also invades hands (arms), ears, eyes, penis, lips and nose.

वातजं कृष्णरूक्षं हि स्फुटितं तीव्रवेदनम् ।
अनिमित्तरुजञ्चास्य बहुशो ज्वर एव च ॥ ३ ॥
पित्तजं पीतसंकाशं दाहज्वरयुतं भृशम् ।
श्लैष्मिकन्तु भवेत्स्निग्धं श्वेतं पाण्डु गुरु स्थिरम् ॥ ४ ॥
त्रीण्यप्येतानि जानीयाच्छ्लीपदानि कफोच्छ्रयात् ।
गुरुत्वञ्च महत्त्वञ्च यस्मान्नास्तिविना कफात् ॥ ५ ॥
वल्मीकमिव सञ्जातं कण्टकैरुपचीयते ।
अब्दात्मकं महत्तत्तु वर्जनीयं विशेषतः ॥ ६ ॥

यत् श्लैष्मिकाहारविहारजातैर्जातं तथा भूरिकफस्य पुंसः ।
साम्रावमत्युन्नतसर्वलिङ्गं सकण्डुकं चापि विवर्जनीयम् ॥ ७ ॥

In that produced by vāta, the part is black in colour, rough, cracked, has severe pain appearing without any reason and frequent fever; that produced by pitta, has yellowish colour, with severe burning sensation and fever; that produced by kapha the colour will be unctous, white or yellowish white, heavy and static.

All these three kinds of ślīpada are to be understood as due to great increase of kapha itself, because heavyness and increase of size cannot happen without kapha.

The swelling which has developed like an anthill, studded with sprouts, growing steadily, containing more of water (bad fluids) and very big in size should be rejected. So also ślīpada which is seen in a person of kapha constitution, which is born from ingestion of too much of kapha increasing foods and activities, that which is exuding fluids, greatly elevated, having all the symptoms and severe itching should be rejected.

Cikitsā—treatment

लङ्घनालेपनस्वेदरेचनै रक्तमोक्षणैः ।

प्रायः श्लेष्महरैरुष्णैः श्लीपदं समुपाचरेत् ॥ ८ ॥

Ślīpada should be treated with therapies such as fasting, application of paste of drugs, sudation, purgation, blood letting, drugs which mitigate kapha and which are hot in potency.

सिद्धार्थशोभाञ्जनदेवदारुविश्वौषधैर्मूत्रयुतैः प्रलिम्पेत् ।

पुनर्नवानागरसर्षपाणां कल्केन वा काञ्जिकमिश्रितेन ॥ ९ ॥

Siddhārtha, śobhāñjana, devadāru and viśvausadha, macerated in gomūtra and made as a paste; or punarnavā, nāgara and sarṣapa made as a paste with kāñjika may be applied on the affected part.

धत्तूरैरण्डनिर्गुण्डीवर्षाभूशिगुसर्षपैः ।

प्रलेपः श्लीपदं हन्ति चिरोत्थमपि दारुणम् ॥ १० ॥

Application of paste of dhattūra, eraṇḍa, nirguṇḍī, varṣābhū, śigru and sarṣapa-cures ślīpada though severe and persisting for a long time.

असाध्यमपि यात्यस्तं श्लीपदं चिरकालजम् ।

मूलेन सहदेवायास्तालमिश्रण लेपनात् ॥ ११ ॥

Incurable and chronic ślīpada also gets cured by application of paste of root of sahadēvī mixed with tāla rasa (tāla phala rasa).

सप्तताम्बूलपत्राणां कल्कं तप्तेन वारिणा ।

संसृष्टं लवणोपेतं सेवितं श्लीपदं हरेत् ॥ १२ ॥

Wet bolus of seven leaves of tāmbūla added with salt and consumed along with warm water cures ślīpada.

शाखोटवल्कलक्काथं गोमूत्रेण युतं पिबेत् ।

श्लीपदानां विनाशाय मेदोदोषनिवृत्तये ॥ १३ ॥

Decoction of bark of śākhoṭa added with gomūtra and consmed cures ślīpada and also medodoṣa (obesity).

रजनीं गुडसंयुक्ता गोमूत्रेण पिबेन्नरः ।
 वर्षाभूत्रिफलाचूर्णं पिप्पल्या सह योजितम् ।
 सक्षौद्रं श्लीपदे लिह्याच्चिरोत्थं श्लीपदं जयेत् ॥ १४ ॥

Rajanī mixed with guda and consumed with gomūtra; or powder of varṣābhū, triphalā and pippalī mixed with honey and consumed cure ślīpada though chronic.

गन्धर्वतैलसिद्धां हरीतकीं गोऽम्बुना पिबेन्नित्यम् ।
 श्लीपदबन्धनमुक्तो भवत्यसौ सप्तरात्रेण ॥ १५ ॥

The patient of ślīpada who consumes harītakī, fired in gaṇḍharvahasta taila (eraṇḍa taila) along with gomūtra, every day gets cured of ślīpada within seven days.

*Thus ends chapter Fortyfive in Madhyakhaṇḍa of Bhāvaprakāśa
 written by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-46

अथ षट्चत्वारिंशत्तमो विद्रध्यधिकारः

Vidradhi adhikāra— Abscess— diagnosis and treatment

Samprāpti—pathogenesis

त्वग्रक्तमांसमेदांसि प्रदूष्यास्थिसमाश्रिताः ।
 दोषाः शोथं शनैर्घोरं जनयन्त्युच्छ्रिता भृशम् ॥ १ ॥
 महामूलं रुजावन्तं वृत्तं वाऽप्यथ वाऽऽयतम् ।
 स विद्रधिरिति ख्यातो विज्ञेयः षड्विधश्च सः ॥ २ ॥
 पृथग् दोषैः समस्तैश्च क्षतेनाप्यसृजा तथा ।
 षण्णामपि हि तेषां तु लक्षणं सम्प्रचक्ष्यते ॥ ३ ॥

Doṣās getting aggravated vitiate, tvak (skin) māmsa (muscles) medas (fat) and asthi (bone) tissues and slowly lead to growth of a swelling which is deep rooted, very painful, round or broad in size. This is called by the learned as Vidradhi (abscess); it is of six kinds, one by each doṣa separately, one by the combination of all, one by wound and the sixth by asrk (blood); symptoms of these six are as follows.

Lakṣaṇās—symptoms

कृष्णोऽरुणो वा विषमो भृशमत्यर्थवेदनः ।
 चिरोत्थानप्रपाकश्च विद्रधिर्वातसम्भवः ॥ ४ ॥
 पक्कोदुम्बरसंकाशः श्यावो वाज्वरदाहवान् ।
 क्षिप्रोत्थानप्रपाकश्च विद्रधिः पित्तसम्भवः ॥ ५ ॥
 शरावसदृशः पाण्डुः शीतः स्निग्धोऽल्पवेदनः ।
 चिरोत्थानप्रपाकश्च विद्रधिः कफसम्भवः ॥
 तनुपीतसिताश्चैषामास्त्रावाः क्रमतो मताः ॥ ६ ॥
 नानावर्णरुजास्त्रावी घाटालो विषमो महान् ।
 विषमं पच्यते वाऽपि विद्रधिः सान्निपातिकः ॥ ७ ॥
 तैस्तैर्भावैरभिहते क्षते वाऽप्यथकारिणाम् ।
 क्षतोष्मा वायुविसृतः सरक्तं पित्तमीरयेत् ॥ ८ ॥

ज्वरस्तृषा च दाहश्च जायते तस्य देहिनः ।
 आगन्तुर्विद्रधिर्ह्येष पित्तविद्रधिलक्षणः ॥ ९ ॥
 कृष्णस्फोटावृतः श्यावस्तीव्रदाहरुजाज्वरः ।
 पित्तविद्रधिलिङ्गस्तु रक्तविद्रधिविरुच्यते ॥ १० ॥

That caused by vāta is either black or light-red in colour irregular, has severe pain, develops and suppurates after a long time.

That caused by pitta, resembles a ripe fruit of udumbara (bluishred in colour) or black, accompanied with fever, burning sensation, develops and suppurates quickly.

That caused by kapha resembles a śarāva (saucer), yellowish-white, cold to touch, unctous, mild pain, develops and suppurates slowly.

The exudations from these kinds of abscess will be thin (watery) yellow and white (in vāta, pitta and kapha kinds) respectively.

Vidradhi caused by all the doṣās together, will have many colours, pains and exudations, has a elevated spout, irregular in shape, big in size, suppurates in various ways.

In vidradhi produced by wound due to different kinds of assault, vāta gets aggravated by the heat of the wound, vitiates both pitta and rakta (blood) gives rise to fever, thirst, burning sensation and other symptoms of pitta vṛddhi. This vidradhi is called as Āgañthu vidradhi.

Vidradhi caused by aggravation of rakta (blood) will be covered all over with blackish eruptions with severe burning sensation, pain, fever and symptoms of pitta vidradhi also.

Abhyañtara Vidradhi (internal abscess)

आभ्यन्तरानतस्तूर्ध्वं विद्रधीन् परिचक्षते ।
 गुर्वसात्स्यविरुद्धान्नशुष्कशाकाम्लभोजनैः ॥ ११ ॥
 अतिव्यवायव्यायामवेगाघातविदाहिभिः ।
 पृथक् सम्भूय वा दोषाः कुपिता गुल्मरूपिणम् ॥ १२ ॥
 वल्मीकवत्समुन्नद्धमन्तः कुर्वन्ति विद्रधिम् ।
 गुदे बस्तिमुखे नाभ्यां कुक्षौ वङ्क्षणयोस्तथा ॥ १३ ॥
 वृक्कयोः प्लीहि यकृति हृदि वा क्लोमि चाप्यथ ।
 एषां लिङ्गानि जानीयाद् बाह्यविद्रधिलक्षणैः ॥ १४ ॥

Great indulgence in foods which are hard for digestion, unaccustomed, incompatible, dried vegetables, sour foods etc.; too much of exercise, copulation and suppression of bodily urges, the doṣās getting aggravated give rise to a bush like or ant-hill like abscess inside the rectum, mouth of the bladder, umbilicus, abdominal cavity, groins, kidney, spleen, liver, heart, kloma (pancreas) etc.; their symptoms should be considered to be same as that of external abscess.

Viśeṣa lakṣaṇa—special symptoms

गुदे वातनिरोधस्तु बस्तौ कृच्छ्राल्पमूत्रता ।
 नाभ्यां हिक्काजुम्भणं च कुक्षौ मारुतकोपनम् ॥ १५ ॥
 कटिपृष्ठग्रहस्तीव्रो वङ्क्ष्णोत्थे तु विद्रधौ ।
 वृक्कयो पार्श्वसङ्कोचः पलेह्युच्छ्वासावरोधनम् ॥ १६ ॥
 सर्वाङ्गप्रहस्तीव्रो हृदि कासश्च जायते ।
 श्वासो यकृति हिक्का च क्लोम्नि पेपीयते पयः ॥ १७ ॥
 नाभेरुपरिजाः पक्का यान्त्यूर्ध्वमितरे त्वधः ॥ १८ ॥
 अधः स्त्रुतेषु जीवत् स्त्रुतेषूर्ध्वं न जीवति ।
 हन्नाभिबस्तिवर्ज्येषु तेषु भिन्नेषु बाह्यतः ॥
 जीवेत् कदाचित्पुरुषो नेतरेषु कदाचन ॥ १९ ॥

If it is in the rectum it produces obstruction to expulsion of flatus; if present in the mouth of the bladder there will be dysuria and decrease of urine; if present in the umbilicus there will be hiccup and yawning; if in the upper abdomen there will be aggravation of vāta; if present in the groins there will be severe pain in the waist and back; if present in the kidney, there will be contraction of the flanks; if it is in the spleen there will be obstruction to exhalation; if present in the area of the heart there will be severe pain all over the body and cough; if present in the liver there will be dysnoea and hiccup; if present in the pancreas, the patient desires plenty of water to drink.

Internal abscess which have developed in organs present above the level of the umbilicus when get ripe and burst, their pus comes out of the body through the upper route (mouth), while that of others (which are present in organs below the level of the umbilicus), through the rectum.

If exudation is from the lower route the patient will survive but if it is from the upper route he will not survive; if the abscess is present in places other than heart, umbilicus and bladder he may survive but not when present in these places.

साध्या विद्रधयः पञ्च विवर्ज्यः सान्निपातिकः ।

आमपक्कविदग्धत्वं तेषां ज्ञेयञ्च शोथवत् ॥ २० ॥

The first five kinds of vidradhi are curable, that born from all the doṣās is to be rejected, the symptoms of āma (unripe stage) and pakva (ripe stage) vidag-dhatva (over-ripe stage) should be understood by symptoms as described in śoṭha (inflammatory swelling).

Vidradhi cikitsā—treatment

जलौकापातनं शस्तं सर्वस्मिन्नेव विद्रधौ ।

रेको मृदुर्लङ्घनञ्च स्वेदः पित्तोत्तरं विना ॥ २१ ॥

In all varieties of vidradhi, it is beneficial to apply leaches (to suck the blood), administer mild purgatives, fasting (thinning therapy) and sudation except in that which has predominance of pitta.

अपक्वे विद्रधौ युज्याद् व्रणशाथवदौषधम् ।
 वातघ्नमूलकल्कैस्तु वसातैलघृतान्वितैः ॥ २२ ॥
 सुखोष्णौर्बहुलैर्लेपः प्रयोज्यो वातविद्रधौ ।
 यवगोधूममुद्वैश्च पिष्टैराज्येन लेपयेत् ॥ २३ ॥
 विलीयते क्षणेनैव ह्यविपक्वस्तु विद्रधिः ॥ २४ ॥

If the abscess is runripe, medicines (therapies) prescribed for vraṇa sotha (inflammatory swelling) should be used.

For vidradhi of vāta origin, paste of roots of drugs which mitigate vata mixed with fat, oil or ghee should be applied warm many times; a cake prepared from the flour of yava, godhūma and mudga smeared with ghee and applied warm on the vidradhi (in the form of a poultice) help the abscess of ripe quickly.

पैत्तिकं विद्रधिं वैद्यः प्रदिह्यात्सर्पिषा युतैः ।
 पयस्योशीरमधुकचन्दनैर्दुग्धपेषितः ॥ २५ ॥
 पञ्चवल्कलकल्केन घृतमिश्रेण लेपयेत् ।
 पिबेद्वा त्रिफलाक्वाथं त्रिवृत् कल्काक्षसंयुतम् ॥ २६ ॥

For vidradhi of pitta origin, a paste of payasyā, uśīra, madhuka, caṇḍana macerated in milk should be applied on the vidradhi after smearing ghee on it; paste of pañcavalkala mixed with ghee should be applied or decoction of triphalā added with paste of trivṛt—one akṣa (10gms.) in quantity should be drunk.

इष्टिका सिकता लोहिकिट्ट गोशकृता सह ।
 सूत्रैः सुखोष्णौर्लेपेन स्वेदयेच्छूलेमविद्रधिम् ॥ २७ ॥
 दशमूलीकषायेण सस्नेहेन रसेन वा ।
 शोथव्रणं वा कोष्णेन सशूलं परिषेचयेत् ॥ २८ ॥

For vidradhi of kapha origin, brick, sand, iron slag and cows dung all macerated with gomūtra should be applied warm and then fomentation given. The wound (if any) should be washed with warm decoction of daśamūla added with (fat-oil or ghee) or soup of meat (added with fat) for relief of pain.

पित्तविद्रधिवत्सर्वाः क्रिया निरवशेषतः ।
 विद्रध्योः कुशलः कुर्याद्रक्तागन्तुनिमित्तयोः ॥ २९ ॥
 रक्तचन्दनमञ्जिष्ठानिशामधुकगैरिकैः ।
 क्षीरेण विद्रधौ लेपो रक्तागन्तुनिमित्तके ॥ ३० ॥

For vidradhi due to vitiation of rakta and by external causes (injury etc.) the treatments prescribed for pitta vidradhi should be followed.

Raktacañdana, mañjiṣṭha, niśā, madhuka and gairika macerated with milk should be applied as a thick paste in raktaja and āgañtu vidradhi.

पीता ह्येते निहन्त्याशु विद्रधिं कोष्ठसम्भवम् ।
 कृष्णाऽजाजी विशाला च धामार्गवफलं तथा ॥ ३१ ॥
 श्वेतवर्षाभुवो मूलं मूलं वा वरुणस्य च ।
 जलेन कथितं पीतमन्तर्विद्रधिहृत्परम् ॥ ३२ ॥
 गायत्रीत्रिफलानिम्बकटुकामधुकं समम् ।
 त्रिवृत्पटोलमूलाभ्यां चत्वारोऽशाः पृथक्पृथक् ॥ ३३ ॥
 मसूरात्रिस्तुषान्दद्यादेश काथो व्रणाञ्जयेत् ।
 गुल्मविद्रधिवीसर्पदाहमोहज्वरापहः ॥ ३४ ॥
 तृणमूर्च्छाच्छर्दिहृद्रोगपित्तासृक्कुष्ठकामलाः ।

The following medicines consumed, cure quickly the vidradhi in the koṣṭha (abdomen) or añtarvidradhi (abscess inside the abdomen).

- (1) Decoction of kṛṣṇa, ajāji, viśāla and dhāmargava phala.
- (2) Decoction of root of śveta varṣābhū and of varuṇa.
- (3) Decoction of gāyathrī, triphalā, nimba, kaṭukā and madhuka all equal parts, trivrt and root of patola, four parts each and one part of dehusked māśura—all are made into decoction and consumed. This cures abdominal tumor, delusion, fever, thirst, fainting, vomiting, heart disease, bleeding diseases and jaundice.

शिग्रुमूलं जले धौतं पिष्टं वस्त्रेण गालयेत् ।
 तद्रसं मधुना पीत्वा हन्त्यन्तर्विद्रधिं नरः ॥ ३५ ॥

Root of śigru washed in water, macerated well in water and filtered through cloth, this juice added with honey and consumed cures antarvidradhi (internal abscess).

शोभाञ्जनकरिर्यूहो हिङ्गुसैन्धवसंयुतः ।
 हन्त्यन्तर्विद्रधिं शीघ्रं प्रातः प्रातर्विशेषतः ॥ ३६ ॥

Decoction of śobhāñjana added with hiṅgu and saiṇdhava and consumed in the morning daily, especially cures internal abscess.

*Thus ends chapter Fortysix in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-47

अथ सप्तचत्वारिंशत्तमो व्रणशोथाधिकारः

Vraṇaśoṭha adhikāra— Inflammatory swelling diagnosis and treatment

पृथक्समस्तदोषोत्था रक्तजागन्तुजौ तथा ।
व्रणशोथाः पडेते स्युः संयुक्ताः शोथलक्षणैः ॥ १ ॥

Vraṇaśoṭha is of six kinds; one from each doṣa separately, one from the combination of all doṣās, one from rakta (blood) and one āgañtu (extraneous causes); all are having symptoms of śoṭha (oedema).

विषमं पच्यते वातात्पित्तोत्थश्चाचिराच्चिरम् ।
कफजः पित्तवच्छोथौ रक्तागन्तुसमुद्भवौ ॥ २ ॥

Vraṇaśoṭha produced by vāta undergoes paka (ripening) irregularly (without any specific period), that produced by pitta undergoes ripening quickly, that from kapha very slowly (after a long time), those arising from rakta and āgañtu undergo ripening like that of pitta (quickly).

Āmaśoṭha lakṣaṇa

मन्दोष्णताऽल्पशोथत्वं काठिन्यं त्वक्सवर्णता ।
मन्दवेदनता चापि शोथस्यामस्य लक्षणम् ॥ ३ ॥

Symptoms of unripe abscess are; mild temperature, slight swelling, hardness and colour of the swelling is same of the skin elsewhere and mild pain.

Pacyamāna śoṭha lakṣaṇa

दह्यते दहनेनेव क्षारेणेव प्रपच्यते ।
पिपीलिकागणेनेव दश्यते छिद्यते तथा ॥ ४ ॥
भिद्यते चैव शस्त्रेण दण्डेनेव च ताड्यते ।
पीड्यते पाणिनेवान्तःसूचीभिरिव तुद्यते ॥ ५ ॥
सोषचोषो विवर्णः स्यादङ्गुल्येवावपीड्यते ।
आसने शयने स्थाने शान्तिं वृश्चिकविद्धवत् ॥ ६ ॥

न गच्छेदाततः शोथो भवेदाध्मातबस्तिवत् ।
ज्वरस्तृष्णाऽरुचिश्चैतत्पच्यमानस्य लक्षणम् ॥ ७ ॥

Symptoms of swelling undergoing ripening are—pain as though being burnt by fire, touched by burning alkalies, as though bitten by swarm of ants, as though being torn apart, cut by knife, hit by baton, as though squeezed by hand, pricked by needles inside; there is feeling of great heat and sucking, discolouration, feels as though bitten by scorpions, does not find comfort in any postures of sitting or sleeping, the swelling bulges out like a bag of air; fever, thirst and loss of taste also are found.

Pakvaśoṭha lakṣaṇa

वेदनोपशमः शोथो लोहितोऽल्पो च चोन्नतः ।
प्रादुर्भावो वलीनाञ्च तोदः कण्डूर्मुहुर्मुहः ॥ ८ ॥
उपद्रवाणां प्रशमो निम्नता स्फुटनं त्वचाम् ।
बस्ताविवाम्बुसञ्चारः स्याच्छोथेऽङ्गुलिपीडिते ॥ ९ ॥
पूयश्च पीडयेदेकमन्तमन्ते च पीडिते ।
बुभुक्षा व्रणशोथस्य भवेत्पक्वस्य लक्षणम् ॥ १० ॥

Symptoms of ripe swelling are : decrease of severity of pain, swelling, and red in colour, not greatly elevated, appearance of wrinkles and associated symptoms, the skin on the area getting depressed, cracking, feeling like that of water moving inside a bag when the swelling is pressed by the fingers, pus moving from one side to the other side when touched by the fingers and the patient develops desire for food.

ऋतेऽनिलाद्गुड्न विना न पित्तं पाकः कफञ्चापि विना न पूयः ।
तस्माद्धि सर्वं परिपाककाले पचन्ति शोथास्त्रिभिरेव दोषैः ॥ ११ ॥
कालान्तरेणाभ्युदितन्तु पित्तं कृत्वा वशे वातकफौ प्रसह्य ।
पचत्यतः शोणितमेष पाको मतः परेषां विदुषां द्वितीयः ॥ १२ ॥

There will be no pain without (involvement of) vāta, no ripening without pitta, no pus without kapha; hence during the period of ripening all the three doṣās are acting inside.

Pitta undergoing increase and overcoming vāta and kapha, also cooks the rakta (blood) later on and leads to production of pus; this is the second opinion of some other scholars.

कफजेषु च शोथेषु गम्भीरं पाकमेत्यसृक् ।
पक्कलिङ्गं ततः स्पष्टं यतः स्याच्छोथशीतता ।
त्वक्सावर्ण्यं रुजोऽल्पत्वं घनस्पर्शत्वमश्मवत् ॥ १३ ॥

In Vraṇasoṭha of kapha origin, there will be gambhirapāka (ripenig tak-

ing place deep inside) of rakta (blood), so symptoms of ripening will be well—marked, such as coldness at the site of swelling similarity of the colour of the skin, milk pain, hard like a stone for touch.

कक्षं समासाद्य तथैव वह्निर्वतिरितः संदहति प्रसह्य।

तथैव पूयो ह्यविनिःस्तृस्तु मांसं सिराः स्नायुमपीह खादेत् ॥ १४ ॥

Just as a small spark of fire lodged inside a hay stock, deriving help from wind, destroys the entire haystack, similarly a little quantity of pus inside destroys the muscles, veins, tendons etc. if not drained out quickly.

आमं विदह्यमानञ्च सम्यक्पक्वन्तु यो भिषक्।

जानीयात्स भवेद्वैद्यः शेषास्तस्करवृत्तयः ॥ १५ ॥

यश्छिनत्त्याममज्ञानाद्यश्च पक्वमुपेक्षते।

श्वपचाविव विज्ञेयौ तावनिश्चितकारिणौ ॥ १६ ॥

That physician who recognises clearly the unripe, ripening and ripened stages can only be called a real physician, where as all others are imposters.

He (the physician) who cuts open the unripe swelling by ignorance or he who neglects the ripe one without cutting it, both are to be considered as mean persons and they perform actions without proper decision.

Vraṇaśoṭha cikitsā-treatment

आदौ शोथहरो लेपस्ततस्तु परिषेचनम्।

विम्लापनमसृङ्मोक्षस्ततः स्यादुपनाहनम् ॥ १७ ॥

पाचनं भेदनं पश्चात्पीडनं शोधनं तथा।

रोपणं वर्णकरणं व्रणस्यैते क्रमाः स्मृताः ॥ १८ ॥

Vraṇaśoṭha (inflammatory swelling) should be treated first with lepa—applicatin of pastes which reduce the swelling, next with parisecana—pouring warm liquids (decoctions of drugs), next by vimlāpana (gentle massage with the fingers),—followed by aṣṛk mokṣa (blood letting) upanāha—application of warm poultices, pācana—use of ripening (drugs and other methods); then bhedana cutting (surgical therapy) pīḍana-squeezing (from all sides), śodhana—cleaning, ropana-applying healing drugs, then varṇa-karaṇa-therapies to bring back the normal colour of the skin on the area of the wound (these are the eleven kinds of treatments).

यथा प्रज्वलिते वेश्मन्यम्भसा परिषेचनम्।

क्षिप्रं प्रशमयत्यग्निमेवमालेपनं रुजः ॥ १९ ॥

Just as plenty of water poured on a house which is burning, extinguishes the fire quickly, so also pouring liquids (decoction of drugs) mitigates burning sensation, while application of paste of drugs mitigates pain.

Lepa

बीजपूरजटाहिंस्त्रा देवदारु महौषधम् ।
 रास्त्राऽग्निमन्थौ लेपोऽयं वातशोथविनाशनः ॥ २० ॥

Paste of root of bijapūra, himsrā, devadāru, mahauṣadha, rāsnā, and agnimañtha, mitigate swelling of vāta origin.

कल्कः काञ्जिकसम्पिष्टः स्निग्धो मधुकचन्दनैः ।
 दूर्वा च नलमूलञ्च पद्मकाष्ठञ्च केशरम् ॥
 उशीरं वालकं पद्मं लेपोऽयं पित्तशोथहा ॥ २१ ॥

Madhuka, cañdana, dūrvā, nalamūla, padmakāṣṭha, kesara, uśīra, vālaka and padma macerated with kāñjika (sour gruel) and applied mitigates swelling of pitta origin.

न्यग्रोधोदुम्बराश्वत्थप्लक्षवेतसवल्कलैः ।
 ससर्पिष्कैः प्रदेहः स्याच्छोथे पित्तसमुद्भवैः ॥ २२ ॥
 आगन्तुजे रक्तजे च लेप एषोऽभिपूजितः ॥ २३ ॥

Paste of barks of nyagrodha, udumbara, āśvattha, plakṣa and vetasa added with ghee and applied mitigate swelling of pitta origin; this paste itself is useful even for swelling of agaṇtu and rakta origin.

अजगन्धाऽजशृङ्गी च मञ्जिष्ठा सरलस्तथा ।
 एकैषिकाऽश्वगन्धा चलेपोऽयं श्लेष्मशोथहा ॥ २४ ॥
 कृष्णापुराणपिण्याकं शिशुत्वक्सिकता शिवा ।
 मूत्रपिष्टः सुखोष्णोऽयं प्रलेपः श्लेष्मशोथहा ॥ २५ ॥

Paste of ajagañdhā, ajaśṛṅgī, mañjiṣṭhā, sarala, ekaśikā (śyama trivṛt) and āśvagañdhā mitigates swelling due to kapha; kṛṣṇā, purāṇa piṇyāka (old oil cake of tila), bark of śigru, sikatā, śivā, macerated in cows urine and applied warm mitigates swelling of kapha origin.

न रात्रौ लेपनं दद्याद्दत्तञ्च पतितं तथा ।
 न च पर्युषितं शुष्यमाणं तत्रैव धारयेत् ॥ २६ ॥

Application of pastes should not be done at night since if falls off, that which has been applied once and fallen off should not be used again, paste which has become stale or dried should not be used.

तमसा पिहितोऽत्यूष्मा रोमकूपमुखोत्थितः ।
 विना लेपेन निर्याति रात्रौ नालेपयेदतः ॥ २७ ॥
 रात्रावपि प्रलेपस्तु विधातव्यो विचक्षणैः ।
 अपाकिशोथे गम्भीरे रक्तपित्तसमुद्भवे ॥ २८ ॥

The heat of the body is retained inside only, by the closure of the hair

follicles during nights, and does not come out without the application of paste, so pastes should not be applied during nights. But if the swelling is unripe, deep seated, arising from rakta and pitta then, paste can be applied even at nights.

Pariṣeka

यथाऽम्बुभिः सिच्यमानः शान्तिमग्निर्हि गच्छति ।
 दोषाग्निरेवं सहसा परिषेकेण शाम्यति ॥ २९ ॥
 वातघ्नौषधनिष्क्राथैस्तैलेर्मांसरसैर्घृतैः ।
 उष्णैः संसेचयेच्छोथं वातिकं काञ्जिकेन च ॥ ३० ॥
 पित्तरक्ताभिघातोत्थं शोथं सिञ्चेत्पुशीतलैः ।
 क्षीराज्वमधुखण्डेक्षुरसैः पित्तहरैः शृतैः ॥ ३१ ॥
 कफघ्नौषधनिष्क्राथैः शीतैस्तु परिषेचयेत् ।
 तैलक्षाराम्बुमूत्रैश्च शोथं श्लेष्मसमुद्भवम् ॥ ३२ ॥

Just as fire becomes extinguished by pouring water on it, similarly the fire of the doṣās (heat produced by the aggravated doṣas) become subsided quickly by pariṣeka (pouring liquids, over the leison).

Swelling produced by vāta should be poured over with decoction of drugs which mitigate vāta, oils, soup of meat, ghee or kāñjika (sour gruel) made warm.

Swelling produced by pitta, rakta and abhighāta (trauma) should be poured over with cold water, milk, ghee, honey, sugarwater, sugarcane juice or decoction of drugs mitigating pitta.

Swelling due to kapha should be poured over with decoction of kapha mitigating drugs, oils, solutions of alkalies, water or urines, all in cold.

Vimlāpana

जातस्य कठिनस्यास्य कार्यं विम्लापनं शनैः ॥ ३३ ॥
 अभ्यज्य स्वेदयित्वा तु वेणुनाढया शनैः शनैः ।
 विमर्दयेद्भिषक् मन्दं तलेनाङ्गुष्ठकेन वा ॥ ३४ ॥

If the swelling is hard, vimlāpana (mild massage/kneading) should be done slowly, the part should be anointed, given mild fomentation, and using a bamboo reed, palm or fingers, the physician should knead the swelling mildly.

Raktamokṣaṇa

वेदनोपशमार्थाय तथा पाकशमाय च ।
 अचिरोत्पतिते शोथे शोणितस्त्रावणं चरेत् ॥ ३५ ॥
 एकतस्तु क्रियाः सर्वा रक्तामोक्षणमेकतः ।
 रक्तं हि वेदनामूलं तच्चेन्नास्ति न चास्ति रुक् ॥ ३६ ॥
 विवर्णः कठिनः श्यावो व्रणो यश्चाल्पवेदनः ।
 विषाणैश्च विशेषेण जलौकाभिः पदैरपि ॥ ३७ ॥

In case of swellings which have persisted for some time, blood letting should be done in order to mitigate pain and hastening the process of ripening; all other treatments together form the first part, bloodletting alone is the second part; blood is the root cause for pain, if it is absent, pain is also absent. That swelling which is discoloured, hard, blueback, having ulcer with mild pain etc. requires blood letting by using either sucking horn, leeches or incisions.

Upanāha

रुजावतां दारुणानां कठिनानां तथैव च ।
 शोथानां स्वेदनं कार्यं ये चाप्येवंविधा व्रणाः ॥ ३८ ॥
 शोथयोरुपनाहञ्च दद्यादामविदग्धयोः ।
 प्रशाम्यत्वविदग्धस्तु विदग्धः पक्वतां व्रजेत् ॥ ३९ ॥

Swelling and even wounds which are painful, dreadful and hard should be given sudation (fomentation) therapy by upanāha (applying poultices); by this, unripe swellings subside and ripening ones becomes ripe quickly.

Daśamūlādi upanāha

दशमूली बला रास्ना वाजिगन्धा प्रसारिणी ।
 मूलं वातरिपोः सिन्धुर्वारिपूर्णं घटे क्षिपेत् ॥ ४० ॥
 शोभाञ्जनः कणा चापि सैन्धवं विश्वभेषजम् ।
 शणकार्पासयोर्बीजमतसी च कुलत्थिका ॥ ४१ ॥
 तिला यवाश्च सिद्धार्थः कुठेरो मूलकं मिसिः ।
 यथाप्राप्तैरमीभिश्च द्रव्यैर्मलेन संयुतैः ॥ ४२ ॥
 कल्कीकृतैः सुखोष्णैश्च स्वेदयेद्विधिवच्छनैः ।
 अनेन प्रशमं याति वातशोथो न संशयः ॥ ४३ ॥

Daśamūla, balā, rāsnā, āsvagañdhā, prasāriṇī, eraṇḍamūla, saiñdhava, lavana, these are filled in a pot filled with water; then sobhāñjana, kaṇā, saiñdhava, viśvabheṣaja, seeds of śaṇa, kārpaśa and atasī, kulattha, tila yava, siddhārtha, kuṭheraka, mūlaka, miśi, as many of these as available are soaked in water in a pot and then macerated with any sour liquied and paste prepared. This is mixed with the water in the pot, boiled well and the hot paste is used for upanaha (poultice) and fomentation done.

पुनर्नवा दारु शृण्ठी शिग्रुः सिद्धार्थ एव च ।
 अम्लपिष्टः सुखोष्णोऽयं प्रलेपः सर्वशोथहा ॥ ४४ ॥

Paste of punarnavā, devadāru, śuṇṭhī, śigru and siddhārtha macerated with any sour juice and applied warm cures all kinds of swelling.

Pācana

न प्रशाम्यति यः शोथः प्रलेपादिविधानतः ।
 द्रव्याणि पाचनीयानि दद्यात्तत्रोपनाहने ॥ ४५ ॥

शणमूलकशिग्रणां फलानि तिलसर्षपाः ।

अतसी शक्तवः किण्वमुष्णद्रव्यञ्च पाचनम् ॥ ४६ ॥

In those swellings which do not subside by pralepa etc. then pācana (drugs which promote, pus formation) should be used as poultices.

Śaṇa, mūlaka, śigruphala, tila, sarṣapa and atasī—all made into flour added with kinva (yeast) and used warm is a pācana.

Bhedana

अन्तःपूयेष्ववक्रेषु तथा चोत्सङ्गवत्स्वपि ।

गतिमत्सु च रोगेषु भेदनं सम्प्रयुज्यते ॥ ४७ ॥

Sweling which has accumulation of pus inside, which has no opening, but is bulging upwards and a sinus has formed inside, then puncturing/incising it is advisable.

रोगे व्यधेन साध्ये तु यथादेशं प्रमाणतः ।

शस्त्रं विधाय दोषांस्तु स्त्रावयेत्कथितं यथा ॥ ४८ ॥

In disease requiring surgical treatment, the instrument should be used at the proper place and in proper plan, the contents inside drained out.

बालवृद्धासहक्षीणभीरूणां योषितामपि ।

व्रणेषु मर्मजातेषु भेदनं द्रव्यलेपनम् ॥ ४९ ॥

In case of children, old persons, intolerant, weak, fretful and women and in swelling located on vital spots, puncturing should be achieved by application of paste of drugs.

चिरबिल्वोऽग्निको दन्ती चित्रको हयमारकः ।

कपोतकाकगृध्राणां मललेपेन भेदनम् ॥ ५० ॥

Cirabilva, agnikā, dañtī, citraka, hayamāraka, excreta of kapota (peigon) kākā (crow) gr̥dhra (vulture) made into paste and applied on the swelling causes it to burst.

क्षारद्रव्यं तथा क्षारो दारणः परिकीर्तितः ।

हस्तिदन्तो जले पिष्टो बिन्दुमात्रप्रलेपितः ।

अत्यर्थं कठिने शोथे कथितो भेदनः परः ॥ ५१ ॥

Kṣāra dravyas (drugs which have alkaline actions such as apāmarga, citraka etc.) kṣāras (yavakṣāra, sarjikṣāra etc.) produce cracks in the skin. Elephants tusk/tooth made into a paste with water and applied on the swelling, even a drop of it makes it soft, though it is very hard.

Piḍana

द्रव्याणां पिच्छिलानान्तु त्वङ्मूलातिप्रपीडनम् ।

यवगोधूममाषाणां चूर्णाणि च समासतः ॥ ५२ ॥

शुष्यमाणमुपेक्षेत प्रलेपं पीडनं प्रति ।
न चापि मुखमालिम्पेत्तथा दोषः प्रसिच्यते ॥ ५३ ॥

Pastes which are slimy and which are hurting the root of the skin, prepared from the flour of yava, godhūma, māṣa etc. even though these have become dry should be neglected (should not be removed but allowed to remain) for these are meant for squeezing the area, paste should not be applied on the mouth of the abscess, as that prevents the doṣās from coming out.

Śodhana

व्रणस्य तु विशुद्धस्य क्वाथः शुद्धिकरः परः ।
पटोलनिम्बपत्रोत्थः सर्वत्रैव प्रयुज्यते ॥ ५४ ॥

Decoction of drugs are the best to cleanse the ulcers; decoction of paṭola and nimba patra is being used in all kinds and at all places.

वातिके दशमूलानां क्षीरिणां पैत्तिके व्रणे ।
आरग्वधादेः कफजे कषायः शोधने हितः ॥ ५५ ॥
अश्वत्थोदुम्बरप्लक्षवटवेतसजं शृतम् ।
व्रणशोथोपदंशानां नाशनं क्षालनात्स्मृतम् ॥ ५६ ॥

Decoction of daśamūla, is best for washing ulcers of vāta origin; that of trees of milky sap (pañcavalkala) for ulcers of pitta origin and that of āragvadhādi gaṇa for ulcers of kapha origin.

Decoction of aśvatha, udumbara, plakṣa, vaṭa and vetasa is best to wash ulcers of inflammatory oedema and upadamśa (syphilis).

तिलसैन्धवयष्ट्याह्वनिम्बपत्रनिशायुर्गेः ।
त्रिवृद्घृतयुतैः पिष्टैः प्रलेपो व्रणशोधनः ॥ ५७ ॥

Tila, saiṇdhava, yaṣṭhyāhvā, nimbapatra, the two niśā and trivṛt made into a paste, added with ghee and applied purifies the wound.

एकं वा सारिवामूलं सर्वव्रणविशोधनम् ॥ ५८ ॥

Root of sārivā alone made as a paste and applied is enough to cleanse all kinds of ulcers.

निम्बपत्रं तिला दन्ती त्रिवृत्सैन्धवमाक्षिकम् ।
दुष्टव्रणप्रशमनो लेपः शोधनकेसरी ॥ ५९ ॥
लेपान्निम्बदलैः कल्को व्रणशोधनरोपणः ।
भक्षणाच्छर्दिमन्दाग्निपित्तश्लेष्मकृमीन्हरेत् ।
व्रणान्विशोधयेद्वर्त्या सूक्ष्मान् हि सन्धिर्मर्मजान् ॥ ६० ॥

Nimba patra, tila, daṇṭī, trivṛt, saiṇdhava, māksika (honey) made as a paste and applied is best for subsiding and cleansing vitiated ulcers.

Paste of leaves of nimba applied on the wound is good for cleansing and healing it, by consuming it internally it relieves vomiting, weakness of digestive fire, disorders of pitta and kapha and worms; used in the form of wick it cures small ulcers situated in the joints and vital points.

अभयात्रिवृतादन्तीलाङ्गलीमधुसैन्धवैः ॥ ६१ ॥

निम्बपत्रघृतक्षौद्रदार्वीमधुकसंयुतैः ।

वर्त्तिस्तिलानां कल्को वा शोधयेद्रोपयेद् व्रणम् ॥ ६२ ॥

Wick prepared from the paste of abhayā, trivṛt, dañti, lāṅgalī, madhu saiṇdhava or nimbapatra, ghr̥ta, kṣaudra, dārvī and madhuka or of tila only, cleanses the wounds and also heals them.

अपेतपूतिमांसानां मांसस्थानामरोहताम् ।

कल्कस्तु रोपणो देयस्तिलजो मधुसंयुतः ॥ ६३ ॥

If in a wound the muscle tissue has become putrified and in places where muscles is not growing it is ideal to fill it with paste of tila mixed with honey which helps healing.

अश्वगन्धा रुहा लोध्रं कट्फलं मधुयष्टिका ।

समङ्गा धातकीपुष्पं परमं व्रणरोपणम् ॥ ६४ ॥

Paste of aśvagañdhā, ruhā, (māmsarohiṇī), lodhra, kaṭphala, madhuyasṭi, samaṅgā and dhātakipuṣpa—is best for healing wounds.

मधुयुक्ता सुरा पुंसां कथिता व्रणरोपणी ।

सुषवीपत्रधत्तूरबलामोटाकुठेरकाः ।

पृथगेतैः प्रलेपेन गम्भीरव्रणरोपणम् ॥ ६५ ॥

Surā (bear) added with honey is also said to be a healer of wounds; application of paste of any one of leaves of susavi, dhattūra, balāmoṭā, kuṭheraka, is healer of wound which are deep seated.

कुकुभोदुम्बराश्वत्थजम्बूकफललोध्रजैः ।

त्वक्कूर्णैर्धूलिताः क्षिप्रं संरोहन्ति व्रणा ध्रुवम् ॥ ६६ ॥

Barks of kakubha, udumbara, aśvattha, jambū, kaṭphala and lodhra made into fine powder and dusted over the wound makes it to heal quickly.

प्रियङ्गुधातकीपुष्पं यष्टीमधुजतूनि च ।

सूक्ष्मचूर्णीकृतानि स्यू रोपणान्यवधूलनात् ॥ ६७ ॥

Fine powder of priyaṅgu, dhātakīpuṣpa, yaṣṭimadhu and jatu (lakṣa) sprinkled on the wound helps for its healing.

यवचूर्णं समधुकं सतैलं सह सर्पिषा ।

दद्यादालेपनं कोष्ठां दाहशूलोपशान्तये ॥ ६८ ॥

Flour of yava, madhuka, mixed with oil and ghee and applied as a warm poultice relieves burning sensation and pain.

करञ्जारिष्टनिर्गुण्डीलेपो हन्याद् व्रणकृमीन् ।

लशुनस्याथवा लेपो हिङ्गुनिम्बकृतोऽथवा ॥ ६९ ॥

Paste of karañja, ariṣṭa (nimba) and nirguṇḍī; or of lasuna or hingu and nimba applied to the wound destroys the worms.

निम्बपत्रवचाहिङ्गुसर्पिलवणसर्षपैः ।

धूपनं स्याद् व्रणं रूक्षकृमिकण्डूरुजाऽपहम् ॥ ७० ॥

Exposing the wound to the smoke of nimba patra, vacā, hiṅgu, sarpi, lavana and sarṣapa relieves dryness, destroys worms, itching and pain.

क्लेदपाकस्रुतिगन्धवन्तो व्रणाश्चिरोत्थाः सतताश्च शोथाः ।

प्रयान्ति ते गुग्गुलुमिश्रितेन पीतेन शान्तिं त्रिफलाश्रुतेन ॥ ७१ ॥

Wounds which have more of moistness, discharge pus and emit bad smell, which has been persisting for long time, get subsided by consuming decoction of triphalā added with guggulu.

पटोलनिम्बासनसारधात्रीपथ्याऽक्षनिर्यूहमहर्मुखेषु ।

पिबेद्युतं गुग्गुलुना विसर्पविस्फोटदुष्टव्रणशान्तिमिच्छन् ॥ ७२ ॥

He, who desires healing of wounds of erysepelas, smallpox, foul ulcers etc. should drink the decoction of pañola, nimba, asanasāra, dhātrī, pathyā and akṣa added with guggulu everyday.

Savarna karaṇa

मनःशिला समञ्जिष्ठा सलाक्षा रजनीद्वयम् ।

प्रलेपः सघृतक्षौद्रस्त्वचः सावर्ण्यकृत्स्मृतः ॥ ७३ ॥

Paste of manaśśilā, mañjiṣṭha, lākṣa, the two rajanī mixed with ghee and honey and applied restores the normal colour to the skin.

Pathya

जीर्णशाल्योदनं स्निग्धमल्पमुष्णं द्रवान्तरम् ।

भुञ्जानो जाङ्गलैर्मासैः शीघ्रं व्रणमपोहति ॥ ७४ ॥

तण्डुलीयकजीवन्तीवास्तूकसुनिषण्णकैः ।

बालमूलकवार्त्ताकुपटोलैः कारवल्लकैः ॥ ७५ ॥

सदाडिमैः सामलकैर्घृतभृष्टैः ससैन्धवैः ।

अन्यैरेवङ्गुणैर्वाऽपि मुद्गादीनां रसेन वा ॥ ७६ ॥

The patient of wound/ulcer should partake food prepared from old rice, added with fats (ghee); little in quantity, warm, devoid of liquids, meat of ani-

mals of desertlike lands, taṇḍulīyaka, jīvañtī, vāstūka, suniṣaṇṇaka, bālamūḷaka, vārtāka, paṭola, kāravella, dāḍima, āmalaka be used as vegetables for soups, fried in ghee and saiñdhava added; any others with properties similar to these, soup of mudga etc may also be used.

अम्लं दधि च शाकञ्च मांसमानूपमौदकम् ।
क्षीरं गुरूणि चान्नानि व्रणे च परिवर्जयेत् ॥ ७७ ॥

Sour curds, sour vegetables, meat of animals of marshy places, milk, food which are hard for digestion should be avoided by the patient of ulcers.

व्रणे श्वयथुरायासात्स च रागश्च जागरात् ।
तौ च रुक्क दिवास्वापात्ते च मृत्युश्च मैथुनात् ॥ ७८ ॥

Patient of ulcer develops swelling by more of exertion, more red colour of the ulcer by keeping awake, more of pain by indulging in both these and sleeping during day and death by indulging in copulation.

Āgañtuvraṇa cikitsā—treatment of exogenous/accidental wounds

कुब्धे सद्योव्रणे कुर्यादूर्ध्वं चाधश्च शोधनम् ।
क्रिया शीता प्रयोक्ताव्या रक्तपित्तोष्मनाशिनी ॥ ७९ ॥

In accidental (exogenous) wounds purification of the body both upward (emesis) and downward (purgation) should be done, cold comforts should be done quickly to mitigate heat of blood and pitta.

लङ्घनञ्च बलं ज्ञात्वा भोजनं चास्त्रमोक्षणम् ।
घृष्टे विदलिते चैव सुतरामिष्यते विधिः ॥ ८० ॥

Lañghana (thinning therapy) be done determining his strength, suitable foods given, blood letting will be necessary in ghr̥ṣṭa and vidalita kinds of wounds.

छिन्ने भिन्ने तथा विद्धे क्षते वाऽसृगतिस्त्रवेत् ।
रक्तक्षयात्तत्र रुजः करोति पवनो भृशम् ॥ ८१ ॥
परिषेकं स्नेहपानं लेपं तत्रोपनाहनम् ।
कुर्वन्ति स्नेहवस्तिञ्च रुजाघ्नं चौषधं पृथक् ॥ ८२ ॥
खड्गादिच्छिन्नगात्रस्य तत्काले पूरितो व्रणः ।
गाङ्गेरुकीमूलरसैः सद्यः स्याद्गतवेदनः ॥ ८३ ॥
कषाया मधुराः शीताः क्रियाः सर्वाः प्रयोजयेत् ।
सद्योव्रणानां सप्ताहात्पश्चात्पूर्वोक्तमाचरेत् ॥ ८४ ॥

In chinna, bhinna, viddha and kṣata kinds where there is too much of bleeding, there will be pain (due to aggravation of vāta) due to loss of blood, so pouring liquids on the wound, drinking fats, application of paste and warm poult-

tices should be the treatments; so also oil-enema in order to relieve the pain and use of pain relieving drugs.

In places which have been cut of by the sword etc. the wound should be immediately filled with the juice of root of gāṅgerukī to relieve the pain.

Drugs of astringent and sweet taste, cold in potency should be used for all purposes, to be done in cold manner only for seven days. In case of accidental wounds, those porcedures described previously should be adopted, after seven days.

आमाशयस्थे रुधिरे विदध्याद्वमनं नरः ।
तस्मिन्पक्वाशयस्थे तु प्रकुर्वीत विरेचनम् ॥ ८५ ॥
क्वाथो वंशत्वगैरण्डश्वदंष्ट्राऽश्मभिदा कृतः ।
हिङ्गुसैन्धवसंयुक्तः कोष्ठस्थं स्त्रावयेदसृक् ॥ ८६ ॥

If there is accumulation of blood in the āmāśaya (stomach) it should be removed by administering emesis therapy and if it is in pakvāśaya (large intestines) by administering purgative therapy.

Decoction of vamsātvak, eraṇḍa, śvadamṣṭrā and āśmabheda added with hiṅgu and saiṇdhava expels the blood from inside the alimentary canal.

यवकोलकुलत्थानां निःस्नेहेन रसेन च ।
भुञ्जीतान्नं यवागूं वा पिबेत्सैन्धवसंयुताम् ॥ ८७ ॥

Soup of yava, kola and kulattha without adding fats (ghee) should be used along with food; or yavāgu added with saiṇdhava should be partaken as food.

Jātyādi ghr̥ta

जातीनिम्बपटोलपत्रकटुकादावीनिशासारिवा -
मञ्जिष्ठाभयसिक्थ तुत्थमधुकैर्नक्ताह्वबीजं समैः ।
सर्पिः सिद्धमनेन सूक्ष्मवदना मर्माश्रिताः स्त्राविणो
गम्भीराः सरुजो व्रणाः सगतिकाः शुध्यन्ति रोहन्ति च ॥ ८८ ॥
वृद्धवैद्योपदेशेन पारम्पर्योपदेशतः ।
जातीघृते तु संसिद्धं क्षेप्तव्यं सिक्थकं बुधैः ॥ ८९ ॥

Jātī, nimba, paṭola patra, kaṭukā, dārvi, niśā, sārivā, mañjiṣṭhā, abhayā, siktaka, tuttha, madhuka, naktāhva bija—all equal parts are made use of preparing decoction and paste and medicated ghee cooked in the usual procedure. This ghee applied to wounds which have small openings, located on vital points, exudative, deep seated, painful and having sinuses get cleansed and healed.

On the advise of the elderly physicians and of long tradition, it is the practice of the learned physicians of today to add a little quantitly of siktaka (bees wax) to this Jāthyādi ghr̥ta.

Jātyādi taila

जातीनिम्बपटोलानां नक्तमालस्य पल्लवाः ।
 सिक्थकं मधुकं कुष्ठं द्वे निशे कटुरोहिणी ॥ ९० ॥
 मञ्जिष्ठा पद्मकं पथ्या लोध्रत्वङ्नीलमुत्पलम् ।
 सारिवा तुत्थकञ्चापि नक्तमालफलं तथा ॥ ९१ ॥
 एतानि समभागानि कल्कीकृत्य प्रयत्नतः ।
 तिलतैलं पचेत्सम्यग्वैद्यः पाकविचक्षणः ॥ ९२ ॥
 विषव्रणे समुत्पन्ने स्फोटके कुष्ठरोगिणि ।
 दद्रुवीसर्परोगेषु कीटदष्टेषु सर्वथा ॥ ९३ ॥
 सद्यः शस्त्रप्रहारेण दग्धविद्धेषु चैव हि ।
 नखदन्तक्षते देहे दुष्टमांसापकर्षणे ॥ ९४ ॥
 म्रक्षणेन हितं तैलमिदं शोधनरोपणम् ।
 तैलं जात्यादिनाम्रैतत्प्रसिद्धं भिषगादृतम् ॥ ९५ ॥

Tender leaves of jāṭī, nimba, paṭola and naktamālā, siktaka, madhuka, kuṣṭha, the two niśā, kaṭurohiṇī, mañjiṣṭhā, padmaka, pathyā, lodhra tvak, nīlotpala, sārīvā, tuttha, naktamālā phala—all equal parts are made into a paste and added to tila taila and medicated oil cooked in the usual manner. This Jāthyādi taila by name, is reputed to cure ulcers due to poison, burns, leprosy, eczema erysepelas, insect bite, accidental wounds, scratches by nails and teeth, loss of decomposed muscles, etc.; by applying on the wound it cleanses and also heals it.

Viparīta malla taila

चित्रकरसोनरामठशरपुङ्खालाङ्गलीकसिन्धूरैः ।
 सविषैस्तथा सकुष्ठैः कटुतैलं साधु सम्पक्कम् ॥ ९६ ॥
 विपरीतमल्लसंज्ञं तैलं दुष्टव्रणं तथा नाडीम् ।
 बहुभेषजैरसाद्यामपथ्यभोक्तुश्च निस्तुदति ॥ ९७ ॥

Citraka, rasona, rāmaṭha, śarapuṅkhā, lāṅgalī, siṇḍūra, viṣa (vatsnābha), kuṣṭha—all equal quantity are made into paste and boiled in kaṭu taila (sarṣapa taila) and used. Known as Viparīta malla talila it cures foul ulcers, sinus ulcers, ulcers incurable by other drugs and even of those who partake unhealthy foods.

Amṛtādi guggulu

अमृतापटोलमूलत्रिफलात्रिकटुककृमिघ्नानाम् ।
 समभागानां चूर्णं सर्वसमो गुग्गुलोर्भागः ॥ ९८ ॥
 प्रतिवासरमेकैकां गुटिकां खादेदिहापि परिमाणाम् ।
 जेतुं व्रणवातासृग्गुल्मोदरशोथवातरोगांश्च ॥ ९९ ॥

Equal parts of amṛta, paṭola mūla, triphalā, trikaṭu and krimighna added

with guggulu equal to the total of all mixed and made into pills. One pill if consumed daily is enough to cure ulcers, gout, abdominal tumor, enlargement of the abdomen, swellings and diseases due to aggravated vāta.

Agnidagdha cikitsā—treatment of wound of thermal cauterisation

प्लुष्टस्याग्निषु तपनं कार्यमुष्णं तथोषधम् ।

सम्यक् स्विन्ने शरीरे तु स्विन्नं भवति शोभनम् ॥ १०० ॥

प्रकृत्या सलिलं शीतं स्कन्दयत्यतिशोणितम् ।

तस्मात्सुखयति ह्युष्णं न तु शीतं कदाचन ॥ १०१ ॥

If the burn is of plūṣṭha kind (which has manifestation of red colour only) area should be applied with hot comforts itself, because it is heat only that is good; by pouring water on the burnt area, blood coagulates greatly, hence in this condition it is heat that is beneficial and never cold.

शीतामुष्णाञ्च दुर्दग्धे क्रियां कुर्यात्ततः पुनः ।

घृतलेपप्रदेहांश्च शीतानेवास्य कारयेत् ॥ १०२ ॥

If the burn is of durdagdha kind (there is presence of blisters with burning pain) both cold and hot comforts should be done; next, application of ghee, paste of drugs and poultices should be applied in cold state only.

सम्यग्दग्धे तुगाक्षीरीप्लक्षचन्दनगैरिकैः ।

सामृतैः सर्पिषा युक्तैरालेपं कारयेद्भिषक् ।

ग्राम्यानूपौदकैर्मर्मासैः पिष्टैरेनं प्रलेपयेत् ॥ १०३ ॥

In case of samyak dagdha (thermal cauterisation properly done)-paste prepared with tugakṣīri, plakṣa, caṇḍana, gairika and amṛta added with ghee should be applied; so also the paste of meat of animals, domestic and aquatic, should be applied.

अतिदग्धे विशीर्णानि मांसान्युद्धृत्य शीतलाम् ।

क्रियां कुर्यात्ततः पश्चाच्छालितण्डुलकण्डनैः ॥ १०४ ॥

तिन्दुक्त्याश्च कषायैर्वा घृतमिश्रैर्प्रलेपयेत् ।

सर्वेषामग्निदग्धानामेतद्रोपणमुत्तमम् ॥ १०५ ॥

In condition of atidagdha, (over burnt) causing tissue loss, the muscles so burnt should be cut off and removed, cold comforts given and paste of flour of rice be applied or decoction of tiṇḍuki added with ghee should be applied; this is a best healer in all types of burns.

सिक्थककर्दमजीरकमधुपथ्यासर्वमिश्रितं लेपात् ।

गव्यं घृतमपहरति विपाकजनितं व्रणं सद्यः ॥ १०६ ॥

Ghee cooked with siktaka, kardama, jīraka, madhu and pathyā applied on the body cures wounds of burns.

सिद्धं कषायकल्काभ्यां पटोल्याः कटुतैलकम् ।

दग्धव्रणरुजास्त्रावदाहविस्फोटनाशनम् ॥ १०७ ॥

Medicated oil prepared with decoction and paste of paṭola and katutaila and used for application, cures wounds of burns with pain, exudation and blebs.

वातास्तुमस्तुतं दुष्टं सशोथं ग्रथितं व्रणम् ।

कुर्यात्सदाहं कण्ड्वाद्यं व्रणग्रन्थिस्तु स स्मृतः ॥ १०८ ॥

कम्पिल्लकं विडङ्गानि त्वचं दाव्यास्तथैव च ।

पिष्ट्वा तैलं पचेत्तत्तु व्रणग्रन्थिहरं परम् ॥ १०९ ॥

A tumor developing at the site of healed ulcer, or as a symptom of vātarakta (gout) having pain and itching is known as Vraṇa graṇthi. Medicated oil prepared with paste of kampillaka, viḍaṅga and dārvītvak (and kaṭu taila) applied on the tumor cures it.

*Thus ends chapter Fortyseven in Madhyakhanda of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-48

अथाष्टचत्वारिंशत्तमो भग्नाधिकारः

Bhagna adhikāra—Fractures— diagnosis and treatment

Bheda—kinds

भग्नं समासाद् द्विविधं हुताश काण्डे च सन्धावपि तत्र सन्धौ ।
उत्पिष्टविश्लिष्टविवर्तितानि तिर्यग्गतं क्षिप्तमधश्च भग्नम् ॥ १ ॥

Bhagna (fractures) in brief is of two kinds viz-1 kāṇḍa bhagna (fracture of the shaft) and 2 saṇdhi bhagna (fracture at the joints) further saṇdhi bhagna is of six kinds—utpiṣṭa, viśliṣṭa, vivartita, tiryakgata and adhakṣipta (these include both fractures and dislocations).

Lakṣaṇa-symptoms

प्रसारणाकुञ्चनवर्त्तनोग्रा रुक् स्पर्शविद्वेषणमेतदुक्तम् ।
सामान्यतः सन्धिगतस्य लिङ्गमुत्पिष्टसन्धेः श्रयथोः समन्तात् ।
विशेषतो रात्रिभवा रुजा च विश्लिष्टकेतौ च रुजा च नित्यम् ॥ २ ॥
विवर्त्तिते पार्श्वरुजश्च तीव्रास्तिर्यग्गते तीव्ररुजो भवन्ति ।
क्षिप्तेतिशूलं विषमं रुजश्च क्षिप्ते त्वधोरुग्विघटश्च सन्धेः ॥ ३ ॥

Very severe pain for extension, contraction and rotation of the joints, resistance to touch by others and swelling of the joints—are the symptoms generally seen in fracture/dislocation of joints.

In utpiṣṭa kind there is swelling all over the joint and pain is more at nights; in viśliṣṭa kind pain is constant both at day and nights; in vivartita the pain is more at the sides of the joints; in tiryakgata pain is very severe; in kṣipta kind is severe and of irregular type; adhakṣipta kind, pain is more and there is separation of the joint.

Kāṇḍabhagna—fracture of the shaft of bones

भग्नग्रन्तु काण्डे बहुधा प्रयाति विशेषतो नामभिरेव तुल्यम् ॥ ४ ॥

Fractures of the shafts of bone, are of many kinds and their shape is similar to their name itself.

काण्डे त्वतः कर्कटकाश्वकर्णौ विचूर्णितं पिच्यितमस्थिखल्लितम् ।

काण्डेषु भग्नं ह्यतिपातितञ्च मज्जागतं विस्फुटितञ्च वक्रम् ॥ ५ ॥

छिन्नं द्विधा द्वादशधाऽपि काण्डे सामान्यमग्रे किल तस्य लिङ्गम् ॥ ६ ॥

Karkāṭaka, aśvakarna, vicūrṇita, piccita, asthikhallita, kāṇḍabhagna, atipā-
tita, majjāgata, visphuṭita, vakra and two kinds of chinna—these twelve are the
kinds of kāṇḍa bhagna (fractures of shaft of bones).

स्त्रस्ताङ्गता शोथरुजाऽतिवृद्धिस्तथा व्यथावृद्धिरतीव नित्यम् ।

सम्पीड्यमाने भवतीह शब्दः स्पर्शासहं स्पन्दनतोदशूलाः ।

सर्वास्ववस्थासु न शर्मलाभो भग्नस्य काण्डे खलु चिह्नमेतत् ॥ ७ ॥

Drooping down of the body part, swelling, pain increasing greatly, increase
of discomfort day after day, slight sound coming up at the site of fracture when
touched, intolerance to touch (gaurding), pulsating and pricking pains, not feel-
ing comfortable in any position—are the symptoms of fracture.

अल्पाशिनोऽनात्मवतो जन्तोर्वातात्मकस्य च ।

उपद्रवैर्वा जुष्टस्य भग्नं कृच्छ्रेण सिध्यति ॥ ८ ॥

Fractures occurring in persons who partake little quantity of food, who do
not control themselves, in persons of vāta predominant constitution and that
associated with complications, get cured with difficulty.

भिन्नं कपालं कट्यान्तु सन्धिमुक्तं तथा च्युतम् ।

जघनं प्रतिपिष्टञ्च वर्जयेत् चिकित्सकः ॥ ९ ॥

Conditions in which the flat bones have cracked, hip joint dislocated and
descended down, buttocks (pelvis bones) are pushed up should be refused treat-
ment by the physician.

असंश्लिष्टकपालञ्च ललाटे चूर्णितञ्च यत् ।

भग्नं स्तने गुदे पृष्ठे शङ्खे मूर्धनि वर्जयेत् ॥ १० ॥

The flat bone of the shoulder driven inside, the bone of the forehead
being crushed, bones of the breasts, rectum, back, temples and head being frac-
tured should be rejected.

सम्यक्संहितमप्यस्थि दुर्न्यासाद् दुष्टबन्धनात् ।

सङ्क्षोभाद्वाऽपि यद्गच्छद्विक्रियां तच्च वर्जयेत् ॥ ११ ॥

That bone which had healed once becomes broken again due to improper
position, bandaging, or sudden (violent) movement should also be refused treat-
ment.

तरुणास्थीनि नम्यन्ते भिद्यन्ते नलकानि तु ।

कपालानि विभज्यन्ते स्फुटन्ति रुचकानि च ॥ १२ ॥

पाण्योः पार्श्वयुगे पृष्ठे वक्षोजठरपायुषु।
पादयोरपि चास्थीनि वलयानि बभाषिरे ॥ १३ ॥

Taruṇāsthī (young bones/cartilages) become bent, nalaka asthī, (long tubular bone), get broken, kapāla asthī (flat bones) get cracked, rucaka, (teeth) get chipped off, valaya asthī (curved/semicircular bones) present in the hand, flanks, back, chest, abdomen, pelvis and feet also get broken.

Cikitsā-treatment

आदौ भग्नं विदित्वा तु सेचयेच्छीतलाम्बुना।
पङ्केनालेपनं कार्यं बन्धनञ्च कुशाऽन्वितम् ॥ १४ ॥
अवनामितमुन्नह्येदुन्नतं चावपीडयेत्।
आञ्चेदतिक्षिप्तमधो गतं चोपरि वर्तयेत् ॥ १५ ॥

First of all the site of fracture should be bathed with cold water followed by application of mud paster and bandaged inserting kuśa (splint) suitably. The bone, if slid down should be lifted up and if elevated up it should be pulled down, if the broken ends are apart they should be pulled near and joined; and the broken end if found below the bone it should be lifted up and placed in proper position.

मधूकोदुम्बराश्वत्थकदम्बनिचुलत्वचः ।
वंशसर्जार्जुनानाञ्च कुशार्थमुपसंहरेत् ॥ १६ ॥
पटस्योपरि बधीयान्न गाढं शिथिलं न च।
सप्तसप्तदिनाच्छीते घर्मे मुञ्चेत्त्र्यहात्त्र्यहात्।
मासान्ते पञ्चपञ्चाहाद्भग्नदोषवशेन वा ॥ १७ ॥

Barks of madhūka, ūdumbara, aśvattha, kadamba, nicula, vamaśa, sarja, arjuna etc. should be made use of as kuśa (splint). A thick bandage (of cloth) is tied over the splint tight but not loose. During cold and winter seasons the bandage should be removed once in seven days, and once in three days during summer; every five days after one month or at suitable time depending on the condition (of healing of the fracture).

आलेपनार्थं मञ्जिष्ठा मधूकं चाम्बुपेषितम्।
शतधौतघृतोन्मिश्रं शालिपिष्टञ्च लेपनम् ॥ १८ ॥

Mañjiṣṭhā, and madhūka, macerated in water, added with śatadhauta ghr̥ta (ghee washed a hundred times in water or decoction of pañcavalkala) and flour of rice—all mixed well should be used for application over the area.

सद्योऽभिघातजनितो आगन्तुश्चयथवः प्रशाम्यन्ति।
पिष्टकलवणालेपादम्लीकाफलरसाभ्यां वा ॥ १९ ॥

Rice flour, saiṇdhava salt and juice of ripe fruit of amlikā made as a thin

paste and applied subsides the swelling due to trauma (assault) and other external causes.

आम्रातकजटाऽम्लीकाफलं पत्राणि शिग्रुजम् ॥ २० ॥
 मूलं पौनर्नवं वर्द्धमानस्यापि च केम्बुकात् ।
 सर्वं संक्षुद्य तत्रेण काञ्जिकेन तथैव च ॥ २१ ॥
 पाचयित्वा चरेच्छ्रेष्ठं तेन पीडा प्रणश्यति ।
 शोथश्चास्थि च शीघ्रेण सन्धानं याति वै ध्रुवम् ॥ २२ ॥

Roots of āmrātaka, amlikā phala, śigru patra, roots of punarnavā, vārdhamāna and kembuka—all together macerated either with kañjika (fermented gruel) and buttermilk and cooked over fire and applied as poultice relieves pain, swelling and helps quick healing.

न्यग्रोधादिकषायन्तु सुशीतं परिषेचने ।
 पञ्चमूलीकषायं सक्षीरं दद्यात्सवेदने ॥ २३ ॥
 सुखोष्णमवचार्य वा चक्रतैलं विजानता ।
 अविदाहिभिरन्नैश्च पिष्टकैः समुपाचरेत् ॥ २४ ॥

Decoction of either nygradādi gaṇa or pañcamūlādi gaṇa added with milk and poured in luke warm condition over the leison is beneficial to relieve pain; or cakra taila (fresh oil from the oil mill) may be applied. He should be provided with foods which do not cause heart burn and food prepared from flour of grains.

ग्लानिर्हि निहता तस्य सन्धिविश्लेषकारिका ।
 मांसं मांसरसः क्षीरं सर्पिर्यूषः सतीनजः ॥
 बृंहणञ्चान्नपानञ्च देयं भग्राय जानता ॥ २५ ॥

He whose bony joints have become viśliṣṭa (dislocated) bones moved away from their normal place, should be made to partake meat, soup of meat, milk, ghee or soup of satina; for patients of fracture, foods which are stoutening should be prescribed.

गृष्टिक्षीरं ससर्पिष्कं मधुरौषधसाधितम् ।
 शीतलं लाक्षया युक्तं प्रातर्भग्नः पिबेन्नरः ॥ २६ ॥

The patient of fracture should drink gr̥ṣṭikṣīra (milk of cow which has delevered a calf with in a week) added with ghee boiled with drugs of sweet taste and mixed with lākṣā every day in the morning.

सघृतेनास्थिसंहारं लाक्षागोधूममर्जुनम् ।
 सन्धिमुक्तेऽस्थिसम्भग्रे पिबेत्क्षीरेण वा पुनः ॥ २७ ॥

Asthisamhāra together with ghr̥ta, lākṣā, godhūma and arjuna should be consumed with milk every day by the patient of dislocation of joints and fractures.

रसोन मधुलाक्षाऽऽज्यसिताकल्कं समश्रताम् ।
छिन्नभिन्नच्युतास्थीनां सन्धानमचिराद्भवेत् ॥ २८ ॥

By consuming the paste of rasona, madhu, lākṣā, ghee and sugar, fractures like chinna, bhinna and cyuta gets united quickly.

चूर्णं पुरेण संयोज्य घृतेनार्जुनलाक्षयोः ।
भग्नः सन्धानमायाति लीढं क्षीरघृताशिना ॥ २९ ॥

Powder of pura (guggulu) added to ghr̥ta and paste of arjuna bark and consumed; the fractured bone gets united if the patient consumes more of milk and ghee in his diet.

मूलं शृगालविन्नायाः पीत्वा मांसरसेन तु ।
चूर्णीकृत्य त्रिसप्ताहादस्थिभग्नमपोहति ॥ ३० ॥

Powder of root of sṛgālavinnā (pr̥ṣniparnī) consumed along with soup of meat every day heals the fractures within three weeks.

आभाचूर्णं मधुयुतमस्थिभग्नस्यहं पिबेत् ।
पीते चास्थि भवेत्सम्यग्वज्रसारनिभं दृढम् ॥ ३१ ॥

Powder of ābhā (babbūla) added with honey and consumed for three days, it helps to unite the fractures making the bone similar to diamond (in hardness).

अम्लीकाफलकल्कैः सौवीरैस्तैलमिश्रितैः स्वेदात् ।
भग्नाभिहतरुजाघ्नैरथवौषधसाधितं श्रयथौ ॥ ३२ ॥

Paste of amlikā phala, sauṁvīra (fermented rice-wash) mixed with oil—all boiled well and the site of fracture given fomentation with this, helps to mitigate pain and swelling, so also in inflammatory swelling after the usual treatment.

Ābhā guggulu

आभाफलत्रिकव्योषैः सर्वैरतैः समांशकैः ।
तुल्यं गुग्गुलुना योज्यं भग्नसन्धिप्रसाधनम् ॥ ३३ ॥

Ābhā (babbūla), triphalā, vyoṣa—all equal parts added with equal quantity of guggulu are pounded well and made into pills; this consumed, is going to unite fractures.

Lakṣādi guggulu

लाक्षाऽस्थिसंहत्ककुभोऽश्वगन्धा चूर्णीकृता नागबला पुरश्च ।
सम्भग्नमुक्तास्थिरुजं निहन्यादङ्गानि कुर्यात्कुलिशोपमानि ॥ ३४ ॥

Lākṣā, asthisamhāra, kakubha, āsvagañdhā, nāgabalā and pura (guggulu) all powdered and consumed, in suitable doses heals fractures, dislocations, pain of the bone and makes the body part strong as diamond.

Gāṇḍha taila

रात्रौ रात्रौ तिलान्कृष्णान्वासयेदस्थिरे जले ।
 दिवा दिवा शोषयित्वा गवां क्षीरेण भावयेत् ॥ ३५ ॥
 तृतीयं सप्तरात्रन्तु भावयेन्मधुकाम्बुना ।
 ततः क्षीरं पुनः पीताज्जुष्कान्सूक्ष्मान्विचूर्णयेत् ॥ ३६ ॥
 काकोल्यादि सयष्ट्याह्वां मञ्जिष्ठा सारिवां तथा ॥ ३७ ॥
 कुष्ठं सर्जरसं मांसीं सुरदारु सचन्दनम् ।
 शतपुष्पाञ्च सञ्चूर्ण्य तिलचूर्णेन योजयेत् ॥ ३८ ॥
 पीडनार्थं तु कर्तव्यं सर्वगन्धैः शृतं पयः ।
 चतुर्गुणेन पयसा तत्तैलं पाचयेत्पुनः ॥ ३९ ॥
 यष्टीमंशुमतीपत्रं जीवन्तीं तुरगं तथा ।
 रोध्मं प्रपौण्डरीकञ्च तथा कालानुसारिवाम् ॥ ४० ॥
 शैलेयकं क्षीरशुक्लामनन्तां समधूलिकाम् ।
 पिष्ट्वा शृङ्गाटकञ्चैव प्रागुक्तान्यौषधानि च ॥ ४१ ॥
 एभिस्तद्विपचेतैलं शास्त्रविन्मृदुनाऽग्निना ।
 एतत्तैलं सदा पथ्यं भग्नानां सर्वकर्मसु ॥ ४२ ॥
 आक्षेपके पक्षघाते तालुशोषे तथाऽर्दिते ।
 मन्यास्तम्भे शिरोरोगे कर्णशूले हनुग्रहे ॥ ४३ ॥
 बाधिर्ये तिमिरे चैव ये च स्त्रीषु क्षयङ्गताः ।
 पथ्यं पाने तथाऽभ्यङ्गे नस्ये बस्तिषु भोजने ॥ ४४ ॥
 ग्रीवास्कन्धोरसां वृद्धिरेतेनैव प्रजायते ।
 मुखञ्च पद्मप्रतिमं ससुगन्धिसमीरणम् ॥ ४५ ॥
 राजार्हमेतत्कर्तव्यं राज्ञामेव चिकित्सकैः ।
 तिलचूर्णसमं तत्र मिलितं चूर्णमिष्यते ॥ ४६ ॥

Kṛṣṇa tila, should be kept soaked in flowing water at night and taken out during next day, dried and soaked in cows milk for one day, repeating this process for three weeks. Afterwards, it is soaked in decoction of madhuka, for one day and then dried and made into powder. To this are added the powder of drugs of kākolyādi gaṇa, yaṣṭhī, mañjiṣṭhā, sāriva, kuṣṭha, sarjarasa, māmsī, suradāru, caṇḍana, śatapuspaa sarvagaṇdhās (trijātaka, lavaṅga, jātūpatra and kumkuma) all equal parts mixed, boiled in four times their quantity of milk, adding taila (tila taila) and paste of yaṣṭī, amśumatipatra, jīvaṇtī, aśvagaṇdhā, lodhra, prapaunḍarika, kālānusārivā, śaileyaka, kṣiraśuklā, anaṇṭa, madhūlika and śṛṅgātaka and medicated oil cooked over mild fire, according to procedure. This oil is always beneficial for all purposes in fractures, so also in convulsions,

hemiplegia, dryness of the palate, facial palsy, wryneck, headache, earache, lock-jaw, deafness, blindness, emaciation of neck, shoulder chest etc. women become built up by using this oil in the form of nasal medication, internal drink, anointing, enema and along with food, face becomes beautiful like the lotus, mouth emits sweet smell, this oil is best suited to kings and the wealthy and should be prepared for the king only.

पूर्वे वयसि जातं हि भग्नं सुकरमादिशेत्।
 अल्पदोषस्य जन्तोश्च काले तु समशीतले ॥ ४७ ॥
 प्रथमे वयसि त्वेवं मासात्सन्धिः स्थिरो भवेत्।
 मध्यमे द्विगुणात्कालादन्तिमे त्रिगुणान्तथा ॥ ४८ ॥

Fractures happening during young age is easily curable, so also if the doṣās are less and when the season is moderate. Dislocation of joints happening in young age, the joints becomes stable (normal) in one month, during adult age it requires double of that time and in old age requires triple of time

Care of the patient

नैति पाकं यथा भग्नं तथा यत्नेन रक्षयेत्।
 पक्वमांसशिरास्त्रायु यद्धि कृच्छ्रेण सिध्यति ॥ ४९ ॥

Utmost care should be taken not to allow the fractures undergoing pāka (pus forming); if the muscles, veins and tendons undergo pus formation then it is very difficult to treat.

पतनादभिघाताद्वा शूनभङ्गं यदक्षतम्।
 शीतान्सेकान्प्रदेहांश्च भिषक्तस्यावचारयेत् ॥ ५० ॥

The fractured part which is also swollen should be carefully protected/prevented from fall, assault etc. it should be bathed with cold liquids constantly if there is no wound on the part.

सव्रणस्य तु भग्नस्य व्रणं सर्पिर्मधूत्तरैः।
 प्रतिसार्य कषायैश्च शेषं भग्नवदाचरेत्।
 वातव्याधिविनिर्दिष्टान्स्नेहांस्तत्रापि योजयेत् ॥ ५१ ॥

If the fracture is having a wound, the wound should be smeared with mixture of ghee and more of honey, then decoction of drugs poured on it warm and then treatment indicated for fractures adopted; medicated fats (oils) described in the treatment of vātavyādhī (chapter 24) may also be used here.

लवणं कटुकक्षारमम्लमायासमैथुनम्।
 व्यायामञ्च न सेवेत भग्नो रूक्षान्नमेव च ॥ ५२ ॥

The patient of fracture should not indulge in foods which are salty, pungent, alkaline and sour, exertion, copulation, physical exercises and dry foods.

भग्नसन्धिमनवाविद्धमहीनाङ्गमनुल्वणम् ।

शुभचेष्टाप्रचारञ्च सम्यक्सन्धितमादिशेत् ॥ ५३ ॥

The joint which had fracture/dislocation when found to be not having any swelling, no loss of tissue, no elevation, easy movement of all kinds—should be understood as properly healed.

*Thus ends chapter Fortyeight in Madhyakhaṇḍa of Bhāvaṇṇaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*

Thus ends part-III



Part-IV

Chapter-49

अथैकोनपञ्चाशत्तमो नाडीव्रणाधिकारः

Nāḍi vraṇa adhikāra— Sinus ulcers— diagnosis and treatment

Nirukti-definition

यः शोथमाममिति पक्कमुपेक्षतेऽज्ञो यो वा व्रणं प्रचुरपूयमसाधुवृत्तः ।
अभ्यन्तरं प्रविशति प्रविदार्य तस्य स्थानानि पूर्वविहितानि ततः स पूयः ॥
तस्यातिमात्रगमनाद् गतिरिष्यते तु नाडीव यद्वहति तेन मता च नाडी ॥ १ ॥

The ignorant person who neglects the treatment of a ripe swelling thinking it as unripe or he who does not remove the large quantity of pus collected inside it, then the pus burrows deep into the body (tissues) creating a nāḍi (tube like channel) hence it is called Nāḍi vraṇa (sinus ulcer) and as Gati also, since it exudes pus constantly from places deep inside.

Lakṣaṇas-symptoms

दोषैस्त्रिभिर्भवति सा पृथगेकशश्च सम्मूर्च्छितैरपि च शल्यनिमित्ततोऽन्या ॥ २ ॥
तत्रानिलात्पुरुषसूक्ष्ममुखी सशूला फेनानुविद्धमधिकं स्रवति क्षपासु ॥ ३ ॥
पित्तात्तु तृड्ज्वरकरी परिदाहयुक्ता पीतं स्रवत्यधिकमुष्णमहःसु चापि ॥ ४ ॥
ज्ञेया कफाद् बहुघना सितपिच्छिलास्त्रा स्तब्धा सकण्डुररुजा रजनीप्रवृद्धा ॥ ५ ॥
दाहज्वरश्चसनमूर्च्छनवक्त्रशोषा यस्यां भवन्त्यभिहितानि च लक्षणानि ।
तामादिशेत्पवनपित्तकफप्रकोपाद् घोरां गतिं त्वसुहरामिव कालरात्रिम् ॥ ६ ॥

It is of five kinds—one born from each doṣa separately, one from the combination of all and the fifth caused by śalya (foreign bodies).

That caused by vāta, the wound is rough, has minute mouth, painful and exudes frothy fluid during nights; that caused by pitta produces thirst, fever, burning sensation, exudes yellow pus, warm, more quantity especially during day; that caused by kapha the pus is very thick, white, slimy, stained with blood, has itching and pain and more so during nights. That due to sannipāta will have burning sensation, fever, dyspnoea, fainting, dryness of the mouth and might even lead to death.

नष्टं कथञ्चिदणुमार्गमुदीरितेषु स्थानेषु शल्यमचिरेण गतिं करोति ।
सा फेनिलं मथितमुष्णमसृग्विमिश्रं स्त्रावं करोति सहसा सरुजञ्च नित्यम् ॥ ७ ॥

A thorn or any other foreign matter, which is small, which has entered the body and remained inside for a long time produces a sinus ulcer forming pus, exudes frothy warm blood mixed pus, exudes out daily suddenly and accompanied with pain, this is śalyaja nāḍī vraṇa.

नाडी त्रिदोषप्रभवा न सिध्येदन्त्याश्चतस्रः खलु यत्नसाध्याः ॥ ८ ॥

Among the above that arising from tridoṣās together is incurable and the last four are curable with difficulty.

Cikitsā—Treatment

तत्रानिलोत्थामुपनाह्य पूर्वमशेषतः पूयगतिं विदार्य ।
तिलैरपामार्गफलैः सुषिष्टैः ससैन्धवैः सम्परिपूर्य बन्धेत् ।
प्रक्षालने वाऽपि सदा व्रणस्य योज्यं महद्यत्खलु पञ्चमूलम् ॥ ९ ॥

Vāṭaja nāḍī vraṇa should be given mild fomentation by applying upanāha (poultices) first, then the sinus (passage of the pus) should be cut (to widen it) and thin paste of tila, apāmārga phala and saindhava be filled into the sinus and bandaged; ulcer should be washed always with the decoction of drugs of mahat pañcamūla.

हिंस्त्रां हरिद्रां कटुकां बलाञ्च गोजिह्विकाञ्चापि सबिल्वमूलाम् ।
संहृत्य तैलं विपचेद् व्रणस्य संशोधनं पूरणरोपणञ्च ॥ १० ॥

Himsrā, haridrā, kaṭuka, balā, gojihvikā and bilvamūla—should be collected and used for preparing medicated oil, it will be best to cleanse and heal the ulcer if filled into the sinus.

पित्तात्मिकां प्रागुपनाह्य धीमानुत्कारिकाभिः सपयोघृताभिः ।
निपात्य शस्त्रं तिलनागदन्तीयष्ट्याह्वकल्कैः परिपूरयेच्च ।
प्रक्षालने चापि ससोमनिम्बा निशा प्रयोज्या कुशलेन नित्यम् ॥ ११ ॥

Pittaja nāḍī vraṇa should be fomented first by using utkārika (pan cake) mixed with milk and ghee, the sinus should be cut and filled with the fine paste of tila, nāgadañṭī and yaṣṭī; decoction of somalata, nimba and niśā should be used for washing daily.

श्यामात्रिभण्डी त्रिफलासुसिद्धं हरिद्रया तिल्वकवृक्षकेण ।
घृतं सदुग्धं व्रणतर्पणेन हन्याद्गतिः कोष्ठगताऽपि या स्यात् ॥ १२ ॥

Śyāmā, tribhaṇḍī, triphalā, haridrā, tilvaka—all these are used and medicated ghee prepared; this is ideal for healing the sinus ulcer though it is located in the abdomen.

नाडीं कफोत्थामुपनाह्य पूर्व कुलत्थसिद्धार्थकसक्तुकिण्वैः ।
 मृदूकृतामेष्यगतिं विदित्वा निपातयेच्छस्त्रमशेषकारि ॥ १३ ॥
 दद्याद् व्रणे निम्बतिलाग्निदन्तीसुराष्ट्रजाः सैन्धवसम्प्रयुक्ताः ।
 प्रक्षालने चापि करञ्जनिम्बजात्यर्कपीलुस्वरसाः प्रयोज्याः ॥ १४ ॥

Kaphaja nāḍī vraṇa should be fomented first using the paste of kulattha, siddhārthaka, saktu and kiṇva; after knowing that the area has become soft, the sinus should be excavated with the help of a probe completely and cleaned, then a thin paste of nimba, tila, agni, daṇtī, surāṣṭraja and saiṇdhava filled; for washing the ulcer decoction of karañja, nimba, jāṭī, arka and pīlu be used.

स्वर्जिकासिन्धुदन्त्यग्रियूथिका जलनीलिका ।
 खरमञ्जरिबीजेषु तैलं गोमूत्रसाधितम् ।
 दुष्टव्रणप्रशमनं कफनाडीव्रणापहम् ॥ १५ ॥

Svarjikā, siṇdhava, daṇtī, agni, yūthika, jalanīlikā, kharamañjarī bīja (apāmārga bīja) and gomūtra are used and medicated oil prepared. It is best to cure bad ulcers and sinus ulcers arising from kapha.

Saiṇdhavādi taila

सैन्धवार्कमरिचज्वलनाख्यैर्माकवेण रजनीद्वयसिद्धम् ।
 तैलमेतदचिरेण निहन्याद् दूरगामपि कफानिलनाडीम् ॥ १६ ॥

Medicated oil prepared from saiṇdhava, arka, marica, jvalana, mārkaṇḍa and rajanī dvaya is best to cure quickly, sinus ulcer though deep, arising from kapha and vāta.

नाडीं तु शल्यप्रभवां विदार्य निष्कास्य शल्यं प्रविशोध्य मार्गम् ।
 बन्धेद् व्रणं क्षौद्रघृतप्रगाढैस्तिलैस्ततो रोपणमस्य कुर्यात् ॥ १७ ॥

Śalyaja nāḍī vraṇa should be cut open, śalya (foreign body) removed, passage cleaned, a mixture of honey, ghee and oil with more of honey is put into the ulcer and then bandaged.

Kumbhikādi taila

कुम्भीकखर्जूरकपित्थबिल्ववनस्पतीनाञ्च शलाटुवर्गे ।
 कृत्वा कषायं विपचेत्तु तैलमावाप्य मुस्तं सरलां प्रियङ्गुम् ॥ १८ ॥
 सौगन्धिकं मोचरसाहिपुष्पं लोधाणि दत्त्वा खलु धातकीञ्च ।
 एतेन शल्यप्रभवा हि नाडी रोहेद् व्रणो वा सुखमाशु चैव ॥ १९ ॥

Decoction is prepared from kumbhika, kharjūra, kapittha, bilva, unripe fruits of nyagrodha and other trees of that group, paste of mustā, saralā, priyaṅgu, saugaṇḍhika, mocaras, ahipuṣpa (nāgakesara), lodhra, and dhātakī, medicated oil is prepared with these; this oil heals the sinus ulcer caused by foreign bodies quickly.

स्नह्यर्कदुग्धदावीणां वर्त्ति कृत्वा प्रपूरयेत् ।
 ऐष सर्वशरीरस्थां नाडीं हन्यात्प्रयोगराट् ॥ २० ॥

Varti (wick) prepared by soaking threads of cotton in the latex of snuhī, arka or dārvī and inserted into the sinus, cures/heals the sinus ulcer situated anywhere in the body, this is the best treatment.

आरग्वधनिशाकालाचूर्णाज्यक्षौद्रसंयुता ।
 सूत्रवर्त्तिर्ब्रणे योज्या शोधनी गतिनाशिनी ॥ २१ ॥

Wick made of threads smeared with paste of āragvadhā, niśā, powder of kālā (trivṛt), ghee and honey and inserted into the sinus ulcer cleanses it and also heals it.

वर्त्तिकृतं माक्षिकसम्प्रयुक्तं नाडीघ्नमुक्तं लवणोत्तमं वा ।
 दुष्टव्रणे यद्विहितं तु तैलं तत्सेव्यमानं गतिमाशु हन्ति ॥ २२ ॥

Lavaṇottama (saiṇdhava) made as a wick added with honey and used cures sinus ulcer. So also those medicated oils prescribed for the treatment of duṣṭa vranā (septic ulcer) used, will also heal the sinus ulcer.

जात्यर्कसम्पाककरञ्जदन्तीसिन्धूत्थसौवर्चलयावशूकैः ।
 वर्त्तिः कृता हन्त्यचिरेण नाडीं स्नुक्क्षीरपिष्टा तु सचित्रकेण ॥ २३ ॥

Wick prepared from jātī, arka, sampāka (amlavetasa), karañja, daṇṭī siṇdhava, sauvarcala, yavaśūkakṣāra and citraka, macerated in the milky sap of snuk and inserted into the sinus, cures the sinus ulcer quickly.

विभीतकाम्रास्थिवटप्रवालहरेणुकाशङ्घिनिबीजमिश्रा ।
 वाराहविट्सूक्ष्ममसी प्रदेया नाडीषु तलेन च मिश्रयित्वा ॥ २४ ॥

Powder of vibhītaka, āmrāsthī, vaṭa, pravāla bhasma, hareṇukā, śaṅkhinī-bīja, and ash of excreta of a boar—all mixed with oil and filled into the sinus cures the ulcer.

मेषरोममसीतुम्ब्या कटुतैलं विपाचितम् ।
 नाडीव्रणं चिरोद्धूतं जयेत्तु तूलसङ्गमात् ॥ २५ ॥

Ash of hairs (wool) of a goat, tumbī are boiled in kaṭu taila, smeared to a wick and inserted into the sinus, cures it.

कर्चूरकस्य स्वरसे कटुतैलं विपाचयेत् ।
 सिन्दूरकल्कितं नाडीदुष्टव्रणविसर्पनुत् ॥ २६ ॥

Fresh juice of karcūraka added with kaṭu taila and paste of siṇdūra and medicated oil prepared. This oil cures sinus ulcers, septic ulcers and erysepelas.

कर्चूरकरसे तैलं पुरसिन्दूरकल्कितम् ।
 पामादुष्टव्रणं नाडीं हन्यात्सर्वव्रणान्तकृत् ॥ २७ ॥

Juice of karcūraka, paste of pura (guggulu) and siṇdūra and taila together cooked to form medicated oil. This cures scabies, septic ulcers, sinus ulcers and all other kinds of ulcers.

Bhallātakādi taila

भल्लातकार्कमरिचैर्लवणोत्तमेन सिद्धं विडङ्गरजनीद्वयचित्रकैश्च ।
स्यान्मार्कवस्य च रसेन निहन्ति तैलं नाडीं कफानिलकृतामपचीं व्रणांश्च ॥ २८ ॥

Medicated oil prepared with decoction of bhallātaka, arka, marica, lavaṇottama; viḍaṅga, rajanī dvaya and citraka; juice of mārkaḥ (bharn garāja) added cures sinus ulcers caused by kaphavāta and also apacī (cervical glands).

Svarjikādi taila

स्वर्जिका सैन्धवं दन्ती नीलीमूलं फलं तथा ।
मूत्रे चतुर्गुणे सिद्धं तैलं नाडीव्रणापहम् ।
सर्वो व्रणक्रमः कार्यः शोधनारोपणादिकः ॥ २९ ॥

Medicated oil prepared with svarjikā kṣarā, saiṇdhava, daṇtī, root of nīlī and its fruit, with four times their quantity of cows urine and oil (one part). This cures sinus ulcer. All other treatments of wounds like cleaning, healing etc. should be done in addition.

Saptaṅga guggulu

गुग्गुलुत्रिफलाव्योषैः समांशैराज्ययोजितैः ।
अक्षप्रमाणां गुटिकां खादेदेकामतन्द्रितः ॥ ३० ॥
नाडीं दुष्टव्रणं शूलमुदावर्त्त भगन्दरम् ।
गुल्मञ्च गुदजान्हन्यात्पक्षिराट् पन्नगानिव ॥ ३१ ॥

Guggulu, triphalā, vyoṣa—each equal in quantity, made into nice powder, added with equal quantity of ghee and made into pills of one akṣa (10gms.) each.

One pill consumed each day, it cures septic wounds, colic, reverse peristalsis, rectal fistula, abdominal tumor etc. just as the red eagle kills the snakes.

या द्विव्रणीये विहितास्तु वर्त्यस्ताः सर्वनाडीषु भिषग्विदध्यात् ॥ ३२ ॥

All wicks described in Dvivraṇīya (chapter 47) may also be used in sinus ulcers by the physicians.

Kṣārasūtra prayoga—use of caustic wicks

कृशदुर्बलभीरूणां नाडीं मर्माश्रितामपि ।
क्षारसूत्रेण तां छिन्द्यान्न शस्त्रेण कदाचन ॥ ३३ ॥
एषण्या गतिमन्विष्य क्षारसूत्रानुसारिणीम् ।
सूचीं निदध्याद्गत्यन्ते प्रोत्राम्याशु विनिर्हरत् ॥ ३४ ॥
सूत्रस्यान्तं समानीय गाढं बन्धनमाचरेत् ।
ततः क्षारबलं वीक्ष्य सूत्रमन्त्यप्रवेशयेत् ॥ ३५ ॥

क्षाराक्तं मतिमान्वैद्यो यावन्न च्छिद्यते गतिः ।

भगन्दरेष्वेष विधिः कार्यो वैद्येन जानता ॥ ३६ ॥

Sinus ulcers present in persons who are emaciated, weak and fearful and those situated on vital spots, should never be cut open by using a sharp instrument but should be cut of using kṣārasūtra—threads smeared with caustic alkalis. The alkaline thread should be inserted with the help of a probe to the full extent, the orifice is sutured with a needle containing alkaline thread in the place, then the wound is bandaged tight.

After considering the strength of the alkali, another thread may be inserted if found necessary, this insertion is required only till the sinus gets cut. This procedure should be adopted even for the treatment of bhagañdara (fistula-in-ano).

अर्बुदादिषु चोत्क्षिप्य मूले सूत्रं निधापयेत् ।

सूचीभिर्यववक्त्राभिराचितं वा समन्ततः ।

मूले सूत्रेण बद्धीयाच्छिन्ने चोपचरेद् व्रणम् ॥ ३७ ॥

In arbuda (malignant tumor) etc. these should be lifted up slightly and a alkaline thread fastened (tied) at their root, either before or after making a small cut (incision) at that place. After the tumor get cut (seperated after a few days) the tumor should be thrown away and the wound at the site treated suitably.

*Thus ends chapter Fortynine in Madhyakhaṇḍa of Bhāvaṇḍaśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-50

अथ पञ्चाशत्तमो भगन्दराधिकारः

Bhagañdara adhikāra— Rectal fistula— diagnosis and treatment

Nirukti—definition

गुदस्य द्रव्यङ्गुले क्षेत्रे पार्श्वतः पिडकाऽऽर्त्तिकृत् ।
 भिन्नो भगन्दरो ज्ञेयः स च पञ्चविधो भवेत् ॥ १ ॥
 भगं परिसमन्ताच्च गुदं बस्तिं तथैव च ।
 भगवद् दारयेद्यस्मात्तस्मादेष भगन्दरः ॥ २ ॥

About two aṅgula (one aṅgula=1.8cm.) on either side of the guda (anus) arises a painful eruption, which after bursting forms Bhagañdara (fistula-in-ano); it is of five kinds, since it makes a slit in the area near the rectum and the urinary bladder similar to the slit of the vagina it is called Bhagañdara.

Pūrvārūpa—prodromal symptoms

कटीकपालनिस्तोददाहकण्डूरुजाऽऽदयः ।
 भवन्ति पूर्वरूपाणि भविष्यति भगन्दरे ॥ ३ ॥

Constant pain in the Pelvic bone, feeling of burning sensation, itching, pain etc. (in the anus) are the premonitory symptoms.

Lakṣaṇās—symptoms

कषायरूक्षैरतिकोपितोऽनिलस्त्वपानदेशे पिडकां करोति याम् ।
 उपेक्षणात्पाकमुपैति दारुणं रुजा च भिन्नाऽरुणफेनवाहिनी ।
 तत्रागमो मूत्रपुरीषरेतसां व्रणैरनेकैः शतपोनकं वदेत् ॥ ४ ॥

By indulgence in foods which are astringent dry etc. vāta gets aggravated and gives rise to formation of an eruption, which when neglected undergoes ripening (suppuration) producing an ulcer with severe pain, exuding frothy, light-red liquid. If multiple ulcers are found through which, urine, faecal matter and semen also coming out, then it is called as Śataponaka bhagañdara.

प्रकोपनैः पित्तमतिप्रकोपितं करोति रक्तां पिडकां गुदे गताम् ।
 तदाशुपाकाऽहिमपूतिवाहिनीं भगन्दरं चोष्टृशिरोधरं वदेत् ॥ ५ ॥

Pitta getting aggravated greatly gives rise to development of reddish erup-

tion in the anus which ripens quickly, forms an ulcer and exudes foetid, warm fluid. This is called as Uṣṭra-śīrodhara (ustragrīvā) bhagañdara.

कण्डूयनो घनस्त्रावी कठिनो मन्दवेदनः ।

श्वेतावभासः कफजः परिस्त्रावी भगन्दरः ॥ ६ ॥

Kapha getting aggravated produces a hard eruption, which has itching, mild pain, white in colour, and exuding thick fluid constantly; this is known as Parisrāvī bhagañdara.

बहुवर्णरुजास्त्रावा पिडका गोस्तनोपमा ।

शम्बूकावर्त्तगतिकः शम्बूकावर्त्तको मतः ॥ ७ ॥

That produced by all the doṣās together, has different colours, pains and exudations, resembles the nipple of the cow, has sinus resembling the spiral of a conch shell, this is known as Śambūkāvarta bhagañdara.

क्षताद्गतिः पायुगता विवर्द्धते ह्यपेक्षणात्स्युः कृमयो विदार्य ते ।

प्रकुर्वते मार्गमनेकधा मुखैर्व्रणैस्तमुन्मागिंभगन्दरं वदेत् ॥ ८ ॥

That produced due to trauma (injury by external objects) slowly develops into a sinus, in which worms develop, make the sinus with many openings, this is spoken as Unmārgī bhagañdara.

घोराः साधयितुं दुःखाः सर्व एव भगन्दराः ।

तेष्वसाध्यस्त्रिदोषोत्थः क्षतजश्च विशेषतः ॥ ९ ॥

वातमूत्रपुरीषाणि शुक्रञ्च कृमयस्तथा ।

भगन्दरात्स्त्रवन्तस्तु नाशयन्ति तमातुरम् ॥ १० ॥

All varieties of fistula are very painful and difficult to treat; among them that produced by all the doṣās together and that by injury are especially very difficult; that sinus through which flatus, urine, faeces, semen and worms are coming out, is going to kill the patient.

Cikitsā—treatment

अथास्य पिडकामेव तथा यत्नादुपाचरेत् ।

शुद्ध्यस्त्रस्तुतिसेकाद्यैर्यथा पाकं न गच्छति ॥ ११ ॥

The disease should be treated in the stage of pidaka (eruption) itself, without allowing it to ripen and form and ulcer, by blood letting, fomentation etc.

वटपत्रेष्टिकाशुण्ठीसगुडूचीपुनर्नवाः ।

सुपिष्टः पिडकाऽवस्थे लेपः शस्तो भगन्दरे ॥ १२ ॥

Leaves of vaṭa, pieces of brick, śuṇṭhī, guḍūcī and punarnavā macerated well to form a paste and this is an ideal application for the eruption.

पिडकानामपक्कानामपतर्पणपूर्वकम् ।
 कर्म कुर्याद्विरेकान्तं भिन्नानां वक्ष्यते क्रिया ॥ १३ ॥
 एषणीपाटनक्षारवह्निदाहादिकं क्रमम् ।
 विधाय व्रणवत्कार्यं यथादोषं यथाक्रमम् ॥ १४ ॥

Treatments for the unripe eruptions commencing with apatararpaṇa (therapies to make the body thin such as fasting etc.) and ending with vireka (purgations) will be described here. Probing deep, cutting, application of caustic alkalies, fire cautery etc., should be done following the procedure described in the treatment of ulcers.

पयः पिष्टैस्तिलारिष्टमधुकैश्च सुशीतलैः ।
 भगन्दरे प्रशस्तोऽयं सरक्ते वेदनावति ॥ १५ ॥

Tila, ariṣṭa and madhuka, mecerated with milk and this paste applied cold is beneficial in fistula, if having bleeding and pain.

सुमना वटपत्राणि गुडूची विश्वभेषजम् ।
 ससैन्धवस्तक्रपिष्टो लेपो हन्ति भगन्दरम् ॥ १६ ॥

Paste of sumanā, vaṭa patra, guḍūcī, viśvabhesaja and saiṇdhava made with buttermilk and applied cures fistula of the rectum.

त्रिवृत्तिला नागदन्ती मञ्जिष्ठा सह सार्पेषा ।
 उत्सादनं भवेदेतत्सैन्धवक्षौद्रसंयुतम् ॥ १७ ॥

Trivṛt, tila, nāgadañtī, mañjiṣṭha and saiṇdhava added with ghee and honey is best for massage on the fistula.

खदिराम्बुरतो भूत्वा कषायं त्रैफलं पिबेत् ।
 महिषाक्षविडङ्गानां भगन्दरविनाशनम् ॥ १८ ॥

Decoction of triphalā added with mahi ṣākṣa (guggulu) and viḍaṅga should be consumed daily, when thirsty the patient should drink only water in which khadira is boiled. This treatment will cure rectal fistula.

शम्बूकमांसं भुञ्जीत प्रकारैर्व्यञ्जनादिभिः ।
 अजीर्णवर्जी मासेन मुच्यते तु भगन्दरात् ॥ १९ ॥

He who partakes the meat of the insect living inside the oyster shell along with other dishes and keeps himself free from indigestion, gets cured of rectal fistula within a month.

न्यग्रोधादिर्गणो यस्तु हितः शोधनरोपणः ।
 तैलह घृतं वा तत् पक्वं भगन्दरविनाशनम् ॥ २० ॥

Medicated oil of ghee prepared from durgs of Nyagrodhādigaṇa is ideal for cleansing and healing the fistula and for cure of rectal fistula.

तिलाज्योतिष्मती कुष्ठं लाङ्गली गिरिकर्णिका ।

शताह्वात्रिवृतादन्त्यः शोधनाश्च भगन्दरे ॥ २१ ॥

Decoction of tila, jyotiṣmatī, kuṣṭha, lāṅgalī, girikarṇikā, śatāhvā, trivṛt and dañtī is best to purify the fistula.

तिलाभयालोद्धमरिष्टपत्रं निशो बला लोद्धमगारधूमम् ।

भगन्दरे चाप्युपदंशजे च द्रुष्टव्रणे रोपणशोधनाय ॥ २२ ॥

Decoction of tila, abhayā, lodhra, ariṣṭapatra, the two niśā, balā, lodhra and agāradhūma—is best for cleansing and healing the wounds in rectal fistula, syphilis, septic ulcer etc.

स्रुह्यर्कदुग्धदावीभिर्वर्त्ति कृत्वा विचक्षणः ।

भगन्दरगतिं ज्ञात्वा पूरयेत्तां प्रयत्नतः ॥ २३ ॥

एषा सर्वशरीरस्थां नाडीं हन्यान्न संशयः ।

त्रिफलारससंयुक्तं विडालास्थिप्रलेपनम् ॥ २४ ॥

भगन्दरं निहन्त्याशु द्रुष्टव्रणहरं परम् ।

त्रिवृत्तेजोवतीदन्तीकल्को नाडीव्रणापहः ॥ २५ ॥

Wick prepared by soaking cotton threads in the milky sap of snuhī, arkā and decoction of dārvī, and inserted into the fistula in the direction of its passage, is going to cure anal fistula. This method cures fistula present anywhere in the body, there is no doubt; the bone of bidala (cat) macerated with decoction of triphalā may also be applied as a paste in fistula of anus and bad ulcers; similarly the paste of trivṛt, tejovatī and dañtī cures sinus ulcers (fistula).

ज्योतिष्मती लाङ्गलकी श्यामा दन्ती त्रिवृत्तिलाः ।

कुष्ठं शताह्वा गोलोमी तिल्वको गिरिकर्णिका ॥ २६ ॥

कासीसकाञ्चनक्षीर्यौ वर्गः शोधन इष्यते ॥ २७ ॥

Jyotiṣmatī, lāṅgalaka, śyāmā, dañtī, trivṛt, tila, kuṣṭha, śatāhvā, golomī, tilvaka, girikarṇika, kāsīsa and kāñcanakṣīrī—these drugs form the group which purifies the fistula (sinuses).

मधुतैलयुता विडङ्गसारत्रिफलामागधिकाकणाश्च लीढाः ।

कृमिकुष्ठभगन्दरप्रमेहक्षयनाडीव्रणरोपणा भवन्ति ॥ २८ ॥

Viḍaṅgasāra, triphalā, māgadhiḥkā and kaṇā-made into powder and licked with honey and oil cures worms, leprosy (and some other skin diseases) anal fistula, diabetes, pthisis and heals sinus ulcers.

Viśyañdana taila

चित्रकार्को त्रिवृत्पाठे मलयूहयमारकौ ।

सुधां वचां लाङ्गलकीं हरितालं सुवर्चिकाम् ॥ २९ ॥

ज्योतिष्मतीञ्च संहृत्य तैलं धीमान्विपाचयेत् ।
 एतद्विष्यन्दनं नाम तैलं दद्याद्भगन्दरे ।
 शोधनं रोपणञ्चैव सवर्णकरणं तथा ॥ ३० ॥

Medicated oil is prepared by using citraka, arka, trivṛt, pāṭhā, malayū, hayamāraka, sudhā, vacā, lāṅgalaki, haritāla, suvarcikā (sarjakṣāra) and jyotiṣmatī. This oil known as Viśyañdana taila used in anal fistula, cleanses, heals and brings it the original colour.

Nisādi taila

निशाऽर्कक्षीरसिन्धूत्थपुराश्वहरवत्सकैः ।
 सिद्धमभ्यञ्जनं तैलं भगन्दरहरं परम् ॥ ३१ ॥

Medicated oil prepared with niśā, arkakṣīra, siṅdhūttha, pura, aśvamāra and vatsaka—used for anointing, is best for curing fistula in the anus.

Karavīrādi taila

करवीरनिशादन्तीलाङ्गलीलवणाग्निभिः ।
 मातुलुङ्गकवत्साह्वैः पचेत्तैलं भगन्दरे ॥ ३२ ॥

Medicated oil prepared with karavīra, niśā, dañtī, lāṅgalī, lavaṇa (saiñdhava), agni, mātuluṅga and vatsaka—used for anointing cures fistula.

त्रिफलापुरकृष्णानां त्रिपञ्चकांयोजिता ।
 गुटिका शोथगुल्मार्शोभगन्दरवतां हिता ॥ ३३ ॥

Triphalā, pura, kṛṣṇa, three, five and one karṣa respectively, are powdered and then steam cooked slightly and made into pills, these pills consumed are beneficial for patients of swelling, abdominal tumor, piles and anal fistula.

Śāstra kriyā—surgical treatment

नाड्यन्तरे व्रणान्कुर्याद्विषक् तु शतपोनके ।
 ततस्तेष्ववरूढेषु शेषा नाडीरुपाचरेत् ॥ ३४ ॥
 ध्याधौ तत्र बहुच्छिद्रे भिषजा तु विजानता ।
 अर्द्धलाङ्गलकच्छेदः कार्यो लाङ्गलकोऽपि वा ॥ ३५ ॥
 सर्वतोभद्रको वाऽपि कार्यो गोतीर्थकोऽपि वा ॥ ३६ ॥
 द्वाभ्यां समाभ्यां पार्श्वभ्यां छेदो लाङ्गलको मतः ।
 ह्रस्वमेकतरं यत्तु सोऽर्द्धलाङ्गलकः स्मृतः ॥ ३७ ॥
 सेवनीं वर्जयित्वा तु चतुर्द्धा दारिते गुदे ।
 सर्वतोभद्रकं छेदमाहुश्छेदविदो जनाः ।
 पार्श्वदागतशस्त्रेण छेदो गोतीर्थको मतः ॥ ३८ ॥

In case of śatapona bhagañdara, the sinus is to be slit, a wound made and then treated in the usual way.

When the physician finds many sinuses inside, he should resort to either ardhalāṅgalaka, lāṅgalaka, sarvatobhadra or gotīrthaka kinds of incisions.

Lāṅgalaka is making incision on both sides of the same length; incision on one side only being made and that too less in length is ardhalāṅgalaka; making incisions at all the four sides of the sinus, avoiding the natural suture (raphae) is known as sarvatobhadra, and the incision made from any one side only is known as gotīrthaka, say the experts.

सर्वानास्त्रावमार्गास्तु दहेद्वैद्यस्तथाऽग्निना ।
 अथोष्ठग्रीवमेषिण्या छित्वा क्षारं निपातयेत् ॥ ३९ ॥
 उत्कृत्यास्त्रावमार्गान्तु परिस्त्राविणि बुद्धिमान् ।
 क्षारेण वा स्त्रावगतिं दहेत् हुतवहेन वा ॥ ४० ॥
 गतिमन्विष्य शस्त्रेण च्छिन्द्यात्खर्जूरपत्रकम् ॥ ४१ ॥
 चन्द्रार्द्धं चन्द्रचक्रञ्च सूचीमुखमवाङ्मुखम् ।
 छित्वाऽग्निना दहेत्सम्यगेवं क्षारेण वा पुनः ॥ ४२ ॥
 एषां तु शस्त्रपतनाद्वेदना यत्र जायते ।
 तत्राणुतैलेनोष्णेन परिपेकः प्रशस्यते ॥ ४३ ॥

The physician should burn (cauterise by using fire) all the orifices discharging exudates; in uṣṭragrīva bhagañdara the fistula should be first split open by knife and filled with caustic alkali. So also the exudative orifices in parisrāvī bhagañdara should be cut open and cauterised either by fire or by alkali. In śāmbūkāvarta the sinuses should be explored, cut open using a half moon shaped needle and then burnt either by fire or alkali; after such surgical treatment the pain in the area will be relieved by pouring warm Aṇutaila on the wound.

आगन्तुजे भिषक् नाडीं शस्त्रेणोत्कृत्य यत्नतः ॥ ४४ ॥
 जम्ब्वोष्ठेनाग्निवर्णेन तप्तया वा शलायका ।
 दहेद्यथोक्तं मतिमांस्तं व्रणं सुसमाहितः ॥ ४५ ॥

In Āgañtuja bhagañdara (fistula due to trauma) the fistula should be cauterised either by a red hot stone or red hot steel rod and create a wound and then treat it in usual manner till it heals.

व्यायामं मैथुनं युद्धं पृष्ठयानं गुरुणि च ।
 संवत्सरं परिहरेदुपरूढव्रणो नरः ॥ ४६ ॥

The patient of anal fistula even after its cure should avoid physical exercises, copulation, fighting, riding and hard foods for one year.

*Thus ends chapter Fifty in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-51

अथैकपञ्चाशत्तम उपदंशाधिकारः

Upadamśa adhikāra—Venereal diseases— diagnosis and treatment

Nidāna—causes

हस्ताभिघातान्नखदन्तघातादधावनादत्युपसेवनाद्वा
योनिप्रदोषाच्च भवन्ति शिश्ने पञ्चोपदंशा विविधापचारैः ॥ १ ॥

Injury to the penis either by the hand, nails or teeth, not washing it (daily), making over use of it (indulging in copulation too much), by contact with diseased vagina and many other kinds of improper activities give rise to five kinds of Upadamśa (venereal diseases of the penis).

Lakṣaṇa—symptoms

सतोदभेदस्फुरणैः सकृष्णैः स्फोटव्यवस्येत्पवनोपदंशम् ।
पीतैर्बहुक्लेदयुतः सदाहैः पित्तेन रक्तैः पिशितावभासैः ॥ २ ॥
स्फोटैः सकृष्णै रुधिरं स्रवन्तं रक्तात्मकं पित्तसमानलिङ्गम् ।
सकण्डुरैः शोथयुतैर्महद्भिः शुक्लैर्घनैः स्रावयुतैः कफेन ।
नानाविधस्रावरुजोपपन्नमसाध्यमाहुस्त्रिमलोपदंशम् ॥ ३ ॥

Upadamśa with predominance of vāta, will be having eruptions, black in colour, pain like pricking or pulsating; with predominance of pitta, the eruptions are yellow, with more of exudation and with burning sensation; with predominance of rakta (blood) the eruptions resemble muscles, have black colour, exuding blood and has symptoms similar to that of pitta origin; with predominance of kapha the eruptions, have itching, large size, exude thick white fluid; and that with predominance of all the doṣās the eruptions have different kinds, of pain, exudation and other symptoms, and it is incurable.

प्रशीर्णमांसं कृमिभिः प्रजग्धं मुष्कावशेषं परिवर्जनीयम् ॥ ४ ॥
सञ्जातमात्रे न करोति मूढः क्रियां नरो यो विषये प्रसक्तः ।
कालेन शोथकृमिदाहपाकैः प्रशीर्णशिश्नो म्रियते स तेन ॥ ५ ॥

The foolish person who does not obtain proper treatment for the disease soon after its onset, his penis in course of time becomes swollen, infested with worms, ulcerations, muscles get torn out and he dies from this disease.

The patient in whose penis all the muscles have fallen off or eaten up by worms and in whom only the scrotum is remaining should be rejected.

Cikitsā—treatment

उपदंशेषु साध्येषु स्निग्धस्विन्नस्य देहिनः ।

मेढ्रमध्ये सिरां विध्येत्यातयेद्वा जलौकसः ॥ ६ ॥

For upadamśa which is treatable the patient should first be given oleation and sudation therapies; then the vein in the centre of the penis should be cut (to let out blood), or blood taken out by applying leeches.

हरेदुभयतश्चापि दोषानत्यर्थमूर्च्छितान् ।

सद्यो निर्हतदोषस्य रुक्शोथावुपशाम्यतः ॥ ७ ॥

यदि वा दुर्बलो जन्तुर्न वा प्राप्तविरेचनः ।

निरूहेण हरेत्तस्य दोषानत्यर्थमूर्च्छितान् ।

पाको रक्ष्यः प्रयत्नेन शिश्रक्षयकरो हि सः ॥ ८ ॥

Then the greatly aggravated doṣās should be eliminated out by both upper and lower routes (emesis and purgation); by these pain, swelling etc. subside. If the patient is debilitated or he who does not purge satisfactorily then the doṣās should be removed by administering niruha basti (decoction enema); the penis should be protected from undergoing ripening (suppuration and ulceration) since that produces loss of the penis.

प्रपौण्डरीकयष्ट्याहसरलागुरुदारुभिः ।

सरास्त्राकुष्ठपृथ्वीकैर्वातिके लेपसेचने ॥ ९ ॥

Prapaunḍarīka, yaṣṭī, saralā, aguru, dāru, rāsnā, kuṣṭha and pṛthvīka, made use of as paste and washing liquid is beneficial in that of vāta predominance.

निचुलैरण्डबीजानि यवगोधूमसक्तवः ।

एतैश्च वातजं स्निग्धैः सुखोष्णैः सम्प्रलेपयेत् ॥ १० ॥

Nicula, eraṇḍa bīja, flour of yava and godhūma should be made use as warm poultices in vāta origin.

गैरिकाञ्जनमञ्जिष्ठामधुकोशीरपद्मकैः ।

सचन्दनोत्पलैः स्निग्धः पैत्तिकं सम्प्रलेपयेत् ॥ ११ ॥

पद्मोत्पलमृणालैश्च ससर्जार्जुनवेतसैः ।

सर्पिः स्निग्धैः समधुकैः पैत्तिकं सम्प्रलेपयेत् ॥ १२ ॥

सेचयेच्च घृतक्षीरशर्करेक्षुमधूदकैः ।

अथवाऽपि सुशीतेन कषायेण वटादिना ॥ १३ ॥

In that caused by pitta, paste of gairika, añjana, mañjiṣṭha, madhuka, uṣīra, utpala, cañdana and padmaka—should be applied. Paste of padma, utpala, mṛṇāla,

sarja, arjuna, vetasa, added with ghee and applied; or ghee, milk, sugar water sugarcane juice, honey, water or decoction of vaṭa etc. should be poured over the part in cold condition constantly.

शालाजकर्णाश्वकर्णधवत्वग्भिः कफोत्थितम् ।
सुरापिष्टाभिरुष्णाभिः सतैलाभिः प्रलेपयेत् ॥ १४ ॥
अरग्वधादिक्वाथेन परिषेकञ्च दापयेत् ॥ १५ ॥

For that caused by kapha, a paste of barks of śāla, ajakarna aśvakarna and dhava macerated in surā (beer) and added with oil should be applied. Decoction of drugs of āragvadhādigaṇa be used for pouring on the area.

निम्बार्जुनाश्वत्थकदम्बशालजम्बूवटोदुम्बरवेतसैश्च ।
प्रक्षालनालेपकृतानि कुर्याच्चूर्णं सपित्तास्रभवोपदंशे ॥ १६ ॥

Nimba, arjuna, aśvtttha, kadamba, śāla, jambū, vaṭa, udumbara and vetasa (bark of each one)—is made use of for preparing water for pouring and paste for application in upadamśa of pitta and rakta origin.

त्वचो दारुहरिद्रायाः शङ्खनाभी रसाञ्जनम् ।
लाक्षागोमयनिर्यासस्तैलं क्षौद्रं घृतं पयः ॥ १७ ॥
एभिस्तु पिष्टैस्तुल्यांशैरुपदंशं प्रलेपयेत् ।
व्रणाश्च तेन शाम्यन्ति श्वयथुर्दाह एव च ॥ १८ ॥

Bark of dāruharidrā, śaṅkhanābhi, rasāñjana, lākṣā, juice of fresh cowdung, oil of sesame, honey, ghee and milk—all equal quantity macerated together and made as a paste. By application, this will cure the ulcers, swelling and burning sensation also.

उपदंशद्वयेऽप्येतां प्रत्याख्यायाचरेत्क्रियाम् ।
तयोरेव च या योग्या वीक्ष्य दोषबलाबलम् ॥ १९ ॥

The other two kinds—raktaja and tridoṣaja—should be treated only after intimating its incurability, that too after considering the strength of the doṣās.

शस्त्रेणोल्लेखयेत्कापि पाकमागतमाशु वै ।
तमपोह्य तिलैः सर्पिःक्षौद्रयुक्तैः प्रलेपयेत् ॥ २० ॥

If the signs of ripening (suppuration) are seen it should be cut open (and pus drained out), the wound applied with a paste of tila mixed with ghee and honey.

वटप्ररोहार्जुनजम्बुपथ्या लोधं हरिद्रा च हिताः प्रलेपे ।
तथोपदंशेष्ववरोहणार्थं चूर्णञ्च कार्यं विमलाञ्जनेन ॥ २१ ॥

Paste of buds of vaṭa, arjuna and jambū, pathyā, lodhra, and haridrā—all together will be beneficial; powder of vimalā (tāramakṣika) and añjana (sroto-ñjana) should be filled into the wound to help healing.

त्रिफलायाः कषायेण भृङ्गराजरसेन वा ।
व्रणप्रक्षालनं कार्यमुपदंशप्रशान्तये ॥ २२ ॥

The ulcer should be washed either with decoction of triphalā or fresh juice of bhṛṅgarāja, this will cure the ulcer.

जयाजपाऽश्वमारार्कशम्पाकानां दलैः क्रमात् ।
कृतं प्रक्षालनं क्वाथं मेढ्रपाके प्रयोजयेत् ॥ २३ ॥

When there is ulceration/suppuratation of the penis, it should be washed with the decoction of jayā, japā, āśvamāra, arka and śampāka, one after the other.

शम्पाकनिम्बत्रिफलाकिरातक्वाथं पिबेद्वा खदिरासनाभ्याम् ।
सगुग्गुलुं वा त्रिफलायुतं वा सर्वोपदंशापहरः प्रयोगः ॥ २४ ॥

Decoction of śampāka, nimba, triphalā and kirāta; or of khadira and asana, both added with either guggulu or triphalā should be consumed for cure of all varieties of upadamśa.

नीलोत्पलानि कुमुदं पद्मसौगन्धिकानि च ।
उपदंशेषु चूर्णानि प्रदेहोऽयं प्रशस्यते ॥ २५ ॥

Nilotpala, kumuda, padma, saugañdhika—all made into powder and made as poultice is ideal in upadamśa.

बन्धूकदलचूर्णेन दाडिमत्वग्रजोऽथवा ।
गुण्डनं वृषणे शस्तं लेपः पूगफलेन वा ॥ २६ ॥

Powder of leaves of bañdhūka or of bark of dāḍima or that of pūgaphala applied as a paste on the scrotum is also beneficial.

सौराष्ट्री गैरिकं तुथं पुष्पकासीससैन्धवम् ।
लोध्नं रसाञ्जनञ्चापि हरितालं मनःशिला ॥ २७ ॥
हरेणुकैले तु यथा समं संहृत्य चूर्णयेत् ।
तच्चूर्णं क्षौद्रसंयुक्तमुपदंशेषु पूजितम् ॥ २८ ॥

Saurāṣṭrī, gairika, tuttha, puṣpakāsīsa, saiñdhava, lodhra, rasāñjana, haritāla, manaśśilā, hareṇuka and elā—all equal in quantity are made into nice powder and consumed with honey; it is best medicine for upadamśa.

पुटदग्धं कृतं भस्म हरितालं मनःशिला ।
उपदंशविसर्पाणामेतद्भानिकरं परम् ॥ २९ ॥

Harītakī and manaśśilā made into bhasma (ash) by subjecting these to pit cooking and this ash used cures upadamśa and visarpa (erysepelas).

दहेत्कटाहे त्रिफलां तां मसीं मधुसैन्धवम् ।
उपदंशे प्रलेपोऽयं सद्यो रोपयति व्रणम् ॥ ३० ॥

Triphalā should be burnt in a big couldron and made into ash, this ash added with honey and saiṇdhava and applied quickly heals the ulcers of upadamśa.

तिरीटाञ्जनव्रजाक्षकोविदारेभकेशैः ।

लेपनं पुरुषव्याधौ जलपिष्टैः प्रशस्यते ॥ ३१ ॥

Tirīṭa (lodhra), añjana, vajraka (tagara), kovidāra, ibhakeśara (nāgakeśara) macerated in water and applied as paste is beneficial in upadamśa.

रसाञ्जनं शिरीषेण पथ्यया वा समन्वितम् ।

सक्षौद्रं लेपनं योज्यं सर्वाङ्गगदापहम् ॥ ३२ ॥

Rasāñjana together with either śirīṣa or pathyā and made into a paste mixed with honey and applied cures upadamśa spread all over the body.

भार्गीसम्भवशिखरिजमूलं भद्रश्रियं सुसम्पिष्टम् ।

मनःशिला वै मधुना शमयत्युपदंशमचिरेणा ॥ ३३ ॥

Roots of bhārṅgī and apāmarga, caṇḍana, along with manaśśilā made into a paste mixed with honey and applied cures upadamśa quickly.

शतधौतं प्रयत्नेन लिङ्गोत्थमवचूर्णयेत् ।

रोगं कासीसचूर्णेन पुरुषः सुखमाप्नुयात् ॥ ३४ ॥

Śatadhauta ghr̥ta added with powder of kaśīsa should be applied on the penis, by this the patient of uadamśa finds happiness.

करवीरस्य मूलेन परिपिष्टेन वारिणा ।

असाध्याऽपि व्रजत्यस्तं लिङ्गोत्था रुक्प्रलेपनात् ॥ ३५ ॥

Root of karavīra, macerated with water and applied on the penis relieves the pain though very severe.

Varādi guggulu

वरानिम्बार्जनाश्वत्थखदिरासनवासकैः ।

चूर्णितैर्गुगुलुसमैर्वटका अक्षसंमिता ॥ ३६ ॥

कर्तव्या नाशयन्त्याशु सर्वाल्लिङ्गसमुत्थितान् ।

उपदंशानसृग्दोषांस्तथा दुष्टव्रणानपि ॥ ३७ ॥

Varā, nimba, arjuna, aśvattha, khadira, asana, vāsaka—all are powdered together and mixed with equal quantity of guggulu and made into pills of one akṣa (10gms.) in quantity. Consumed daily these pills cure upadamśa present with all its symptoms, diseases of vitiated blood and also septic ulcers.

Karañjādi ghr̥ta

करञ्जनिम्बार्जुनशालजम्बूवटादिभिः कल्कषायसिद्धम् ।

सर्पिर्निहन्त्यादुपदंशदोषं सदाहपाकस्तुतिरागयुक्तम् ॥ ३८ ॥

Medicated ghee prepared by using the decoction and paste of karañja, nimba, arjuna, śāla, jambū, vaṭa etc. and consumed cures upadamśa, accompanied with burning sensation, ulceration, exudation and redness.

Bhūnimbādi ghr̥ta

भूनिम्बनिम्बत्रिफलापटोलकरञ्जधात्रीखदिरासनानाम् ।

सतोयकल्कैर्घृतमाशु पक्वं सर्वोपदंशापहरं प्रदिष्टम् ॥ ३९ ॥

Medicated ghee prepared by using the decoction and paste of bhūnimba, nimba, triphalā, paṭola, karañja, dhātrī, khadira and asana and consumed cures all varieties of upadamśa quickly.

घृतानि यानि वक्ष्यामि कुष्ठे नाडीव्रणे व्रणे ।

उपदंशे प्रयोज्यानि सेकाभ्यञ्जनभोजनैः ॥ ४० ॥

All the medicated ghee formulae which have been described in the treatment of kuṣṭha (leprosy) (chapter 54), nāḍī vraṇa (sinus ulcer-chapter 49), Vraṇa (wounds chapter 47) may also be used in upadamśa for pouring over, anointing and internal potion.

Agāradhūmādi taila

आगारधूमो रजनी सुराकिट्टं च तैस्त्रिभिः ।

यथोत्तरैः पचेत्तैलं कण्डूशोथरुजाऽपहम् ॥

शोधनं रोपणं चैव ह्युपदंशहरं परम् ॥ ४१ ॥

Agāradhūma, rajanī and surākiṭṭa (yeast)—one, two and three parts respectively, taken to prepare decoction and paste and medicated oil cooked with these; this oil relieves itching, swelling, pain, cleanness and heals the ulcers and so especially cures upadamśa.

Gojihvādi taila

गोजीविडङ्गयष्टीभिः सर्वगन्धैश्च संयुतम् ।

एतत्सर्वोपदंशेषु तैलं रोपणमिष्यते ॥ ४२ ॥

Medicated oil prepared from goji (hvā), viḍaṅga, yaṣṭhī, and sarvagañdhā (all fragrant drugs); this oil is best healer in ulcers of upadamśa of all varieties.

Jambvādi taila

जम्बूवेतसपत्राणि धात्रीपत्रं तथैव च ।

नक्तमालस्य पत्राणि तद्वत्पद्मोत्पलानि च ॥ ४३ ॥

एला चातिविषाऽम्नास्थि मधुकञ्च प्रियङ्गवः ।

लाक्षा कालीयकं लोधं चन्दनं त्रिवृताह्वया ॥ ४४ ॥

एतान्येकीकृतान्येव बस्तमूत्रेण पेषयेत् ।

अक्षमात्रैरिमैर्द्रव्यैस्तैलप्रस्थं विपाचयेत् ॥ ४५ ॥

सर्वव्रणहरं तैलमेतत्सिद्धं न संशयं ।
उपदंशहरं श्रेष्ठं मुनिभिः परिकीर्तितम् ॥ ४६ ॥

Leaves of jambū, vetasa, dhātrī, naktamāla, padma utpala, elā, ativiṣā, āmrāsthī, madhuka, priyaṅgu, lākṣa, kāliyaka, lodhra, caṇḍana and trivṛt—each one akṣa (10gms.) are macerated together in goats urine; with this, one prastha (640gms.) of taila (sesame oil) is mixed and cooked in the usual procedure. This oil cures all kinds of ulcers without any doubt, is best to cure upadamśa as has been praised by the sages.

Koṣṭakī taila

यस्य लिङ्गस्य मांसं तु शीर्यते मुष्ककोषतः ॥ ४७ ॥
तिक्तकोशातकीलाबुबीजं नागरसाधितम् ।
तैलं हन्त्यविशेषेण व्रणं दुष्टमनेकधा ॥ ४८ ॥

For the patient in whom the muscles of his penis are sloughing and falling off from the scrotum, oil cooked with seeds of tikta koṣṭakī and alābū and nāgara will heal the ulcer quickly.

सेवेन्नित्यं यवान्नञ्च पानीयं कौपमेव च ।
अर्शसां च्छिन्नदग्धानां क्रिया चात्र प्रयाजयेत् ॥ ४९ ॥

The patient of upadamśa should partake food prepared from yava, and water from deep well daily; all other regimen prescribed for patient of piles, traumatic wounds, and burn wounds should also be followed.

*Thus ends chapter Fiftyone in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-52

अथ द्विपञ्चाशत्तमो लिङ्गाशोऽधिकारः

Liṅgārśas adhikāra— Warts of the penis— diagnosis and treatment

Lakṣaṇās—symptoms

अङ्गुरैरिव सञ्जातैरुपर्युपरि संस्थितैः ।
 क्रमेण जायते वर्त्तिस्ताम्रचूडशिखोपमा ॥ १ ॥
 कोषस्याभ्यन्तरे सन्धौ पर्वसन्धिगतापि वा ।
 लिङ्गवर्त्तिरिति ख्याता लिङ्गाश इति चापरे ।
 सवेदना पिच्छिला च दुश्चिकित्स्या त्रिदोषजा ॥ २ ॥

Sprouts of muscles, placed one over the other, forms gradually resembling the cocks crown, either on the skin of the glans penis, inside it or at the joints, which is known as Liṅgavarti as Liṅgārśas by some others; if accompanied with pain and is slimy and caused by all the doṣās together, it becomes difficult to treat.

Cikitsā—treatment

क्षारेण प्रदहेच्छित्त्वा लिङ्गवर्त्तिमशेषतः ।
 व्रणवच्चाचरेत्सम्यक् सर्वं चूर्णमुपद्रवान् ॥ ३ ॥

It should be cut/excised without leaving any remnant, alkalies applied to the spot, the resulting ulcer treated similar to any other kind of ulcer.

स्वर्जिकातुत्थशैलेयमञ्जनं सरसाञ्जनम् ।
 मनःशिलाऽऽले च समं चूर्णं मांसाङ्कुरापहम् ॥ ४ ॥

Svarjikā, tuttha, śaileya, añjana (srotoñjana), raśañjana, manaśśīla and āla (haritāla)—all equal parts, are powdered together and applied to the sprouts, destroys them.

हरति घृतकुमारीपत्रमावेष्टनेन ग्रथनविधिविशेषांश्चर्मकीलांस्तृतीये ।
 अहनि गुरुतरानप्यङ्गलब्धप्रतिष्ठान् विधिरिव विपरीतः पौरुषस्य प्रकारान् ॥ ५ ॥

Leaf of ghṛtakumārī, tied on the carma kīla (warts of the skin) in the usual manner, and tying a bandage, destroys the warts of the skin within three days though it is big like a tumor.

BHĀVAPRAKĀŚA-MADHYAKHAṆḌA

शुभे तु चारटीमूलं वृषमूत्रेण पेषयेत्।
चर्मकीलान्निहन्त्याशु प्रलेपात्साधनोद्भवान् ॥ ६ ॥

Root of cāraṭī (guñjā) is collected on an auspicious day, maerated in the urine of bull and this paste if applied, destroys the curable skin warts quickly.

*Thus ends chapter Fiftytwo in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-53

अथ त्रिपञ्चाशत्तमः शूकदोषाधिकारः

Śūkadoṣa adhikāra— Disease of the penis due to poisonous applications— diagnosis and treatment

Nirukti—definition

अक्रमाच्छेफसो वृद्धिं योऽभिवाञ्छति मूढधीः ।

व्याधयस्तस्य जायन्ते दश चाष्टौ च शूकजाः ॥ १ ॥

Foolish persons who desire the increase (in size) of their penis by adopting improper methods, become victims of diseases arising from śūkas (poisonous insects living in water); such diseases are eighteen in number.

Notes—

In ancient times, certain kinds of thorny insects living in water were supposed as possessing the property of increasing the size and growth of the muscles when their paste is applied on the body part desired to be increased. So these insects were collected, macerated into a paste, mixing other drugs also some times and this paste applied on the penis, Many of such insects being poisonous by nature, application of paste gives rise to production of inflammatory eruptions leading to many trouble some symptoms, in course of time. All these came to be known as śūkadoṣa (roga) and the following eighteen kinds have been described seperately.

गौरसर्षपसंस्थाना

शूकदुर्भगहेतुका ।

पिडिका श्लेष्मवाताभ्यां ज्ञेया सर्षपिका तु सा ॥ २ ॥

कठिना विषमैर्भुगैर्वायुनाष्टीलिका भवेत् ॥ ३ ॥

शूकैर्यत्पूरितं शश्वद् ग्रथितं नाम तत्कफात् ॥ ४ ॥

कुम्भिकारक्तपित्तात्स्याजाम्बुवास्थिनिभा सिता ॥ ५ ॥

अलजी स्यात्तथा यादृक्प्रमेहपिडिका तथा ।

सा च रक्तासिता स्फोटचिता च कथिता बुधैः ॥ ६ ॥

मृदितं पीडितं यत्तु सरब्धं वातकोपतः ॥ ७ ॥

पाणिभ्यां भृशसम्पूढे सम्पूढपिडिका भवेत् ॥ ८ ॥

दीर्घा बह्व्यश्च पिडिका दीर्यन्ते मध्यतस्तु याः ।

सोवमन्थः कफासृग्भ्या वेदनारोमहर्षकृत् ॥ ९ ॥

पिडिका पिडिकाव्याप्ता पित्तशोणितसम्भवा ।
 पद्मकर्णिकसंस्थाना ज्ञेया पुष्करिकेति सा ॥ १० ॥
 स्पर्शहानिन्तु जनयेच्छोणितं शूकदूषितम् ॥ ११ ॥
 मुद्गमाषोपमा रक्ता रक्तापित्तोद्भवा च या ।
 एषोत्तमाख्यपिडका शूकाजीर्णसमुद्भवा ॥ १२ ॥
 छिद्रैरण्मुखैर्लिङ्गं चिरं यस्य समन्ततः ।
 वातशोणितजो व्याधिर्विज्ञेयः शतपोनकः ॥ १३ ॥
 वातपित्तकृतो ज्ञेयस्त्वक्पाको ज्वरदाहकृत् ।
 कृष्णैः स्फोटैः सरक्ताभिः पिडकाभिर्निपीडितम् ॥ १४ ॥
 लिङ्गं वास्तुरुजश्रोत्रा ज्ञेयं तच्छोणितार्बुदम् ॥ १५ ॥
 मांसदुष्टं विजानीयादर्बुदं मांससम्भवम् ।
 शीर्यन्ते यस्य मांसानि यस्य सर्वाश्च वेदनाः ॥ १६ ॥
 विद्यात् तं मांसपाकं तु सर्वदोषकृतं भिषक् ॥ १७ ॥
 विद्रधिं सन्निपातेन यथोक्तमभिनिर्दिशेत् ।
 कृष्णानि चित्राण्यथवा शुक्लानि सविषाणि तु ।
 पातितानि पचन्त्याशु मेढ्रं निरवशेषतः ॥ १८ ॥
 कालानि भूत्वा मांसानि शीर्यन्ते यस्य देहिनः ।
 सन्निपातसमुत्थांश्च तान्विद्यात्तिलकालकान् ॥ १९ ॥
 तत्र मांसार्बुदं यच्च मांसपाकश्च यः स्मृतः ।
 विद्रधिश्च न सिध्यन्ति ये च स्युस्तिलकालकाः ॥ २० ॥

1. **Sarṣapikā**—Piḍaka (eruptions) of the size of gaurasarṣapa arise on the penis due to aggravation of kaphavāta and so called as sarṣapika. 2. **Aṣṭhīlaka**—Hard stony, irregular eruption developing on the penis due to aggravation of vāta is aṣṭhīlaka. 3. **Grathita**—The person feeling that his penis is always filled with thorns due to aggravation of kapha is grathita. 4. **Kumbhikā** is caused by aggravation of rakta and pitta, is like the seed of jambūphala and is white in colour. 5. **Alajī** is similar in symptoms with that described among prameha piḍaka, it is reddish white and multiple, 6. **Mṛdita**—in this, swelling develops soon after squeezing the penis, is due to aggravation of vata. 7. **Sammūḍha piḍaka** big eruption developing soon after squeezing the penis by hand. 8. **Avamanthaka**—long, multiple eruptions giving rise to a tear in their centre, accompanied with pain and horripilations, caused by aggravation of kapha and rakta. 9. **Puṣkarikā**—a big eruption surrounded by smaller eruptions resembling the karṇikā inside the lotus flower, is due to aggravation of pitta and rakta. 10. **Sparsāhāni**—loss of sensation of the skin is produced by blood vitiated by the paste. 11. **Uttamā**—eruptions resembling either mudga or māṣa is size, red in colour, produced by aggravation of rakta and pitta, due to ajīrṇa of śūka. 12. **Śataponaka**—The penis gradually develops small orifices all over resembling a sieve, this is due to aggravation

of vāta and rakta. 13. **Tvākpāka** is due to aggravation of vata and pitta, there is ulceration of the skin accompanied with fever and burning sensation. 14. **Śoṇitārbuda-Sphoṭa** (blebs/vesicles) and **pidaka** (eruptions) black and red in colour developing on the penis, large in size with severe pain, this is śoṇitārbuda (malignant tumor). 15. **Māmsārbuda**— When the muscles of the penis are viti-ated, there develops māmsārbuda. 16. **Māmsapāka** when all the muscles of the penis develops suppuration and fall off it is known as māmsapāka and is caused by all the doṣās together. 17. **Vidradhī**—abscess forming is also due to aggrava-tion of all the three doṣās. 18. **Tilakālaka**— small eruptions black, white or of many colours, developing on the penis, filled with toxic fluid, falling off on their own and new ones developing quickly making the muscles of the penis undergo suppuration and falling off in course of time, this condition produced by all the doṣās together.

Among the above, māmsārbuda, māmsapāka, vidradhi and tilakālaka do not get cured.

Cikitsā—treatment

शूकदोषेषु सर्वे विषघ्नीं कारयेत्क्रियाम् ।
जलौकाभिर्हरिद्रक्तं रेचनं लघु भोजयेत् ॥
गुग्गुलुं पाचयेच्चापि त्रिफलाक्वाथसंयुतम् ।
क्षीरेण लेपसेकांश्च शीतेनैव हि कारयेत् ॥ २१ ॥

In all varieties, anti-poisonous treatments are to be done, blood should be removed by applying leeches, purgations and light foods should be administered. Guggulu should be cooked in the decoction of triphala and mixed with milk, this liquid should be used cold for washing and application over the ulcers.

Dārvī taila

दार्वीसुरसयष्ट्याह्वैर्गृहधूमनिशायुतैः ।
सम्पक्कं तैलमभ्यङ्गान्मेढ्ररोगं हि नाशयेत् ॥ २२ ॥

Medicated oil cooked with dārvī, surasā, yaṣṭayahva, gr̥hadhūma and niśā and used for anointing cures, diseases of the penis (śūka rogas).

Rasāñjana lepa

रसाञ्जनं साहयमेकमेव प्रलेपमात्रेण नयेत्प्रशान्तिम् ।
सूपतिपूयव्रणशोथकण्डूशूलान्वितं सर्वमनङ्गरोगम् ॥ २३ ॥

Rasāñjana alone when applied over the penis cures all diseases of śūkadoṣa though having pus, ulcers, swelling, itching or pain.

*Thus ends chapter Fiftythree in Madhyakhaṇḍa of Bhāvaṇṇaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-54

अथ चतुष्पञ्चाशत्तमः कुष्ठरोगाधिकारः

**Kuṣṭha adhikāra— Leprosy and some other skin diseases
diagnosis and treatment**

Nidāna—samprāpti—causes and pathogenesis

विरोधीन्यन्नपानानि द्रवस्निग्धगुरूणि च ।
 भजतामागतां छर्दिं वेगांश्चान्यान्प्रतिघ्नताम् ॥ १ ॥
 व्यायाममग्नितापञ्चाप्यतिभुक्त्वा निषेविणाम् ।
 शीतोष्णालङ्घनाहारान्क्रमं मुक्त्वा निषेविणाम् ॥ २ ॥
 घर्मश्रमभयार्तानां द्रुतं शीताम्बुसेविनाम् ।
 अजीर्णाध्यशिनां चापि पञ्चकर्मापचारिणाम् ॥ ३ ॥
 नवान्नदधिमत्स्यादिलवणाम्लनिषेविणाम् ।
 माषमूलकपिष्टान्नतिलक्षीरगुडाशिनाम् ॥ ४ ॥
 व्यवायं चाप्य जीर्णेऽन्ने दिवानिद्रां निषेविणाम् ।
 विप्रान् गुरुन्धर्षयतां पापं कर्म च कुर्वताम् ॥ ५ ॥
 वातादयस्त्रयो दोषास्त्वग्रक्तं मांसमम्बु च ।
 दूषयन्ति स कुष्ठानां सप्तको द्रव्यसङ्ग्रहः ।
 अतः कुष्ठानि जायन्ते सप्तधेकादशैव च ॥ ६ ॥

Great indulgence in foods and drinks which are incompatable, very liquid, unctuous and hard for digestion; suppressing the bouts of vomiting and such other urges, resorting to exercises, exposure to fire etc. soon after heavy meal; using comforts of cold and warm, fasting and manner of taking foods in improper way; persons who have become debilitated from exposure to sun, exertion, fear etc. resorting to cold water comforts (drinking, bathing, immersing etc. suddenly); those suffering from indigestion, who are taking more food frequently, therapies in improper manner, who partake foods prepared from freshly harvested grains, curds, fish, salts and sour, māṣa, mūlaka, food prepared from corn flour, tila, kṣīra (milk) and guḍa (jaggery); who indulge in copulation even when the food is not digested, who sleep during day; those who show disrespect to brahmaṇās, preceptors; who commit sinful acts etc., in such persons the three

doṣās (vāta etc.) become aggravated and bring about vitiation in the tvak (skin, the seat of rasadhātu), rakta (blood) māmsa (muscle tissue) and āmbu (lasīka, body fluids, lymph); the three doṣās and four dhatus—these seven are the factors which give rise to kuṣṭha—(leprosy and some other skin diseases) of seven and eleven kinds.

Bheda-kinds

1. Mahā kuṣṭha—major leprosy

पूर्व त्रिकं तथा सिध्मं ततः काकणकं तथा ।

पुण्डरीकक्षीजिह्वैके महाकुष्ठानि सप्त च ॥ ७ ॥

The first three (kapāla, udumbara, maṇḍala), sidhma, kākaṇaka, puṇḍarīka and ṛṣyajihvā—these seven are the Mahākuṣṭhās.

2. Kṣudra kuṣṭha—minor leproses and skin diseases

एककुष्ठं स्मृतं पूर्वं गजचर्म ततः स्मृतम् ।

ततश्चर्मदलं प्रोक्तं ततश्चापि विचर्चिका ॥ ८ ॥

विपादिकाऽभिधा सैव पामा कच्छूस्ततः परम् ।

दद्रूविस्फोटकिटिभालसकानि च वेष्टितम् ॥ ९ ॥

क्षुद्रकुष्ठानि चैतानि कथितानि भिषग्वरैः ॥ १० ॥

Ekakuṣṭha, gajacarma, carmadala, vicarcikā, vipādikā, pāmā, kacchu, dadru, visphoṭa, kiṭibha, alasaka—these eleven are called as Kṣudrakuṣṭha, by wise physicians.

कुष्ठानि सप्तधा दोषैः पृथग्द्वन्द्वैः समागतैः ।

सर्वेष्वपि त्रिदोषेषु व्यपदेशोऽधिकत्वतः ॥ ११ ॥

All kuṣṭhas are produced by the combination of all the three doṣās only; still these are described as arising from each doṣa separately, with two doṣās and all three doṣās etc. depending upon their predominance.

Pūrvarūpa—premonitory symptoms

अतिश्लक्ष्णः खरस्पर्शः स्वेदास्वेदविवर्णता ।

दाहः कण्डूस्त्वचि स्वापस्तोदः कोठोन्नतिः क्लमः ॥ १२ ॥

व्रणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः ।

रूढानामपि रूक्षत्वं निमित्तेऽल्पेऽपि कोपनम् ॥

रोमहर्षोऽसृजः काष्ण्यं कुष्ठलक्षणमग्रजम् ॥ १३ ॥

The skin becomes either very smooth (slippery) or very rough/coarse, perspiration either occurs or does not, there is discolouration, feeling of burning sensation, itching or loss of sensation, pricking pain, development of rashes or raised patches, exhaustion, severe pain in the wounds, ulcers are quick to develop and remain for long time, even after healing the site of the wound/ulcer remains dry/rough and the ulcer gets formed again even with slight cause; there

is horripilations and blood becoming black in colour—these are the premonitory symptoms of kuṣṭha (leprosy).

Kuṣṭha nirukti—definition

दूषयन्ति श्लथीकृत्य निश्चलत्वादितस्ततः ।

त्वचः कुर्वन्ति वैवर्ण्यं दोषाः कुष्ठमुशन्ति तम् ॥ १४ ॥

The doṣās bring about looseness of the immovable skin and also its discolouration, hence the diseases in called kuṣṭha.

Bheda lakṣaṇa—kinds

वातेन कुष्ठं कापालं पित्तेनौदुम्बरं कफात् ।

मण्डलाख्यं विचर्ची च ऋष्याख्यं वातपित्ततः ॥ १५ ॥

चर्मैककुष्ठकिटिभसिध्मालसविपादिकाः ।

वातश्लेष्मोद्भवाः पित्तकफाद्रुशतारुषी ॥ १६ ॥

पुण्डरीकं सविस्फोटं पामा चर्मदलं तथा ।

सर्वैरेवोल्बणैर्दोषैराहुः काकणकं बुधाः ॥ १७ ॥

From predominance of vata arises kapāla kuṣṭha; from pitta arises audumbara kuṣṭha; from kapha arises maṇḍala and vicarcika kuṣṭha; from vātapitta arises ṛṣyajihva kind; from vātakapha arise carmākhyā, ekakuṣṭha, kiṭibha, sidhma, alasa and vipādika kinds; from pittakapha arise dadru, śatāru, puṇḍarīka, visphoṭa, pāmā and carmadala kinds and kakaṇa kūṣṭha arises from the predominance of all the doṣās.

Mahā kuṣṭha (major kinds)

कृष्णारुणकपालाभं यद्रूक्षं परुषं तनु ।

कापालं तोदबहुलं तत्कुष्ठं विषमं स्मृतम् ॥ १८ ॥

1. Kapāla kuṣṭha— In this variety, the colour of skin is either black or slight red, the patch resembles a potshered, hard and rough, has severe pricking pain and difficult to bear (or cure).

उदुम्बरफलाभासं कुष्ठमौदुम्बरं वदेत् ।

रुग्दाहरागकण्डूभिः परीतं रोमपिञ्जरम् ॥ १९ ॥

2. Audumbara kuṣṭha— The skin has tumors/nodules, resembling the fruit of udumbara (in shape and size) has pain, burning sensation, red colour, itching and surrounded by lock of hairs.

श्वेतरक्तं स्थिरं स्त्यानं स्निग्धमुत्सन्नमण्डलम् ।

कुच्छ्रमन्योऽन्यसंसक्तं कुष्ठं मण्डलमुच्यते ॥ २० ॥

3. Maṇḍala kuṣṭha— Elevated patches whitish red, static, thick, unctous, difficult to bear (and cure), patches fused together (sometimes) are the symptoms.

श्वेतताम्रञ्च तनु यद्रजो घृष्टं विमुञ्चति ।
प्रायेणोरसि तत्सिध्ममलाबुकुसुमोपमम् ॥ २१ ॥

4. *Sidhma kuṣṭha*— In the kind, the skin is white and coppery in colour, thin, casts off dirt (powder) when scratched, usually appearing on chest and resembling the flowers of alabu (yellow in colour).

यत्काकणान्तिकावर्णमपाकं तीव्रवेदनम् ।
त्रिदोषलिङ्गं तत्कुष्ठं काकणं नैव सिध्यति ॥ २२ ॥

5. *Kākaṇa kuṣṭha*— In this, the skin has the colour of *kākaṇāntikā* (*guñja*) does not undergo ulceration, has severe pain and all the symptoms of the three *doṣās*; it does not get cured.

तक्श्चेतं रक्तपर्यन्तं पुण्डरीकदलोपमम् ।
सरागञ्चैव सोत्सेधं पुण्डरीकं कफोत्त्वणम् ॥ २३ ॥

6. *punḍarīka kuṣṭha*— Skin patch is white in the middle and has reddish borders, resembles the petal of the lotus flower, red in colour, and raised up; this has predominance of *kapha*.

कर्कशं रक्तपर्यन्तमन्तःश्यावं सवेदनम् ।
यदृष्यजिह्वासंस्थानमृष्यजिह्वं तदुच्यते ॥ २४ ॥

7. *Rṣyjihva kuṣṭha*—The skin patch is rough, has red borders, blackish inside, painful, resembles the tongue of a *rṣya* (black buck/deer) in size and shape and so called as *Rṣyajihvā*.

Ksudra kustha (minor kinds)

अस्वेदनं महावास्तु यन्मत्स्यशकलोपमम् ।
तदेककुष्ठं चर्माख्यं बहलं गजचर्मवत् ॥ २५ ॥
रक्तं सशूलं कण्डूमत्सफोटं दलयत्यपि ।
तच्चर्मदलमाख्यातं स्पर्शस्यासहनञ्च यत् ॥ २६ ॥
सकण्डूः पिडका श्यावा बहुस्त्रावा विचर्चिका ॥ २७ ॥
वैपादिकं पाणिपादस्फुटनं तीव्रवेदनम् ॥ २८ ॥

सूक्ष्मा बह्वयः स्त्राववत्यः प्रदाहाः पामेत्युक्ताः पिडकाः कण्डुमत्यः ॥ २९ ॥
सैव स्फोटस्तीव्रदाहैरुपेता ज्ञेया पाणयोः कच्छुरुग्रा स्फिचोश्च ॥ ३० ॥

सकण्डूरागपिडकं दद्रूर्मण्डलमुद्रतम् ॥ ३१ ॥
स्फोटाः श्यावारुणाभासा विस्फोटाः स्युस्तनुत्वचः ॥ ३२ ॥
श्यामं किणखरस्पर्शं परुषं किटिभं स्मृतम् ॥ ३३ ॥
कण्डूमद्भिः सरागैश्च गण्डैरलसकं चितम् ॥ ३४ ॥
रक्तश्यावं सदाहर्त्ति शतारुः स्याद् बहुव्रणम् ॥ ३५ ॥

8. **Eka kuṣṭha**— Is painless, spread over wide area, skin resembles scales of the fish. 9. **Carmākhyā kuṣṭha**— is thick and resembles the skin of an elephant, 10. **Carmadala kuṣṭha**— skin patch is red, painful, itching, has eruptions/blebs which even burst, and is intolerant to touch. 11. **Vicarcikā kuṣṭha**— The skin has eruptions, with itching, black colour and copious exudation. 12. **Vipādika**— Its features are hands and feet becoming cracked and severe pain. 13. **Pāmā**— Small innumerable, exudative, eruptions with itching and feeling of burning are known as pāmākuṣṭha. the same (pāmā) appearing with bursting blebs with severe pain and burning sensation especially in the hands and on the buttocks is known as kacchū. 14. **Dadru kuṣṭha**— Patches of skin, raised, having itching, redness and eruptions, are its features. 15. **Visphoṭa kuṣṭha**— in this, blebs (vesicles) burst and having blackish red colour appear and the skin is thin 16. **Kitibha kuṣṭha**— the skin patch is bluish, resembles a wound scar for touch (rough/dry and coarse). 17. **Alasaka kuṣṭha**— in this the skin is covered with small tumors with itching and red colour. 18. **Śātāru kuṣṭha**— in this, the patch of skin has reddish blue colour, severe burning sensation and pain and many ulcers also. Thus are described the eighteen kinds of kushtha.

Dhātu gata kuṣṭha lakṣaṇa

त्वक्स्थे वैवर्ण्यमङ्गेषु कुष्ठे रौक्ष्यञ्च जायते ।
 त्वक्स्वापो रोमहर्षश्च स्वेदस्यातिप्रवर्त्तनम् ॥ ३६ ॥
 कण्डूर्विपूयकश्चैव कुष्ठे शोणितसम्भवे ॥ ३७ ॥
 बाहुल्यं वक्त्रशोषश्च कार्कश्यं पिडकोद्गमः ।
 तोदः स्फोटः स्थिरत्वञ्च कुष्ठे मांससमाश्रिते ॥ ३८ ॥
 कौण्यं गतिक्षयोऽङ्गानां सम्भेदः क्षतसर्पणम् ।
 मेदःस्थानगते लिङ्गं प्रागुक्तानि तथैव च ॥ ३९ ॥
 नासाभङ्गोऽक्षिरागश्च क्षतेषु कृमिसम्भवः ।
 स्वरोपघातः पीडा च भवेत्कुष्ठेऽस्थिमज्जगे ॥ ४० ॥
 दम्पत्योः कुष्ठबाहुल्याद् दुष्टशोणितशुक्रयोः ।
 यदपत्यं तयोर्जातं ज्ञेयं तदपि कुष्ठितम् ॥ ४१ ॥

When kuṣṭha (leprosy) is present in the tvak (skin—the seat of rasa dhātu) there is discoloration of the body parts, roughness, loss of tactile sensation, towards touch, heat, cold etc., horripilations and too much of sweating; when kuṣṭha is present in the rakta (blood) there is itching, formation of pastules; when it invades māmsa (muscles tissue) it increases greatly, produces dryness of the mouth, roughness, appearance of eruptions, pricking pain, bursting, thicknes, immovability—are the symptoms; when it invades medas (fat tissues), then loss of hands (fingers) loss of movement of the body parts, deformities of the parts, spreading of the ulcer are the new symptoms in addition to those enumerated earlier; when it (kuṣṭha) involves the asthi-majjas (bone and bone marrow) then

occurs shortening of the nose (mutilation), red colour of the eyes, development of worms (bacteria etc.) in the wound, loss of voice, and appearance of discomfort or pain; when the father and mother who have their semen and blood (menstrual) afflicted with kuṣṭha and they, giving birth to child, that child should be understood as having kuṣṭha (leprosy by inheritance).

खरं श्यावारुणं रुक्षं वातकुष्ठं सवेदनम् ।
पित्तात्प्रकुथितं दाहरागस्त्रावान्वितं मतम् ॥
कफोत्वलेदि घनं स्निग्धं सकण्डूशैत्यगौरवम् ।
द्विलिङ्गं द्वन्द्वज कुष्ठं त्रिलिङ्गं सान्निपातिकम् ॥ ४२ ॥

The skin being rough, black or bluish red in colour, dry and painful are the symptoms when vāta is greatly vitiated; the affected areas undergoing suppuration, is red in colour, has burning sensation and exudation are the symptoms when pitta is greatly vitiated; itching, coldness and heavyness. when kapha is greatly aggravated; that having symptoms of two doṣās and that of 11 the three doṣās are—dvañdvaja and sannipāta—respectively.

Sādhyaśādhya—prognosis

साध्यं त्वग्रक्तमांसस्थं वातश्लेष्माधिकञ्च यत् ।
मेदोगं द्वन्द्वजं याप्यं वर्ज्यं मज्जास्थिसंश्रितम् ।
कृमिकृद् दाहमन्दाग्रिसंयुक्तं यत् त्रिदोषजम् ॥ ४३ ॥

Kuṣṭha involving only the tvak (skin) rakta (blood) and mamsa (muscles) and having predominance of vāta and ślesma is sādhya (curable); that involving medas (fat) also and produced by two doṣās is yāpya (controllable but persists long); that involving majja and asthi (bone and bone marrow), that in which worms have developed, which has burning sensation and weak digestive power and that produced by all the three doṣās, are to be rejected (incurable).

प्रभिन्नं प्रस्रुताङ्गञ्च रक्तनेत्रं हतस्वरम् ।
पञ्चकर्मगुणातीतं कुष्ठं हन्तीह कुष्ठिनम् ॥ ४४ ॥

Body parts undergoing mutilation, or falling off, eyes having become red, voice being fully lost, the patient being unsuitable/unfit for pañcakarma (five purificatory therapies) such a condition of kuṣṭha is going to kill the patient.

Śvitra—a variety of kuṣṭha—Leucoderma

कुष्ठैकसम्भवं श्वित्रं किलासं चारुणं भवेत् ।
निर्दिष्टमपरिस्त्रावि त्रिधातूद्भवसंश्रयम् ॥ ४५ ॥

Śvitra also known as Kilāsa and Aruṇa is said to be produced by the same causes which produce kuṣṭha (leprosy), is non-exudative and produced by all the three dhātus (doṣās).

Lakṣaṇās—symptoms

वाताद्रूक्षारुणं पित्तात्ताम्रं कमलपत्रवत् ।
 सदाहं रोमविध्वंसि कफाच्छ्रुवेतं घनं गुरु ॥
 सकण्डूकं क्रमाद्रक्तमांसमेदःसु चादिशेत् ।
 वर्णेनैवेदृगुभयं कृच्छ्रं तच्चोत्तरोत्तरम् ॥ ४६ ॥

In that produced by vāta, the skin is dry and light-red; in that produced by pitta, it is coppery in colour, resembles the petal of a lotus flower, has burning sensation and destroys the hairs; in that produced by kapha, the skin is white, thick, heavy and itching; these varieties are localised in the rakta (blood), māmsa (muscles) and medas (fat) respectively, distinguishing these is only by the colour; successive varieties are difficult to cure.

अशुक्लरोमाबहलमसंश्लिष्टमथो नवम् ।
 अनग्निदग्धजंसाध्यंश्चित्रं वर्ज्यमतोऽन्यथा ॥ ४७ ॥
 गुह्यपाणितलौष्ठेषु जातमप्यचिरन्तनम् ।
 वर्जनीयं विशेषेण किलासं सिद्धिमिच्छता ॥ ४८ ॥

Śvitra (leucoderma) in which the hairs have not become white, the skin not become thick, the patches have not fused with one other and which is of recent origin, and that not due to burn by fire is curable; where as those of opposite varieties are incurable. That which has arisen on the genital organs, palm of the hands and lips, even though of recent origin are to be rejected by the physician who desires success.

Aupāsargika rogas—contagious diseases

प्रसङ्गाद्वात्रसंस्पर्शान्निश्वासात्सहभोजनात् ।
 एकशय्याऽऽसनाश्चापि वस्त्रमाल्यानुलेपनात् ॥
 कण्डूकुष्ठोपदंशाश्च भूतोन्मादव्रणज्वराः ।
 औपसर्गिकरोगाश्च सङ्क्रामन्ति नरात्ररम् ॥ ४९ ॥

Kaṇḍu (itching, scabies) kuṣṭha (leprosy and some other skin diseases) upadamśa (venereal diseases), bhutonmāda (possession by evil spirits), vraṇa (ulcers), jvara (fevers) etc. travel from one person to another by acts such as copulation, touching (contact) of the infected body, contact of exhaled air, eating together (in the same plate), sleeping in one bed only, wearing dresses, garlands and unguents worn by another person etc.; such diseases are known as Aupa-sargika rogas—contagious diseases.

म्रियते यदि कुष्ठेन पुनर्जातस्य तद्भवेत् ।
 अतो निन्दितरोगोऽयं कुष्ठं कष्टं प्रकीर्तितम् ॥ ५० ॥

If the person suffering from kuṣṭha (leprosy) dies from that disease and if

born again, then in that life also, he will be a patient of kuṣṭha itself; hence this disease is called niṇḍita roga and so difficult to treat.

Kuṣṭha cikitsā—treatment

वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु।

पित्तोत्तरेषु लेपः सेको रक्तस्य मोचनं श्रेष्ठम् ॥ ५१ ॥

In predominance of vāta, drinking of medicated ghee; in predominance of kapha administering emesis therapy and in predominance of pitta, application of medicinal pastes, pouring (washing with) medicinal liquids, blood letting are the ideal therapies.

Pathyādi lepa

पथ्याकरञ्जसिद्धार्थनिशाऽवलगुजसैन्धवैः ।

विडङ्गसहितैः पिष्टैर्लेपो मूत्रेण कुष्ठनुत् ॥ ५२ ॥

Pathyā, karañja, siddhārtha, niśā, avalguja, saiṇdhava, and viḍaṅga all macerated together in cows urine and applied as a paste on the skin cures kuṣṭha.

सोमराजीभवं चूर्णं शृङ्गवेरसमान्वितम्।

उद्धर्तनमिदं हन्ति कुष्ठमुग्रं कृतास्पदम् ॥ ५३ ॥

Fine powder of somarājī and śṛṅgavera used for massaging the body cures kuṣṭha.

Pañcanimbakāvaleha

रसायनं प्रवक्ष्यामि ब्रह्मणा यदुदाहृतम्।

मार्कण्डेयप्रभृतिभिर्यत्प्रयुक्तं महर्षिभिः ॥

पुष्पकाले तु पुष्पाणि फलकाले फलानि च।

संगृह्या पिचुमर्दस्य त्वङ्मूलानि दलानि च ॥ ५४ ॥

द्विरंशानि समाहृत्य भागिकानि प्रकल्पयेत्।

त्रिफला त्र्यूषणं ब्राह्मी श्वदंष्ट्राऽरुष्कराग्रयः ॥ ५५ ॥

विडङ्गसारवाराहीलोहचूर्णोमृताः समाः।

विशाद्वययावल्गुजकं व्याधिघातः सशर्करः ॥ ५६ ॥

कुष्ठमिन्द्रयवाः पाठाः चूर्णमेषां तु संयुतम्।

खादिरासननिम्बानां घनक्वाथेन भावयेत् ॥ ५७ ॥

सप्तधा पञ्चनिम्बं तु मार्कवस्य रसेन च।

स्निग्धः शुद्धतनुधीमान्योज्येत्तच्छुभे दिने ॥ ५८ ॥

मधुना तिक्तहविषा खदिरासनवारिणा।

लेह्यमुष्णाम्भसा वाऽपि कालवृद्ध्या फलं भवेत् ॥

जीर्णं तस्मिन्समश्रीयात्स्निग्धं लघु हितञ्च यत् ॥ ५९ ॥

विचर्चिकौदुम्बरपुण्डरीककापालदद्रूकिटिभालसादि ।
 शतारुविस्फोटविसर्पमालाः कफप्रकोपं त्रिविधं किलासम् ॥ ६० ॥
 भगन्दरश्लीपदवातरक्तजडान्धनाडीव्रणशीर्षरोगान् ।
 सर्वान्प्रमेहान्प्रदरांश्च सर्वान्दंष्ट्राविषं मूलविषं निहन्ति ॥ ६१ ॥
 स्थूलोदरः सिंहकृशोदरः स्यात्सुश्लिष्टसन्धिर्मधुनोपयोगात् ।
 सदोपयोगादपि ये दशन्ति सर्पादयो यान्ति विनाशमाशु ॥ ६२ ॥
 जीवेच्चिरं व्याधिजराविमुक्तः शुभे रतश्चन्द्रसमानकान्तिः ॥ ६३ ॥

I am going to describe now, an elixir, which was revealed by Lord Brahma to the great sages like Mārkaṇḍeya and others long back.

Flowers, fruits, bark, leaves and roots of picumarda (nimba) should be collected in the appropriate seasons of each. All these together should form two parts. Triphalā, tryūṣaṇa, brāhmī, śvadamṣṭra, āruṣkara agni, viḍaṅga śara, vārāhī, loha bhasma, along with two kinds of niśā, avalguja, vyādhighāta, śarkara, kuṣṭha, iṇḍrayava and pāṭhā—all equal parts are made into nice powder, this powder forming one part; both the powders are mixed together and given bhāvana with (soaked in) the thick decoction of khadira, asana, nimba and mārkaṭa (bhṛṅgarāja) for seven times; the patient who has been given oleation and purified in his body, should begin to use this confection (medicine) on an auspicious day, mixing it with honey, medicated ghee of bitter taste (or tiktaka ghr̥ta) followed by drinking the decoction of khadira or asana or warm water, gradually increasing it to one pala (40gms.). After its digestion the person should partake foods which are unctous, light and suitable. This confection used continuously cures vicarcikā, audumbara, puṇḍarīka, kapāla dadru, kiṭibha, alasa, śātāru, visphoṭa, (all these are different kinds of kuṣṭha), aggravation of kapha, three kinds of kilāsa, fistula of the rectum, filariasis, gout, lassitude, sinus ulcer, diseases of the head, all varieties of diabetes, menorrhagia poisonous bites, vegetable poisons etc. persons with big abdomen become reduced to thin waist and abdomen, joints become well knit and strong by using this confection mixed with honey; by its use always snake and other poisonous animals which might bite him will die quickly, the person will live for long time, devoid of diseases and old age, possessing beautiful continence like the moon.

Svāyambhuva guggulu

शशिलेखा पञ्चपलं तावद्विरजस्य गुगुलोस्तु दश ।
 ताप्यस्य पलत्रियतं द्वे लोहस्रवणीकयोश्च पले ॥ ६४ ॥
 त्रिफलाकरञ्जपल्लवखदिरगुडूचीत्रिवृददन्त्यः ।
 मुस्ताविडङ्गरजनीकुटजत्वङ्निम्बवह्निसंपाकाः ॥ ६५ ॥
 एतै रचितां वटिकां मधुसंमिश्रां गिलेत्प्रातः ।
 गोमूत्रेण च कुष्ठं नुदत्यसृग्वातमचिरेण ॥ ६६ ॥

श्वित्राणि पाण्डुरोगं विषमानुदरप्रमेहगुल्मांश्च ।

नाशयति वलीपलितं योगः स्वायम्भुवो नाम्ना ॥ ६७ ॥

Śaśilekhā (bākucī)—five pala (200gms.), same quantity of girija (śilājatu), guggulu—ten pala (400gms.), tapya (svarṇamākṣika)—three pala (120gms.) lohābhasma—two pala (40gms.) and srāvaṇika (muṇḍī)—one pala (40gms.), triphalā karaṇja pallava, khadira, guḍūcī, trivṛt, dañtī, mustā, viḍaṅga, rajanī, kuṭaja tvaka, nimba and vahni—each one pala (40gms.) are all made into nice powder, mixed with honey and rolled into pills. Pills swallowed daily followed by drinking gomūtra cures leprosy, gout, leucoderma, anaemia, enlargement of the abdomen, diabetes, abdominal tumors. Quickly removes wrinkles of the skin and grey hairs. This formula is known as Svāyambhuva guggulu.

Ekavimsatika guggulu

चित्रकं त्रिफला व्योषमजाजी कारवी वचा ।

सैन्धवातिविषाकुष्ठं चव्यैला च यवासकम् ॥ ६८ ॥

विडङ्गान्यजमोदा च मुस्ता चामरदारु च ।

यावन्त्येतानि सर्वाणि तावन्मानन्तु गुग्गुलोः ॥ ६९ ॥

सङ्कुट्य सर्पिषा सार्द्धं गुटिकां कारयेद्विषक् ।

प्रातर्भोजनकाले च खादेदग्निबलं यथा ॥ ७० ॥

हन्त्यष्टादश कुष्ठानि कृमिदुष्टव्रणानि च ।

ग्रहण्यशौविकारांश्च मुखामयगलग्रहान् ॥ ७१ ॥

गृध्रसीमथ भग्नञ्च गुल्मं चापि नियच्छति ।

व्याधीन्कोष्ठगतांश्चापि जयेद्विष्णुरिवासुरान् ॥ ७२ ॥

Citraka, triphalā, vyoṣa, ajājī, kāravī, vacā, saiṇdhava, ativiṣā, kuṣṭha, cavya, elā, yavaśāka, viḍaṅga, ajamodā, mustā, and amaradāru (total twenty drugs) are added with guggulu equal to the total of all are made into nice powder, then mixed with ghee half its quantity and rolled into pills. Consumed in the morning at the time of breakfast in accordance with the strength of the digestive capacity of the person, this pill cures the eighteen kinds of leprosy, worms, bad ulcers, duodenal disease, piles, diseases of the mouth and throat, sciatica, fractures, abdominal tumors, and other diseases of the alimentary tract just as Lord Viṣṇu vanquishes all the demons.

वातरक्ताधिकारोक्तः पुरः कैशोरकाभिधः ।

कुष्ठानां वातरक्तानां नाशनं परमौषधम् ॥ ७३ ॥

Kaiśora guggulu described earlier in the chapter on vātarakta (ch. 29) is a best medicine to cure kuṣṭha also.

Amṛta bhallātakāvāleha

भल्लातकप्रस्थयुगं छित्वा द्रोणजले क्षिपेत् ।
 प्रस्थद्वयं गुडूच्याश्च क्षुण्णं तत्राम्भसि क्षिपेत् ॥ ७४ ॥
 चतुर्थांशावशेषं तु कषायमवतारयेत् ।
 वस्त्रपूते कषाये तु वक्ष्यमाणं विनिक्षिपेत् ॥ ७५ ॥
 शरावमात्रकं सर्पिर्दुग्धं स्यामाढकं तथा ।
 सितां प्रस्थमितां दद्यात्प्रस्थाद्धं माक्षिकं क्षिपेत् ॥ ७६ ॥
 सर्वाण्येकत्र भाण्डे तु पचेन्मृद्वग्निना शनैः ।
 सर्वद्रवे घनीभूते पावकादवतारयेत् ॥ ७७ ॥
 तत्र क्षेप्याणि चूर्णानि ब्रूमो बिल्वविषामृताः ।
 बाकुची चाथ दद्रुघ्नः पिचुमर्दो हरीतकी ॥ ७८ ॥
 अक्षो धात्री च मञ्जिष्ठा मरिचं नागरं कणा ।
 यवानी सैन्धवं मुस्तं त्वगेला नाशकेशरम् ॥ ७९ ॥
 पर्पटं पत्रकं वालमुशीरं चन्दनं तथा ।
 गोक्षुरस्य च बीजानि कर्चूरो रक्तचन्दनम् ॥ ८० ॥
 पृथक्पलाद्धमानानां चूर्णमेषामिह क्षिपेत् ।
 पलमात्रमितं प्रातः समश्नीयाज्जलेन हि ॥ ८१ ॥
 नाशयेदवलेहोऽयं पथ्यान्यन्नानि खादतः ।
 कुष्ठानि वातरक्तानि सर्वाण्यर्शांसि सेवितः ॥ ८२ ॥
 व्यायाममातपं वह्निमम्लं मांसं दधि स्त्रियम् ।
 तैलाभ्यङ्गं तथाध्वानं नरो भल्लातकी त्यजेत् ॥ ८३ ॥

Bhallātaka—two prastha (1280gms.) and guḍūcī—two prastha (1280gms.) are boiled in one droṇa (10.24gms.) of water, decoction reduced to a quarter and filtered through cloth; to this are added sarpi (ghee)—one śarāva (320gms.), dugdha (milk)—one āḍhaka (2.56kg.), sita (sugar)—one prastha (640gms.) and maksika (honey)—half prastha (320gms.) and cooked over mild fire; when it assumes thick consistence, fine powder of bilva, viṣa, amṛta, bākucī, dadrugghna, picumarda, harītakī, akṣa, dhātrī, mañjiṣṭhā, marica, nāgara, kaṇā, yavānī, saiṇdhava, mustā, tvak, elā, nāgakesara, parpaṭa, patra, vālaka, uśīra, caṇḍana, gokṣura bīja, karcūra and rakta caṇḍana—each half pala (20gms.) is also added, mixed well and removed out of the oven. This confection, used in the dose of one pala (40gms.) daily in the morning, followed by drinking water and partaking suitable foods later, cures all varieties of kuṣṭha (leprosy), vātarakta (gout), piles etc. The person consuming recipes of bhallātaka should avoid exercises, exposure to sun and fire, partaking sour foods, meat, curd, copulation, oil massage and walking long distance.

Mahābhallātakāvaleha

निम्बगोपारुणाः कट्वी त्रायन्ती त्रिफला घनम् ।
 पर्पटावल्गुजानन्तावचाखदिरचन्दनम् ॥ ८४ ॥
 पाठाशुण्ठीशटीभागीवासाभूनिम्बवत्सकम् ।
 श्यामेन्द्रवारुणीमूर्वाविडङ्गेन्द्रयवानलम् ॥ ८५ ॥
 हस्तिकर्णामृताद्रेकापटोलरजनीद्वयम् ।
 कणारग्वधससाह्वत्रिवृद्धेत्रोच्चटाफलम् ॥ ८६ ॥
 मञ्जिष्ठा लाङ्गली रास्त्रा नक्तमालं पुनर्नवा ।
 दन्तीबीजकसारञ्च भृङ्गराजं कुरण्टकम् ॥ ८७ ॥
 अङ्कोटकञ्च शाखोटं द्विपलांशं पृथक्पृथक् ।
 गृह्णीयात्तानि सर्वाणि जलद्रोणे पचेच्छनैः ॥ ८८ ॥
 अष्टमांशावशेषन्तु कषायमवतारयेत् ।
 विधाय वासना पूतं स्थापयेद्भाजने दृढे ॥ ८९ ॥
 भल्लातकसहस्राणि च्छित्वा तु त्र्यर्मणाम्भसि ।
 पचेदष्टावशेषं तत्कषायमवतारयेत् ॥ ९० ॥
 तच्च वस्त्रेण संशोध्य द्वौ कषायौ विमिश्रयेत् ।
 गुडं शतपलं दत्त्वा लेहवत्तत्पचेच्छनैः ॥ ९१ ॥
 त्रिकटु त्रिफला मुस्तं विडङ्गं चित्रकं तथा ।
 सैन्धवं चन्दनं कुष्ठं दीप्यकञ्च पलं पृथक् ।
 सौगन्ध्यार्थं क्षिपेत्तत्र चातुर्जातं पलं पलम् ॥ ९२ ॥
 महाभल्लातको ह्येष महादेवेन भाषितः ।
 प्राणिनां हितकामेन जयेच्छीघ्रं प्रयोजितः ॥ ९३ ॥
 श्वित्रमौदुम्बरं दद्रुमृश्यजिह्वन्तु काकणम् ।
 पुण्डरीकं सचर्मख्यं विस्फोटं रक्तमण्डलम् ॥ ९४ ॥
 कण्डूं कपालकं कुष्ठं पामानञ्च विपादिकाम् ।
 वातरक्तं षडर्शांसि पाण्डुरोगव्रणान्क्रीमीन् ॥ ९५ ॥
 रक्तपित्तमुदावर्त्त कासं श्वासं भगन्दरम् ।
 सदाभ्यासेन पलितमामवातं सुदुस्तरम् ॥ ९६ ॥
 निर्यन्त्रणास्तु कथितो विहाराहारमैथुने ।
 कुरुते परमां कान्तिं प्रदीप्तं जठरानलम् ॥ ९७ ॥
 अनुपानं प्रयोक्तव्यं छिन्नातोयं पयोऽथवा ।
 भोजने तु सदा त्याज्यमुष्णाम्लं विशेषतः ॥ ९८ ॥

Nimba, gopā (śveta sārivā), aruṇa (ativiṣā), kaṭvī, trāyaṇtī, triphalā, ghana,
 parpaṭa, avalgujā, anaṇtā, vacā, khadira, caṇḍana, pāṭhā, śuṇṭhi, śaṭi, bhārṅgi,

vāsā, bhūnimba, vatsaka, śyāmā, iṇdravāruṇī, mūrvā, viḍaṅga iṇdrayava, anala (citraka), hastikarṇa, amṛta, dreka (mahānimba), paṭola, two rajanī, kaṇā, āragvadha, saptāhvā, trivṛt, vetra, uccatā phala (guṇjā) mañjiṣṭhā, bījakasāra, bhṛṅgarāja, kuraṇṭaka, aṅkoṭa, śākoṭa—each two pala (80gms.) are boiled is one droṇa (10.25kg.) water and decoction reduced to one-eighth the quantity, filtered through thick colth, and put into a thick pot. Bhallātaka—one thousand by number are cut into pieces and boiled in three armaṇa/droṇa of water and decoction reduced to one-eighth the quantity and then filtered through cloth. Both the decoctions mixed together, guḍa (jaggery)—one hundred pala (4kg.) is also added, and cooked over mild fire; when it attains thick consistence, nice powder of trikaṭu, triphalā, mustā, viḍaṅga, citraka, saiṇdhava, caṇḍana, kuṣṭha, dīpyaka and caturjāta—each one pala (40gms.) is also added for imparting good smell, then removed; this Mahā bhāllataka avaleha was described by Mahādeva for the benefit of the mankind of the world; used continuously it cures śvitra (leucoderma) audumbara, dadru, ṛṣyajihva, kākaṇa, kapālika, pāmā, vipādika (all are varieties of kuṣṭha), gout, six kinds of piles, anaemia, ulcers, worms, bleeding disease, cough, dyspnoea, anal fistula, greying of hairs, and even difficult kind of rheumatism; if disciplined in foods, activities, copulation etc. it bestows bright complexion and keen digestive power; consuming this medicine should be followed by drinking water boiled with chinnā (guḍūcī) or milk, and in diet, foods which are hot in potency and sour in taste should be avoided especially always.

Laghu mañjiṣṭhādi quātha

मञ्जिष्ठा त्रिफला तिक्ता वचादारुनिशाऽभयाः ।

निम्बश्लैषां कृतः क्वाथः सर्वकुष्ठं विनाशयेत् ॥ ९९ ॥

वातरक्तं तथा कण्डूं पामां वै रक्तमण्डलम् ।

द्रदूं विसर्पं विस्फोटं पानाभ्यासेन नाशयेत् ॥ १०० ॥

Decoction prepared from mañjiṣṭhā, triphalā, tiktā, vacā, dāruniśā, abhayā and nimba and consumed, cures all varieties of kuṣṭha, vāta-rakta (gout), kaṇḍu pāmā, rakta maṇḍala, dadru, visphoṭa (all are kṣudrakuṣṭha) and visarpa by drinking it habitually.

Madhya mañjiṣṭhādi quātha

मञ्जिष्ठा बाकुची चक्रमर्दश्च पिचुमर्दकः ।

हरीतकी हरिद्रा च धात्री वासा शतावरी ॥ १०१ ॥

बला नागबलो यष्टीमधुकं क्षुरकोपि च ।

पटोलस्य लतोशीरं गुडूची रक्तचन्दनम् ॥ १०२ ॥

मञ्जिष्ठादिरयं क्वाथः कुष्ठानां नाशनः परः ।

वातरक्तस्य संहर्ता कण्डूमण्डलनाशनः ॥ १०३ ॥

Decoction of mañjiṣṭhā, bākucī, cakramarda, picumardaka, harītakī,

haridrā, dhātrī, vāsā, śatāvarī, balā, nāgabalā, yaṣṭimadhuka, gokṣumaka, paṭola, latā, uśira, guḍūcī and raktacañdana, consumed daily is best to cure kuṣṭha (leprosy and other skin diseases), vātarakta (gout), kaṇḍu (itches) maṇḍala (raised patches) etc.

Bṛhat mañjiṣṭhādi quātha

मञ्जिष्ठाकुटजामृताघनवचामुण्डीहरिद्राद्वयं -
 क्षुद्रारिष्टपटोलतिक्तकटुकाभार्गीविडङ्गाशिकम् ।
 मूर्वादारुकलिङ्गभृङ्गमगधात्रायन्तिपाठावरी -
 गायत्रीत्रिफलाकिरातकमहानिम्बासनारग्वधाः ॥ १०४ ॥
 श्यामावल्लुजचन्दनं वरुणकं दन्तीकशाखोटकं-
 वासापर्पटसारिवाप्रतिविषानन्ताविशालाजलम् ।
 मञ्जिष्ठाप्रथमं कषायमिति यः संसेवते तस्य तु-
 त्वग्दोषाः सुचिरेण यान्ति विलयं कुष्ठानि चाष्टादश ॥ १०५ ॥
 नाशं गच्छति वातरक्तखिला नश्यन्ति रक्तामया-
 वीसर्पस्त्वचि शून्यता नयनजा रोगाः प्रशाम्यन्ति च ॥ १०६ ॥

Mañjiṣṭhā, kuṭaja, amṛta, ghana, vacā, muṇḍī, the two haridrā, kṣudrā, ariṣṭa, paṭola, tiktā, kaṭukā, bhārṅgī, viḍaṅga, agnika, mūrvā, dāru, kaliṅga, bhṛṅga, māgadha, trāyntī, pāṭhā, varī, gāyatrī, thriphalā, kirātaka, mahānimba, asana, āragvadha, śyāmā, avalgujā, cañdana, varuṇaka, dañti, śākoṭaka, vāsā, parpaṭa, sārīvā, prativīṣā, anañtā, viśālā, jala (vālaka)—all equal in quantity made into decoction and used, cures all diseases of the skin, the eighteen kinds of kuṣṭha, gout, all diseases arising from vitiation of blood, visarpa (erysepelas), loss of sensation of the skin and diseases of the eyes.

Laghu maricādi taila

मरिचं त्रिवृता मुस्तं हरितालं मनःशिला ।
 देवदारु हरिद्रे द्वे मांसी कुष्ठं सचन्दनम् ॥ १०७ ॥
 विशाला करवीरञ्च क्षीरमर्कसमुद्भवम् ।
 गोमयस्य रसं कुर्यात्प्रत्येकं कर्षसम्मितम् ॥ १०८ ॥
 विषस्यार्द्धपलं देयं तैलं प्रस्थमितं कटु ।
 पचेच्चतुर्गुणे नीरे गोमूत्रे द्विगुणे तथा ॥ १०९ ॥
 मरिचाद्यमिदं तैलमभ्यङ्गाकुष्ठनाशनम् ।
 एतस्याभ्यङ्गतः श्वित्रं विवर्णं तत्क्षणाद्भवेत् ॥ ११० ॥
 तैलमेतज्जयेत्कण्डूं पामां सिध्मविचर्चिकाम् ।
 पुण्डरीकं तथा द्रवूं शून्यतां नित्यसेविनाम् ॥ १११ ॥

Marica, trivṛt, mustā, haritāla, manaśśilā, devadāru, the two haridrā, māmsī, kuṣṭha, cañdana, viśālā, karavīra, milky sap of arka and juice of fresh cowdung—

each one karśa (10gms.), viṣa (vatsanabha)—half pala (20gms.) are made into decoction with four times their quantity of water and two times of gomūtra (cows urine) adding katu taila—one prastha (640gms.) and medicated oil prepared. This known as Maricādi taila used for anointing, cures leprosy and other skin diseases, leucoderma attains change of colour immediately, cures itching, pama, sidhma, vicarcika, puṇḍarīka and loss of tactile sensation, by its use daily.

Mahā maricādi taila

मरिचं त्रिवृता दन्ती क्षीरमार्कं शकृद्रसः ।
 देवदारु हरिद्रे द्वे मांसी कुष्ठं सचन्दनम् ॥ ११२ ॥
 विशाला करवीरञ्च हरितालं मनःशिला ।
 चित्रकं लाङ्गली मुस्तं विडङ्गं चक्रमर्दकः ॥ ११३ ॥
 शिरीषः कुटजो निम्बः सप्तपर्णोऽमृता स्नुही ।
 श्यामोको नक्तमालश्च खदिरो बाकुची वचा ॥ ११४ ॥
 ज्योतिष्मती च पलिका विषं द्विपलिकं भवेत् ।
 आढकं कटुतैलस्य गोमूत्रञ्च चतुर्गुणम् ॥ ११५ ॥
 मृत्पात्रे लोहपात्रे च शनैर्मृद्वग्निना पचेत् ।
 मरिचाद्यमिदं तैलं महन्मुनिभिरीरितम् ॥ ११६ ॥
 भिषगेतेन तैलेन प्रक्षयेत्कौष्ठिकान्ब्रणान् ।
 पामाविचर्चिकादद्रूकण्डूविस्फोटकानि च ॥ ११७ ॥
 वलयः पलितं छाया नीलं व्यङ्गं तथैव च ।
 अभ्यङ्गेन प्रणश्यन्ति सौकुमार्यञ्च जायते ॥ ११८ ॥
 प्रथमे वयसि स्त्रीणां यासां नस्यं प्रदीयते ।
 तासामपि जरां प्राप्य न स्यातां स्खलितौ स्तनौ ॥ ११९ ॥
 बलीवर्दस्तुरङ्गो वा गजो वा वायुपीडितः ।
 त्रिभिरभ्यञ्जनैरस्य भवेन्मारुतविक्रमः ॥ १२० ॥

Marica, trivṛt, daṇṭī, milky sap of arka, juice of fresh cowdung, devadaru, the two haridrā, māmsī, kuṣṭha, caṇḍana, viśālā, karavīra, haritāla, manaśśīla, citraka, lāṅgalī, mustā, vīḍaṅga, cakramarda, śīrīṣ, kuṭaja, nimba, saptaparnā, amṛta, snuhī, śyāmaka, naktamāla, khadira, bākucī, vacā and joytiṣmatī—each one pala (40gms.), viṣa (vatsnābha)—two pala (80gms.) are made into decoction; kaṭu, taila one āḍhaka (2.56kg.), gomūtra four times are added and medicated oil prepared. This known as Mahā maricādi taila was described by the great sages long ago; the physician should smear the ulcers of kuṣṭha (leprosy) with this oil, so also pāmā, vicarcika, dadru, grey hairs, discoloured patches on the face etc. get cured; the person attains tender body; women who use this oil as nasal medication in their young age they do not get sagging of their breasts even after becoming old; bulls, horses or elephants, which are suffering from diseases

due to vāta get cured of their disease by three anointings of this oil only and become invincible.

Tālakeśvara rasa

तालताप्यशिलासूतटङ्कणाः सिन्धुसंयुताः ।
 गन्धको द्विगुणः सूताच्छङ्खचूर्णञ्च ततसमम् ॥ १२१ ॥
 जम्बीराद्भिर्दिनं घृष्ट्वा त्रिंशदंशं विषं क्षिपेत् ।
 अस्य माषद्वयं खादेन्महिषीघृतसंयुतम् ॥ १२२ ॥
 मध्वाज्यैर्बाकुचीबीजकर्षं लिह्यात्ततः परम् ।
 तालकेश्वरनामाऽयं सर्वकुष्ठहरो रसः ॥ १२३ ॥

Tālaka, tāpya, mansaśśilā, sūta, ṭaṅkaṇa and saiṇdhava—each one part gaṇdhaka—two parts, śaṅkha bhasma equal to gaṇdhaka, viṣa (vatsanābhi) one—thirtieth part—are all macerated with the juice of jambīra (lemon) for one day and rolled into pills; two māṣa (1gms.) of this is licked with buffalo ghee; powder of one karsa (10gms.) of bakuci seeds mixed with honey and ghee should be consumed later. This formula known as Tālakeśvara rasa cures all varieties of kuṣṭha.

Galita kuṣṭhāri rasa

रसो बलिस्ताम्रमयः पुरोग्रिः शिलाजतु स्याद्विषतिन्दुकश्च ।
 वरा च तुल्यं गगनञ्च सर्वैः करञ्जबीजं सचतुष्टयञ्च ॥ १२४ ॥
 सम्मर्द्य सर्वं मधुना घृतेन घृतस्य पात्रे निहितं प्रयत्नात् ।
 कर्षं भजेत्प्रत्यहमस्य पथ्यं शाल्योदनं दुग्धमधुरन्नयञ्च ॥ १२५ ॥
 विशीर्णकर्णाङ्गुलिनासिकोऽपि भवेदनेन स्मरतुल्यमूर्तिः ।
 दारापरित्याग इह प्रदिष्टो जलौदनं तत्र निबद्धमूले ॥ १२६ ॥

Rasa, bali (gaṇdhaka), tāmra bhasma, aya (loha bhasma), pura (guggulu) agni, śilājatu, viṣatiṇduka and varā (triphalā)—all equal parts, gagana (abhraka bhasma) equal to the total of all, karaṅja bīja—four times of the quantity of rasa (pārada) are made into nice powder and macerated with honey and ghee and filled into a vessel, smared inside with ghee. This is consumed daily in the dose of one karśa (10gms.) using only boiled rice and milk and three sweets (sugar, honey and ghee); by its use the patient of kuṣṭha, who though has mutilation of the ears, fingers and nose obtains a beautiful appearance like that of the cupid; during its use rejecting his wife (copulation) is to be done and taking only water as diet is ideal if kuṣṭha is found deeply rooted in the body.

Sidhma cikitsā

कुष्ठ मूलकबीजं प्रियङ्गवः सर्षपास्तथा रजनी ।
 एतत्केशरषष्ठं निहन्ति चिरकालजं सिध्मम् ॥ १२७ ॥

Kuṣṭha, seeds of mūlaka, priyaṅgu, sarṣapa, rajanī and nāgakesara—these six made into a paste and applied cures sidhma persisting for a long time.

शिखरीरसेन पिष्टं मूलकबीजं प्रलेपतः सिध्यम् ।

क्षारेण वा कदल्या रजनीमिश्रेण नाशयति ॥ १२८ ॥

Paste of mūlakabīja made with the juice of śikharī (apāmārga) or paste of kadali kṣara (ash) and the two rajanī applied, cures sidhma.

दार्वीमूलकबीजानि तालकं सुरदारु च ।

ताम्बूलपत्रं सर्वाणि कार्षिकाणि पृथक्पृथक् ॥ १२९ ॥

शङ्खचूर्णन्तु शाणं स्यात्सर्वाण्येकत्र वारिणा ।

प्रलेपयेत्प्रलोपोऽयं सिध्यनाशन उत्तमः ॥ १३० ॥

Dārvī, mūlaka bīja, tālaka, suradāru, tāmbūla patra—each one karśa (10gms.) mixed with śaṅkha bahsma—one śāṇa (3/4gms.) are macerated with water and paste prepared; this applied is best to cure sidhma.

Carmadala cikitsā

सलिले चाम्रपेशी तु किञ्चित्सैन्धवसंयुता ।

ताम्रपात्रे विनिर्घृष्टा लेपाच्चर्मदलापहा ॥ १३१ ॥

Āmrāpeṣī (pulp of mango fruit) added with a little of saiṇdhava is rubbed on a vessel of copper and this paste applied on the skin cures carmadala.

सलिलेन तु शुष्काणि घृष्टा धात्रीफलानि च ।

कराभ्यां सुखमाप्नोति नरश्चर्मदलन्वितः ॥ १३२ ॥

Dried dhātriphala is macerated in water by the hand and made into a nice paste, and this paste is applied on the skin, by this it cures carmadala.

Pāmā cikitsā

जीरकस्य पलं पिष्टं सिन्धूराद्धपलं तथा ।

कटुतैलं पचेदाभ्यां सर्वपामाहरं परम् ॥ १३३ ॥

Jirakādi taila—

Jiraka-one pala (40gms.) and siṇdūra-hala pala (20gms.) both are boiled together in kaṭu taila, this oil cures all kinds of pāma.

मञ्जिष्ठात्रिफलालाक्षालाङ्गलीरात्रिगन्धकैः ।

चूर्णितैस्तैलमादित्यपाकं पामाहरं परम् ॥ १३४ ॥

Ādityapāka taila—

Mañjiṣṭhā, triphalā, lākṣā, lāṅgali, rātri (niśā) and gaṇdhaka—made into powder is added to kaṭu tila and kept in strong sunlight for some days; this known as Ādityapāka taila is best to cure pama.

सैन्धवं चक्रमर्दश्च सर्षपाः पिप्पली तथा ।

आरनालेन संपिष्टाः पामाकण्डूहराः पराः ॥ १३५ ॥

Saiṇdhava, cakramarda, sarṣapa and pippalī—macerated in āraṇāla (fermented rice-wash) and applied cures pāma and kaṇḍu.

Arka taila—

अर्कपत्ररसे पक्वं हरिद्राकल्कसंयुतम् ।

नाशयेत्सार्षपं तैलं पामाकच्छूविचर्चिकाः ॥ १३६ ॥

Sarṣapa taila boiled with juice of leaves of arka and paste of haridrā and applied to the skin cures pāmā, kacchū, and vicarcikā.

Kaṇḍū rākṣasa taila

मनःशिलाऽऽलकासीसं गन्धाश्मं सिन्धुजम् च ।

स्वर्णक्षीरी शिलाभेदी शुण्ठी कुष्ठञ्च मागधी ॥ १३७ ॥

लाङ्गली करवीरञ्च दद्रुघ्नः कृमिहाऽनलः ।

दन्ती निम्बदलं चैभिः पृथक्कर्षमितैर्भिषक् ॥ १३८ ॥

कल्कीकृत्य पचेतैलं कटु प्रस्थद्वयोन्मितम् ।

अर्कसेहुण्डदुग्धेन पृथक्पलमितेन च ॥ १३९ ॥

गोमूत्रस्याढकेनापि शनैर्मृद्वग्निना पचेत् ।

अभ्यङ्गेन हरेदेतत्कच्छूदुःसाद्यतामपि ॥ १४० ॥

पामानञ्च तथा कण्डू त्वग्व्याधिरुधिरामयान् ।

कण्डूराक्षसनामेदं तैलं हारीतभाषितम् ॥ १४१ ॥

Manaśśilā, āla, kāśisa, gaṇḍhāśma, saiṇdhava, śvarṇakṣīrī, śilābheda, śuṇṭhī, kuṣṭha, māgadhi, lāṅgali, karavīra, dadrugghna, krimihā (viḍaṅga), anala (citraka), daṇṭī and nimba dala—each one karśa (10gms.) are made as paste; kaṭu taila—two prastha (1280gms.), milky sap of arka and sehuṇḍa (snuhī)—each one pala (40gms.) and gomūtra—one āḍhaka (2.56kg.) are all mixed together and medicated oil cooked over mild fire. By anointing, this oil cures even the incurable kacchū, pāma, kaṇḍu, diseases of the skin and diseases caused by vitiated blood. This Kaṇḍū rākṣasa taila by name was described by Hārīta.

Kṛtamālādi kalka

कृतमालस्य पत्राणि नक्तमालदलानि च ।

द्रोणपुष्पीपलाशानि सर्षपा राजिका निशा ॥ १४२ ॥

कुटजो मधुकं मुस्तं नागरं रक्तचन्दनम् ।

धात्री यवानिका दारु कल्क एष प्रकल्पितः ॥ १४३ ॥

उद्वर्तनादयं कल्कः कटुतैलसमन्वितः ।

कच्छूं पामां हरत्येव शीतपित्तादिकान् गदान् ॥ १४४ ॥

Leaves of kṛtamāla, naktamāla, droṇapuṣpī and palāśa, sarṣapa rājikā, niśā, kuṭaja, madhuka, mustā, nāgara, raktacañdana, dhātrī, yavānikā and devadāru—all together are made into a paste and added with kaṭu taila; massaged over the skin, it cures kacchū, pāmā, śītapitta etc.

Dadru cikitsā

कुष्ठं कृमिघ्ना दद्रुघ्नो निशासेन्धवसर्षपाः ।

अम्लपिष्टः प्रलेपोऽयं दद्रूकुष्ठनिषूदनः ॥ १४५ ॥

Kuṣṭha, krimighna, dadrughnā, niśā, saiñdhava and sarṣapa—macerated in a sour liquid and paste applied cures dadru kuṣṭha.

दूर्वाभयासैन्धवचक्रमर्दकुठेरकाः काञ्जिकतक्रपिष्टाः ।

त्रिभिः प्रलेपैरपि बद्धमूलां दद्रूञ्च कुष्ठञ्च विनाशयन्ति ॥ १४६ ॥

Durvā, abhayā, saiñdhava, cakramadra and kuṭheraka mecerated with kāñjika and takra, and this paste applied destroys deep rooted dadru kuṣṭha with three applications only.

गण्डलिकाख्यं तृणमपि सिद्धार्थकश्च स्नुहीपत्रम् ।

त्रयमपि समभागं स्यादेषां द्विगुणस्तु दद्रूघ्नः ॥ १४७ ॥

अष्टगुणे गोतक्रे तानि प्रकृतानि सन्दध्यात् ।

दिवसत्रितयादूर्ध्वं सम्यङ्निष्पेषयेत्तानि ॥ १४८ ॥

वन्योपलेन घृष्टा च दद्रूमालेपयेत्तेन ।

सप्ताहाल्लेपोऽयं दद्रूमचिराद्विनाशयति ॥ १४९ ॥

Paste of gaṇḍālikā grass, siddhārthaka, snuhīpatra—all equal part, dadrughnā double the quantity—are macerated in eight parts of buttermilk prepared from cows milk for three days, next it is mixed with the powder of dried cowdung collected from the forest; this paste is then applied on skin, it cures dadru very soon within seven days.

Śvitra cikitsā—treatment of leucoderma

विभीतकत्वङ्मलयूजटानां क्वाथेन पीतं गुडसंयुतेन ।

आवल्गुजं बीजमपाकरोति श्वित्राणि कृच्छ्राण्यपि पुण्डरीकम् ॥ १५० ॥

Seeds of avalgujā consumed along with the decoction of bark of vibhītaka and roots of malayū added with guḍa (jaggery) cures śvitra and puṇḍarīka kuṣṭha, though difficult.

कुडवमवल्गुजबीजं हरितालचतुर्थभागसम्मिश्रम् ॥ १५१ ॥

मनःशिलां तोलकाब्धं गुञ्जाफलमग्निमूलञ्च ।

मूत्रेण गवां पिष्टं सवर्णताकरं श्वित्रे ॥ १५२ ॥

Avalgujā bija—one kuḍava (160gms.), haritāla one—fourth of it (40gms.),

manaśśilā, guñjā phala and root of agni (citraka)—half tola (5gms.) each—are macerated in gomūtra and this paste applied on the skin brings back the original colour in leucoderma.

श्वेतं कुष्ठं व्रजत्यस्तं पक्षाद्धेनाधिकेन वा ।

गिरिकर्ण्यास्तु कृष्णाया मूलेन परिलेपितम् ॥ १५३ ॥

Paste of root of nīla girikarnikā applied on the skin for a period of half—a fortnight or more, cures śvitra (leucoderma).

क्वाथः सबाकुचीचूर्णो धात्रीखदिरसारयोः ।

शङ्खेन्दुकुन्दधवलं श्वित्रं संसेवितो हरेत् ॥ १५४ ॥

Decoction of dhātrī, and khadira sāra, added with powder of bākucī bīja and consumed cures śvitra (leucoderma) though white like conch, moon and kunda flower.

मथितेन पिबेत्पूर्णा काकोदुम्बर्यवल्लुजम् ।

तैलाक्तो घर्मसेवी स्यात्तक्राशी श्वित्रहृद्भवेत् ॥ १५५ ॥

Powder of kākodumbarikā and avalgujā are added to undiluted curds and churned well; the patient should drink this curds, anoint his body with oil, remain in sunlight for some time and should take food along with buttermilk; by adhering to this regimen he gets cured of śvitra (leucoderma).

Somarājī ghr̥ta

चतुष्पलं सोमराज्याः खदिरस्य पलं तथा ।

पटोलमूलं त्रिफला त्रायमाणा दुरालभा ॥ १५६ ॥

कल्कार्थं कटुकं चापि कार्षिकान्सूक्ष्मपेषितान् ।

पलद्वयं कौशिकस्य शुद्धस्यात्र प्रदापयेत् ॥ १५७ ॥

सिद्धं सर्पिरिदं श्वित्रं हन्यादम्भ इवानलम् ।

अष्टादशानां कुष्ठानां परमं चैतदौषधम् ॥ १५८ ॥

सोमराजीधृतं नाम निर्मितं ब्रह्मणा पुरा ।

लोकानामुपकाराय श्वित्रकुष्ठादिदरोगिणाम् ॥ १५९ ॥

Somarājī—four pala (160gms.), khadira—one pala (40gms.), patola mūla triphalā, tryāmaṇā, durālabha and kaṭukā—each one karśa (10gms.) and purified kauśika (guggulu)—two pala (80gms.) together are boiled with ghr̥ta—one prastha (640gms.) and medicated ghee prepared. Consumed daily, this cures all the eighteen kinds of kuṣṭha. This known by name as Somarājī ghr̥ta was formulated by Lord Brahma long back for the benefit of persons of this world suffering from śvitra, kuṣṭha, and such other diseases.

*Thus ends chapter Fiftyfour in Madhyakhaṇḍa of Bhāvaṇṇaśā
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-55

अथ पञ्चपञ्चाशत्तमः शीतपित्तोदरदकोठोत्थोधिकारः

Śītapitta—Udarda—Koṭha—Utkoṭha adhikāra—Skin rashes
Allergies—diagnosis and treatment

Nidāna—causes

शीतमारुतसम्पर्कात्प्रवृद्धौ कफमारुतौ ।
पित्तेन सह सम्भूय बहिरन्तर्विसर्पतः ॥ १ ॥

Contact of cold breeze makes for aggravation of kapha and vāta, which in turn associating with pitta begin to move about both externally (in the skin) and internally (in blood and other tissues) (and produce Śītapitta).

पिपासाऽरुचिहृल्लासदेहसादाङ्गौरवम् ।
रक्तलोचनता तेषां पूर्वरूपस्य लक्षणम् ॥ २ ॥

Thirst, loss of taste, nausea, dability, feeling of heavyness of the body parts and red colour of the eyes are its pūrvarūpa (premonitory symptoms).

Lakṣaṇa—symptoms

वरटीदष्टसंस्थानः शोथः सञ्जायते बहिः ।
सकण्डूतोदबहुलश्छर्दिज्वरविदाहवान् ॥
वाताधिकतमं विद्याच्छीतपित्तमिमं भिषक् ॥ ३ ॥

Appearance of swelling resembling as that caused by the bite of a wasp, accompanied with itching, severe pricking pain, vomitting, fever, feeling of burning sensation—are the symptoms in Śītapitta with predominance of vāta.

सोत्सङ्गैश्च सरागैश्च कण्डूमाद्भिश्च मण्डलैः ।
शैशिरः श्लेष्मबहुल उदर इति कीर्तितः ॥ ४ ॥

Round patches on the skin, elevated, red in colour, having itching, cold to touch, usually occuring in śīśira (winter season) having predominance of kapha is known as Udarda.

असम्यग्वमनोदीर्णपित्तश्लेष्ममात्रनिग्रहैः ॥ ५ ॥
मण्डलानि सकण्डूनि रागवन्ति बहूनि च ।
सानुबन्धस्तु स प्राज्ञैरुत्कोठ इति कथ्यते ॥ ६ ॥

Due to improper vomitting, the aggravated pitta, kapha and anna (food) getting obstructed inside, give rise to production of round patches on the skin, which are more in number, having itching and red colour; this known as Koṭha,

the same which has a continuity (new patch appearing after a earlier one subsides) is called by the wise as Utkoṭha.

Cikitsā—treatment

शीतपित्ते तु वमनं पटोलारिष्टवासकैः ।

त्रिफलापुरकृष्णाभिर्विरेकश्च प्रशस्यते ॥ ७ ॥

In śītapitta producing vomittings using paṭola, ariṣṭa and vāsaka is beneficial, and producing purgations using triphala, purā (guggulu) and kṛṣṇa is ideal.

अभ्यङ्गः कटुतैलेन सेकश्चोष्णेन वारिणा ।

त्रिफलां क्षौद्रसंयुक्तां खादेच्च नवकार्षिकम् ॥ ८ ॥

Anointing the body with kaṭu taila, pouring warm water and then consuming powder of triphalā mixed with honey; or nava kārśika guggulu, is beneficial.

Navakārśika guggulu

त्रिफलापुरकृष्णानां त्रिपञ्चैकांशयोजिता ।

गुटिका शीतपित्ताशौभगन्दरवतां हिता ॥ ९ ॥

Triphalā, pura, kṛṣṇā, in the proportion of three, five and one karśa (10gms.) respectively, pounded well and made into pills. This is beneficial in śītapitta (skin rashes), piles and fistula of the rectum.

सितां त्रिकटुसंयुक्तां गुडमामलकैः सह ।

यवानीं खादयेच्चापि सव्योषक्षारसंयुताम् ॥ १० ॥

Sita (sugar) with trikaṭu; or guḍa with āmalaka; or yavānī with vyoṣa and yavakṣāra may be consumed.

आर्द्रकस्य रसः पेयः पुराणगुडसंयुतः ।

शीतपित्तापहः श्रेष्ठो वह्निमान्द्यविनाशनः ॥ ११ ॥

Drinking the juice of ādraka added with purāṇa guḍa (old jaggery) is best to cure allergic rashes and poor digestive power.

सिद्धार्थरजनीकल्कैः प्रपुन्नाटतिलैः सह ।

कटुतैलेन सम्मिश्रमेतदुद्वर्तनं हितम् ॥ १२ ॥

Paste of siddhārthaka, rajanī, prapunnāṭa and tila mixed with kaṭu taila is best for massaging the body.

सगुडं दीप्यकं यस्तु खादेत्पथ्यान्नभुङ्ग्नरः ।

तस्य नश्यति सप्ताहादुदरदः सर्वदेहजः ॥ १३ ॥

The patient who consumes dīpyaka mixed with guḍa and then partakes appropriate foods only, gets cured of udarda spread all over the body within seven days.

घृतं पीत्वा महातिक्तं शोणितं मोक्षयेत्तथा ।

स्निग्धस्विन्नस्य संशुद्धिमादौ कोठे समाचरेत् ॥

उत्कोठे शुद्धदेहस्य कुष्ठघ्नीं कारयेत्क्रियाम् ॥ १४ ॥

In koṭha, the patient should be given oleation and sudation therapies, then purificatory therapy, then administered mahātiktaka ghr̥ta. The body should be purified first by emesis and purgation therapies and then treatments advocated for the cure of kuṣṭha should be adopted.

निम्बस्य पत्राणि सदा घृतेन धात्रीविमिश्राणि नरः प्रयुञ्ज्यात् ।

विस्फोटकण्डूकृमिशीतपित्तमुदरदकोठौ च कफञ्च हन्यात् ॥ १५ ॥

Nimbapatra and dhātri together made into a paste added with ghee and consumed always (daily) cures vesicles, itching, worms, skin rashes such as śītapitta, udarda, koṭha etc. and also mitigates kapha.

Ārdraka khaṇḍa avaleha

आर्द्रकं प्रस्थमेकं स्याद् गोघृतं कुडवद्वयम् ।

गोदुग्धं प्रस्थयुगलं तदर्द्धं शर्करा मता ॥ १६ ॥

पिप्पली पिप्पलीमूलं मरिचं विश्वभेषजम् ।

चित्रकञ्च विडङ्गञ्च मुस्तकं नागकेशरम् ॥ १७ ॥

त्वगेलापत्रकर्चूरं प्रत्येकं पलमात्रकम् ।

विधाय पाकं विधिवत्खादेत्तत्पलसम्मितम् ॥ १८ ॥

इदमार्द्रकखण्डं हि प्रातर्भुक्तं व्यपोहति ।

शीतपित्तमुदरदञ्च कोठमुत्कोठमेव च ॥ १९ ॥

यक्ष्माणं रक्तपित्तञ्च कासं श्वासमरोचकम् ।

वातगुल्ममुदावर्तं शोथं कण्डूं कृमीनपि ॥ २० ॥

दीपयेदुदरे वह्निं बलं वीर्यञ्च वर्द्धयेत् ।

वपुः पुष्टं प्रकुरुते तस्मात्सेव्यमिदं सदा ॥ २१ ॥

Ārdraka—one prastha (640gms.), go ghr̥ta (ghee)—two kuḍava (320gms.), gokṣira (milk), two prastha (1280gm.) sarkara—one prastha (640gms.); powder of pippalī, pippalimūla, marica, visabheṣaja, citraka, viḍaṅga, mustā, nāgakesara, tvak, elā, patra and karcūra—each one pala (40gms.) all are cooked to form a confection; consumed in the dose of one pala (40gms.) every day in the morning, this Ārdraka khaṇḍa cures śītapitta, udarda, koṭha, utkoṭha (all allergic rashes), consumption, bleeding diseases, cough, dyspnoea, loss of taste/appetite, abdominal tumor caused by vāta, udāyarta dropsy, itching, worms, etc. kindles digestive fire, augments strength, vitality and stoutness of the body; hence it should be consumed always.

*Thus ends chapter Fiftyfive in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Latakana Miśra.*



Chapter-56

अथ षट्पञ्चाशत्तमो विसर्पाधिकारः

Visarpa adhikāra—Erysipelas—diagnosis and treatment

Nidāna—Samprāpti—causes and pathogenesis

लवणाम्लकटूष्णादिसेवनादोषकोपतः ।

विसर्पः सप्तधा ज्ञेयः सर्वतः परिसर्पणात् ॥ १ ॥

Great indulgence in foods of salt, sour and pungent tastes, hot in potency, etc. make for aggravation of the doṣās and production of seven kinds of Visarpa, so called because of its nature of spreading to all places.

वातिकः पैत्तिकश्चैव कफजः सान्निपातिकः ।

चत्वार एते वीसर्पा वक्ष्यन्ते द्वन्द्वजास्त्रयः ॥ २ ॥

आग्नेयो वातपित्ताभ्यां ग्रन्थ्याख्यः कफवातजः ।

यस्तु कर्दमको घोरः स पित्तकफसम्भवः ॥ ३ ॥

One each from the three doṣās separately, one from sannipāta (combination of all three) and three more from dvañdva (combination of two doṣās). viz. āgneya from vāta and pitta together, grañthi from kapha and vāta together and kardama which is dreadful, from pitta and kapha together.

रक्तं लसीका त्वङ्मांसं दूष्यं दोषास्त्रयो मलाः ।

विसर्पाणां समुत्पत्तौ हेतवः सप्त धातवः ॥ ४ ॥

Rakta (blood), lasīkā (lymph), twak (skin), māmsa (muscle) are the dūṣya (the vitiated dhātus), the three doṣās and three malās are the constituents in the production of visarpa.

Lakṣaṇa—symptoms

तत्र वातात्परीसर्पो वातज्वरसमव्यथः ।

शोफस्फुरणनिस्तोदभेदायामार्त्तिहर्षवान् ॥ ५ ॥

पित्ताद् द्रुतगतिः पित्तज्वरलिङ्गोऽतिलोहितः ॥ ६ ॥

कफात्कण्डूयुतः स्निग्धः कफज्वरसमानरुक् ॥ ७ ॥

सन्निपातसमुत्थश्च सर्वरूपसमन्वितः ॥ ८ ॥

Visarpa of vāta origin has symptoms similar to those of fever of vāta origin, the skin leison has swelling, different kinds of pains such as throbbing, constant, splitting, stretching, aching and tingling etc.

Visarpa of pitta origin is quick in spreading, has symptoms similar to those of fever of pitta origin and the skin leison is very red in colour.

In that of kapha origin, the symptoms are similar to those of fever of kapha origin, the skin leison has itching and unctousness.

In that of sannipata origin, the symptoms of all the doṣās are present.

Agni visarpa

वातपित्ताज्ज्वरच्छर्दिमूर्च्छाऽतीसारतृड्भ्रमैः ।
 अस्थिभेदाग्निसदनतमकारोचकैर्युतः ।
 करोति सर्वमङ्गञ्च दीप्ताङ्गारावकीर्णवत् ।
 यं यं देशं विसर्पश्च विसर्पति भवेत्स सः ॥ ९ ॥
 शीताङ्गारासितो नीलो रक्तो वाऽऽशूपचीयते ।
 अग्निदग्ध इव स्फोटः शीघ्रगत्वाद् द्रुतञ्च सः ॥ १० ॥
 मर्मानुसारी वीसर्पः स्याद्वातोऽतिबलस्ततः ।
 व्यथेताङ्गं हरेत्संज्ञां निद्राञ्च श्वाससमीरयेत् ॥ ११ ॥
 हिध्यामाञ्च स गतोऽवस्थामीदृशीं लभते न ना ।
 क्वचिच्छर्मा रतिग्रस्तो भूमिशय्याऽऽसनादिषु ॥ १२ ॥
 चेष्टमानस्ततः क्लिष्टो मनोदेहसमुद्भवाम् ।
 दुष्प्रबोधोऽश्रुते निद्रां सोऽग्निवीसर्प उच्यते ॥ १३ ॥

This variety is born from the aggravation of vāta and pitta together is accompanied with fever, vomiting, fainting, diarrhoea, thirst, giddiness, splitting pain in the bones, weak digestion, asthma and loss of taste; makes the body parts as though full of burning coal in all such parts in which it spreads, leaving the skin as though filled with extinguished coal—black, blue or red powder covers the area as though the part is burnt by fire, vesicles (blebs) appear very quickly; this variety of visarpa occupies the vital spots (organs), since vāta is very powerful, it produces severe pain in the affected part, destroys consciousness and sleep, gives rise to dyspnoea and hiccup, the person does not feel comfortable in any position either on sleeping on the floor or sitting on bed, gets into sleep affecting both the body and mind from which he can be awakened with great difficulty (death). This kind is known as Agni visarpa.

Grañthi visarpa

कफेन रुद्धः पवनो भित्त्वा तं बहुधा कफम् ।
 रक्तं वा वृद्धरक्तस्य त्वक्सिरास्नायुमांसगम् ॥ १४ ॥

दूषयित्वा तु दीर्घाणां वृत्तस्थूलखरात्मनाम् ।
 ग्रन्थीनां कुरुते मालां रक्तानां तीव्ररुग्ज्वराम् ॥ १५ ॥
 श्वासकासातिसारास्यशोषहिक्कावमिभ्रमैः ।
 मोहवैवर्ण्यमूर्च्छाऽङ्गभङ्गाग्निसदनैयुतः ॥
 इत्ययं ग्रन्थिवीसर्पो वातश्लेष्मप्रकोपजः ॥ १६ ॥

Vāta obstructed in its movement by kapha, then vitiating the greatly increased rakta (blood) circulating in the skin, veins, tendons, and muscles, gives rise to production a chain of tumors, which are round, hard, rough, red in colour and very painful, also accompanied with dyspnoea, cough, diarrhoea, dryness of the mouth, hiccup, vomiting, giddiness, delusion (unconsciousness), discolouration, fainting, cutting pain of body parts and weakness of digestive fire. This kind is known as Grañthi visarpa, arising from aggravation of vātakapha together.

Kardama visarpa

कफपित्ताज्वरस्तम्भनिद्रातन्द्राशिरोरुजाः ।
 अङ्गावसादविक्षेपप्रलेपारोचकभ्रमाः ॥ १७ ॥
 मूर्च्छाऽग्निहानिर्भेदोऽस्थ्नां पिपासेन्द्रियगौरवम् ।
 सामोपवेसनं लेपः स्रोतसां स च सर्पति ॥ १८ ॥
 प्रायेणामाशयं गृहन्नेकदेशं च चातिरुक् ।
 पिडकैरवकीर्णोऽतिपीतलोहितपाण्डुरः ॥ १९ ॥
 स्निग्धोऽसितो मेचकाभो मलिनः शोफवान् गुरुः ।
 गम्भीरपाकः प्राज्योष्मा स्पृष्टः क्लिन्नोऽवदीर्यते ॥ २० ॥
 पङ्क्तवक्शीर्णमांसश्च स्पृष्टस्नायुसिरागणः ।
 शवगन्धी च वीसर्पः कर्दमाख्यमुशन्ति तम् ॥ २१ ॥

From aggravation of kapha and pitta together, arises this variety of visarpa with symptoms as fever, rigidity, sleep, stupor, headache, debility, unsteadiness, feeling of something covering the body, loss of taste, giddiness, fainting, loss of digestive power, cutting pain of the bones, thirst, feeling of heavyness of the sense organs; the channels of rasa being smeared with āma, which travels through to all the other parts of the body; the skin leison has plenty of painful, eruptions which are yellow, red, yellowish—white shining black or dirty, with swelling and heavyness, undergoing ripening deeply, more of heat/warmth, very moist, drops like slush; the skin leison is covered with slough like slush; muscles, decomposed tendons and nerves becomes exposed and emit cadaveric smell. This kind is known as Kardama visarpa.

सन्निपातसमुत्थस्तु

सर्वरूपसमन्वितः ॥ २२ ॥

Visarpa arising from sannipāta will have the symptoms of all the dosas together.

Kṣataja visarpa

बाह्यहेतोः क्षतात्कुब्धः सरक्तं पित्तमीरयन् ।
विसर्पं मारुतः कुर्यात्कुलत्थसदृशैश्चितम् ॥
स्फोटः शोथज्वररुजादाहाढ्यं श्यावशोणितम् ॥ २३ ॥

Vāta getting aggravated by external causes such as injury/wound etc. associating with rakta, gives rise to Kṣata visarpa, characterised by appearance of blebs, eruptions resembling horsegram; accompanied with swelling, fever, pain, burning sensation, blue black blood exuding from it.

ज्वरातिसारौ वमथुस्त्वङ्मांसदरणक्लमाः ।
अरोचकाविपाकौ च विसर्पाणामुपद्रवाः ॥ २४ ॥

Fever, diarrhoea, vomiting, suppuration and tearing off of the skin and muscles, weakness, loss of taste, improper digestion are the upadrava (complication) of visarpa.

सिद्ध्यन्ति वातकफपित्तकृता विसर्पाः सर्वात्मकः क्षतकृतश्च न सिद्धिमेति ।
पित्तात्मकोऽञ्जनवपुश्च भवेदसाध्यः कृच्छ्राश्च मर्मसु भवन्ति हि सर्व एव ॥ २५ ॥

Visarpa produced by vāta, kapha and pitta individually get cured, that born from all the doṣās and that from injury/wound does not get cured; that born from pitta, that which makes the body black like añjana (collyrium) and located on vital spots (organs) are either incurable or curable with difficulty.

Visarpa cikitsā—treatment

विरेकवमनालेपसेचनास्त्रविमोक्षणैः ।
उपाचरेद्यथादोषं विसर्पानविदाहिभिः ॥ २६ ॥

Visarpa should be treated with therapies such as purgation, emesis, external applications, washings and blood letting using drugs which do not cause burning sensation.

रास्ना नीलोत्पलं दारु चन्दनं मधुकं बला ।
घृतक्षीरयुतो लेपो वातवीसर्पनाशनः ॥ २७ ॥

Rāsnā, nilotpala, devadāru, caṇḍana, madhuka and balā are made into a paste, then mixed with ghee and milk and applied on the skin lesion, cures visarpa arising from vāta.

कशेरुशृङ्गाटकपद्मगुन्द्रः सशैवलैः सोत्पलकर्दमैश्च ।
वस्त्रान्तरैः पित्तकृते विसर्पे लेपो विधेयः सघृतः सुशीतः ॥ २८ ॥

Keseru, śṛṅgāṭaka, padmaka, guṇḍrā, śainvāla, utpala and kardama (slush)

made into a paste and applied cold on the skin mixing it with ghee cures visarpa arising from pitta.

त्रिफलापद्मकोशीरसमङ्गाकरवीरकम् ।

नलमूलमनन्ता च लेपः श्लेष्मविसर्पके ॥ २९ ॥

Triphalā, padmaka, uśīra, samañgā, karavīra, nalamūla and anañtā made into a paste and applied cures visarpa arising from kapha.

वातापित्तप्रशमनमग्निवीसर्पणे हितम् ।

वातश्लेष्महरं कर्म ग्रन्थिवीसर्पणे हितम् ॥ ३० ॥

पित्तश्लेष्मप्रशमनं हितं कर्दमसंज्ञके ।

त्रिदोषजे क्रियां कुर्याद्विसर्पे त्रितयापहाम् ॥ ३१ ॥

In agnivisarpa treatment which mitigate vāta and pitta is beneficial; in grañthi visarpa treatment mitigate vāta and kapha are ideal; in kardama visarpa those which mitigate pitta and kapha are beneficial; in visarpa arising from all three doṣās, treatments for all the doṣās should be done.

Daśāṅga lepa

शिरीषयष्टीनतचन्दनैलामांसीहरिद्राद्वयकुष्ठवालैः ।

लेपो दशाङ्गः सघृतः प्रयोज्यो विसर्पकुष्ठज्वरशोथहारी ॥ ३२ ॥

Śirīṣa, yaṣṭhī, nata, cañdana, elā, māmsī, the two haridrā, kuṣṭha and vālaka—these then drugs made into a paste, added with ghee and applied cures, visarpa, kustha, (leprosy and other skin diseases) fever and swelling.

परिषेकाः प्रलेपाश्च शस्यन्ते पञ्चवल्कलैः ।

पद्मकोशरीरमधुकैश्चन्दनैर्वा विसर्पणे ॥ ३३ ॥

भूनिम्बवासाकटुकापटोलीफलत्रयीचन्दननिम्बसिद्धः ।

विसर्पदाहज्वरशोथकण्डूविस्फोटतृष्णाविहृत्कषायः ॥ ३४ ॥

Use of pañca valkala for bathing the bodypart and application of paste is ideal; padmaka, uśīra and madhuka or cañdana may also be used.

Decoction of bhūnimba, vāsā, kaṭukā, paṭola, phalatrīya, cañdana and nimba consumed cures erysepelas, burning sensation, fever, swelling, itching, vescicles, thirst and vomittings.

कुष्ठेषु यानि सर्पीषि व्रणेषु विविधेषु च ।

विसर्पे तानि योज्यानि सेकालेपनभोजनैः ॥ ३५ ॥

All the medicated ghee formulae described in the treatment of kuṣṭha (leprosy) and vraṇa (ulcer) may also be used in visarpa for pouring on the body, application on the skin and internal potion.

Karañjādi taila

करञ्जसप्तच्छदलाङ्गुलीकस्तुह्यर्कदुग्धानलभृङ्गराजः ।

तैलं निशामूत्रविषैर्विपक्वं विसर्पविस्फोटविचर्चिकाघम् ॥ ३६ ॥

Karañja, saptachada, lāṅgalī, milky sap of snuhī and arka, anala (citraka) and bhṛṅgārja, niśā, taila (oil of sesame), gomūtra and viṣa (vatsanābha) are all cooked and medicated oil prepared in the usual procedure; this oil applied on the skin cures visarpa (erysipelas) vispoṭa (vesicles/small pox) and vicarcikā (psoriasis).

कुष्ठामयस्फोटमसूरिकोक्तचिकित्सयाऽप्याशु हरेद्विसर्पान् ।

सर्वान्विषक्रान्तरिशोध्य धीमान्ब्रणक्रमेणोपचरेद्यथोक्तम् ॥ ३७ ॥

All those treatments prescribed for kuṣṭha, sphoṭa (vesicles/small pox) and masūrika (chicken pox) may be adopted in visarpa (erysipelas) also and the diseases cured quickly; the wise physician should purify the ripe ulcers (containing pus, blood, etc.) first and then dopt appropriate treatments of heal them.

*Thus ends chapter Fiftysix in Madhyakhaṇḍa of Bhāvaprakāśa
written by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-57

अथ सप्तपञ्चाशत्तमो स्नायुरोगाधिकारः

**Snāyu(ka) Roga adhikāra—Dracontiasis (Guinea worm disease)
diagnosis and treatment**

Samprāpti—lakṣaṇa—pathogenesis and symptoms

शाखासु कुपितो दोषः शोथं कृत्वा विसर्पवत् ।
भित्तैव तं क्षते तत्र सोष्म मांसं विशोष्य च ॥ १ ॥
कुर्यात्तन्तुनिभं सूत्रं तत्पिण्डैस्तक्रसक्तुजैः ।
शनैः शनैः क्षताद्याति च्छेदात्तत्कोपमावहेत् ॥ २ ॥
तत्पाताच्छोथशान्तिः स्यात्पुनः स्थानान्तरे भवेत् ।
स स्नायुरिति विख्यातः क्रियोक्ताऽत्र विसर्पवत् ॥ ३ ॥
बाह्वोर्यदि प्रमादेन न्रुट्यते जङ्घयोरपि ।
सङ्कोचं खञ्जतां चापि च्छिन्नो नूनं करोत्यसौ ॥ ४ ॥

Aggravated doṣas first produce swelling in the extremities (legs and arms) followed by formation of an ulcer; the ensuing warmth dries up the muscles, gives rise to the formation of a thread; when a paste of corn flour made with buttermilk is applied, it (thread) comes out of the wound slowly; by cutting it in the middle the wound gets aggravated, when the thread falls of (by coming out) the swelling subsides; again it will appear at another place, this disease is known as Snāyu (ka) roga; if by bad treatment it gets cut either in the arms or forelegs, then it gives rise to saṅkoca (contraction of the arm) or khañjatā (lameness by one leg) respectively; the treatment for this disease is similar to that of visarpa.

Notes—

This is a disease caused by a kind of worm known as *Dracunculus medinensis*. Man is infected by ingesting the small sized head (cyclops) of the worm which inhabits the bottom of wells, ponds, and lakes which contain the larval stage of the worm. Ingested larvae mature in the intestines, penetrate the intestinal wall and migrate to other parts. After 9-18 months, the mature female worm resembling a thread, which measures over a metre in length and 0.9 to 1.7 mm. in diameter surfaces under the skin usually in the leg; a vesicle is formed, ruptures and exposes the anterior end of the worm, the female worm discharges the larvae to water to complete its lifecycle; It takes 3-4 weeks for the larvae to be

discharged. Man is the most important host, dogs and cats also sometimes.

Some hours before the head of the worm emerges from the skin, there is a painful vesicle and local inflammation, pain and cellulitis. There will be marked allergic inflammation if the worm dies or is broken during extraction. Multiple infections such as cellulitis, arthritides or septicæmia are common. Tetanus is a well recognised complication.

Traditionally the protruding female worm is extracted by winding it gently on a stick (match stick) over several days.

Modes of prevention are using protected purified water only for drinking; wells, ponds and lakes should be treated chemically to kill cyclopes.

Cikitsā—treatment

स्नेहस्वेदप्रलेपादि कर्म कुर्याद्यथोचितम् ।
रामठं शीततोयेन पीतं स्नायुकुरोगनुत् ॥ ५ ॥

Oleation, sudation, application of pastes and such other treatment which are required should be done appropriately; rāmaṭha (hiṅgu) made into a solution with cold water and consumed cures snāyuka roga.

स्वेदात्स्नायुकमत्युग्रं भेकः काञ्जिकसाधितः ।
तद्वद् बब्बूलजं बीजं पिष्टं हन्ति प्रलेपनात् ॥ ६ ॥

A frog (meat of) cooked in kāñjika (fermented gruel) used for fomentation of affected part cures snāyuka roga. Similarly, the application of paste of the seeds of babbula acts likewise.

गव्यं सर्पिस्त्र्यहं पीत्वा निर्गुण्डीस्वरसं त्र्यहम् ।
पिबेत्स्नायुकमत्युग्रं हन्त्यवश्यं न संशयः ॥ ७ ॥
मूलं सुषव्या हिमवारिपिष्टं पानादिदं तन्तुकुरोगमुग्रम् ।
शान्तिं नयेत्सव्रणमाशु पुंसां गन्धर्वगन्धेन घृतेन पीत्वा ॥ ८ ॥

Drinking cows ghee for three days and then drinking the fresh juice of nirguṇḍī for another three days; by so doing even severe conditions of snāyuka roga gets cured without any doubt.

Root suṣavī (kṛṣṇa jīraka) macerated in cold water and consumed cures this disease; or drinking ghee cooked with gaṇḍharva gaṇḍha (aśvagaṇḍhā) mitigates the ulcer and cures this disease.

अतिविषमुस्तकभर्गीविश्वौषधपिप्पलीविभीतक्यः ।
चूर्णमिदं तन्तुघ्नं पुंसामुष्णेन वारिणा पीतम् ॥ ९ ॥

Atiṣā, mustā, bhārṅgī, viśvauṣadha, pippalī and vibhītaka—made into nice powder and consumed along with warm water, destroys the thread (worm) and cures the disease.

शिगुमूलदलैः पिष्टैः काञ्जिकेन ससैन्धवैः ।
लेपनं स्नायुकव्याधेः शमनं परमं मतम् ॥ १० ॥

अहिंस्त्रकमूलकल्केन तोयपिष्टेन यत्नतः ।

लेपसम्बन्धनात्तन्तुर्निःसरेन्नैव संशयः ॥ ११ ॥

Paste of root and leaves of śigru and saiṇdhava made with kāñjika (sour gruel) and applied on the body is best to mitigate snāyukaroga.

Root of ahimsrā macerated with water and this paste applied makes the tantu (thread) come out without doubt.

*Thus ends chapter Fiftyseven in Madhyakhaṇḍa of Bhāvaṇprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-58

अथाष्टपञ्चाशत्तमो विस्फोटकाधिकारः

Visphoṭa adhikāra— Small pox— diagnosis and treatment

Nidāna—Samprāpti—causes and pathogenesis

कट्वम्लतीक्ष्णोष्णविदाहिरूक्षक्षारैरजीर्णाध्यशनातपैश्च ।

तत्तर्तुदोषेण विपर्ययेण कुप्यन्ति दोषः पवनादयस्तु ॥ १ ॥

त्वचमाश्रित्य ते रक्तं मांसास्थीनि प्रदूष्य च ।

घोराङ्कुर्वन्ति विस्फोटान्सर्वान् ज्वरपुरःसरान् ॥ २ ॥

अग्निदग्धा इव स्फोटाः सज्वरा रक्तपित्तजाः ।

क्वचित्सर्वत्र वा देहे विस्फोटा इति ते स्मृताः ॥ ३ ॥

Vāta and other doṣās become aggravated by ingestion of foods and drinks which are pungent, sour, penetrating, hot in potency, which cause burning sensation during digestion, dry and alkline; by indigestion, overeating, exposure to sunlight, and effects of climate which are opposite or unusual to the seasons etc. they (aggravated doṣās) vitiate the blood, muscles and bones, get localised in the skin, give rise to appearance of vesicles, (pox) preceded by fever; the vesicles resemble as those burnt by fire, are accompanied with fever, born from rakta and pitta, appear either in some parts of the body or on the entire body. This disease is known as Visphoṭa.

Lakṣaṇa—symptoms

शिरोरुक् शूलभूयिष्ठं ज्वरतृट्पर्वभेदनम् ।

सकृष्णवर्णता चेति वातविस्फोटलक्षणम् ॥ ४ ॥

ज्वरदाहरुजापाकस्त्रावतृष्णासमन्वितम् ।

पीतलोहितवर्णञ्च पित्तविस्फोटलक्षणम् ॥ ५ ॥

छर्द्यरोचकजाड्यानि कण्डूकाठिन्यपाण्डुताः ।

यस्मिन्न रुक् चिरात्पाकः स विस्फोट कफात्मकः ॥ ६ ॥

कण्डूदाहो ज्वरश्छर्दिरेतैश्च कफपैत्तिकः ॥ ७ ॥

वातपित्तकृतो यस्तु तत्र स्यात्तीव्रवेदना ॥ ८ ॥

कण्डूस्तैमित्यगुरुभिर्जानीयात्कफवातिकम् ॥ ९ ॥

In visphoṭa of vāta origin, there will be headache with severe pain, fever, thirst, cutting pain in the joints; the vesicles are black in colour.

In visphota of pitta origin, there will be fever, burning sensation, pain, ripening and exudation from the vesicles, thirst, the vesicles are yellow or red in colour.

In visphota of kapha origin, there will be vomiting, loss of taste, lassitude; vesicles have itching, hardness, white colour, no pain and ripening takes place after a long time.

In that caused by kapha pitta together there will be itching, burning sensation, fever and vomiting; in that caused by vāta pitta together there will be severe pain; and in that caused by kapha vāta together there will be itching, stiffness and heaviness.

मध्यनिम्नोन्नतान्तश्च कठिनः स्वल्पपाकवान् ।

दाहरागतृषामोहच्छर्दिमूर्च्छारुजाज्वराः ।

प्रलापो वेपथुस्तन्द्रा सोऽसाध्यश्च त्रिदोषजः ॥ १० ॥

That caused by all the doṣās together, the vesicles are depressed in the centre and elevated at the edges, hard, undergoes ripening slightly, is accompanied with burning sensation, red colouration, thirst, delusion (unconsciousness) vomiting, fainting, pain, fever, delirium, rigors, and stupor; this kind is incurable.

वेदितव्याश्च रक्तेन पैत्तिकेन च हेतुना ।

गुञ्जाफलसमा रक्ता रक्तस्रावा विदाहिनः ।

न ते सिद्धिं समायान्ति सिद्धैर्योगशतैरपि ॥ ११ ॥

That produced by rakta is similar to that of pitta origin, the vesicles resemble guñjāphala (seeds), red in colour, exude blood and cause severe burning sensation; this kind does not respond to treatment even with hundreds of efficacious recipes.

Bāhya abhyañtara bheda

एते चाष्टविधा बाह्या आन्तरोऽपि भवेदयम् ।

तस्मिन्नन्तर्व्यथातीव्रा ज्वरयुक्ताऽभिजायते ॥ १२ ॥

यस्मिन् बहिर्गते स्वास्थ्यं न वा तस्य बहिर्गतिः ।

तत्र वातिकविस्फोटक्रिया कार्या विजानता ॥ १३ ॥

The above eight kinds are bāhya (external), these may develop añtara (internal) also, then there will be great discomfort (pain) inside the body accompanied with fever; if this comes out to the exterior (skin) the person will obtain health, if not he will die. For this, the treatment advocated for visphota of vāta origin should be administered.

Upadrava—complications

तृद्श्वासमांसङ्कोथदाहहिकामदज्वराः ।

विसर्पमर्मसंरोधास्तेषामुक्ता उपद्रवाः ॥ १४ ॥

हिक्का श्वासोऽरुचिस्तृष्णा साङ्गमर्दो हृदि व्यथा ।

विसर्पज्वरहृल्लासा विस्फोटानामुपद्रवाः ॥ १५ ॥

Thirst, dyspnoea, suppuration of the muscles, burning sensation, hiccup, toxicity, fever, severe pain in vital spots/organs—are the upadrava (complications/secondary diseases) of visphoṭa. Some others mention, hiccup, dyspnoea, loss of taste, thirst, pain in the body parts, pain in the heart, visarpa (erysipelas), fever, and oppression in the chest as the complications.

Sādhyāsādhyatā prognosis

एकदोषो स्थितः साध्यः कृच्छ्रसाध्यो द्विदोषजः ।

सर्वरूपान्वितो घोरो ह्यसाध्यो भूर्युपद्रवः ॥ १६ ॥

Visphoṭa born from one doṣa is curable; that born from combination of two doṣās is curable with difficulty; that born from all the doṣās, that having all the symptoms appearing in severe form and that associated with many complications is incurable.

Cikitsā—treatment

विस्फोटे लङ्घनं कार्यं वमनं पथ्यभोजनम् ।

यथादोषबलं वीक्ष्य युक्तमुक्तं विरेचनम् ॥ १७ ॥

In visphoṭa, fasting should be done, then emesis, diet of suitable healthy foods should be partaken; then considering the strength of the doṣas, purgation therapy be administered as found suitable.

जीर्णशालियवा मुद्गा मसूराश्चाढकी तथा ।

एतान्यन्नानि विस्फोटे हितानि मुनयोऽब्रुवन् ॥ १८ ॥

Old śālī (rice), yava (barley) mudga, masūra, and āḍhakī—are suitable as foods in visphoṭa—so say the sages.

द्वे पञ्चमूल्यौ रास्ना च दार्व्युशीरं दुरालभा ।

गुडूची धान्यकं मुस्तमेषां क्वाथं पिबेन्नरः ।

विस्फोटान्नाशयन्त्याशु समीरणनिमित्तकान् ॥ १९ ॥

द्राक्षाकाशमर्यखर्जूरपटोलारिष्टवासकैः ।

कटुकालाजदुःस्पर्शैः सितायुक्तं तु पैत्तिके ॥ २० ॥

भूनिम्बसवचावासात्रिफलेन्द्रयवत्सकैः ।

पिचुमर्दपटोलाभ्यां कफजे मधुयुक्शृतम् ॥ २१ ॥

Decoction of the pañcamūla, rāsnā, dārvī, uśīra, durālabhā, guḍūcī, dhāñyaka, and mustā consumed, cures visphoṭa of vāta origin.

Decoction of drākṣā, kāśmarya, kharjūra, paṭola, ariṣṭa, vāsaka, kaṭuka, lāja and duḥsparśa—added with sita (sugar) and consumed cures visphoṭa of origin.

Decoction of bhūnimba, vacā, vāsā, triphalā, iṇḍrayava, vatsaka, picumaṇḍa and paṭola added with honey cures visphoṭa of kapha origin.

किराततिक्तकारिष्ठयष्ट्याहाम्बुदवासकैः ।

पटोलपर्पटोशीरत्रिफलाकौटजाग्नितैः ।

क्रथितैर्द्वादशाङ्गन्तु सर्वविस्फोटनानम् ॥ २२ ॥

Kirātatiktā, ariṣṭa, yaṣṭyāhvā, ambuda (mustā), vāsaka, paṭola, parpaṭa, uśira, triphalā, kauṭaja (iṇḍrayava)—these twelve drugs made into decoction and consumed cures all varieties of visphoṭa.

विस्फोटव्याधिनाशाय तण्डुलाम्बुप्रपेषितैः ।

बीजैः कुटजवृक्षस्य लेपः कार्यो विजानता ॥ २३ ॥

Seeds of kuṭaja tree macerated with rice-wash and made into a fine paste; this applied to the vesicles cures them.

छिन्नापटोलभूनिम्बवासकारिष्ठपर्पटैः ।

खदिराब्दयुतैः काथो हन्ति विस्फोटकज्वरम् ॥ २४ ॥

Decoction of chinnā, paṭola, bhūnimba, vāsaka, ariṣṭa, parpaṭa, khadira, and abda (musta)—consumed cures the fever of visphoṭa—

चन्दनं नागपुष्पञ्च सारिवा तण्डुलीयकम् ।

शिरीषवल्कलं जातीलेपः स्याद्दाहनाशनः ॥ २५ ॥

Paste of caṇḍana, nāgakesara, sārivā, taṇḍulīyaka, śīrīṣa valkala, and jāti (leaves of jāti) applied on the skin relieves burning sensation.

उत्पलं चन्दनं लोध्रमुशीरं सारिवाद्वयम् ।

जलपिष्टेन लेपेन स्फोटदाहार्तिनाशनम् ॥ २६ ॥

Utpala, caṇḍana, lodhra, uśira, the two sārivā—are macerated in water and paste applied cures burning sensation and pain.

पुत्रजीवस्य मज्जानं जले पिष्ट्वा प्रलेपयेत् ।

कालस्फोटं च विस्फोटं सद्यो हन्ति सवेदनम् ॥ २७ ॥

Marrow of putrajīva macerated in water and applied relieves the pain of vesicles which are black and also others immediately.

कक्षग्रन्थि गलग्रन्थिं कर्णग्रन्थिञ्च नाशयेत् ।

हन्याच्च स्फोटकं ताम्रं पुत्रजीवो विनाशयेत् ॥ २८ ॥

Putrajīva cures the tumors arising in the axilla, throat, ears, and also visphoṭa which is coppery red.

*Thus ends chapter Fiftyeight in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-59

अथैकोनषष्टितमः फिरङ्गरोगाधिकारः

Phiraṅga Roga adhikāra— Syphilis— diagnosis and treatment

Nirukti—definition

फिरङ्गसंज्ञके देशे बाहुल्येनैव यद्भवेत्।
तस्मात्फिरङ्ग इत्युक्तो व्याधिव्याधिविशारदैः ॥ १ ॥

Since it is found greatly in the country named phiraṅga (portugal) it is called by the name phiraṅga by the physicians who know the disease very well.

Nidāna—causes

गन्धरोगः फिरङ्गोऽयं जायते देहिनां ध्रुवम्।
फिरङ्गिणांऽङ्गसंसर्गात्फिरङ्गिण्याः प्रसङ्गतः ॥ २ ॥

This phiraṅga also known as Gaṇḍha roga develops from the touch of persons of phiraṅga deśa (portugese) and copulation with portugese women.

व्याधिरागन्तुजो ह्येष दोषाणामत्र संक्रमः।
भवेत्तं लक्षयेत्तेषां लक्षणैर्भिषजां वरः ॥ ३ ॥

This is an āgaṇtu roga (exogeneous disease) the vitiation of doṣās, occurs later and has to be understood by the physician from symptoms which appear.

Lakṣaṇa—kinds—symptoms

फिरङ्गस्त्रिविधो ज्ञेयो बाह्यः श्लाघ्यन्तरस्तथा।
बहिरन्तर्भवश्चापि तेषां लिङ्गानि च ब्रूवे ॥ ४ ॥
तत्र बाह्यः फिरङ्गः स्याद्विस्फोटसदृशोऽल्परुक्।
स्फुटितो व्रणवद्वेद्यः सुखसाध्योऽपि स स्मृतः ॥ ५ ॥
सन्धिष्वाभ्यन्तरः स स्यादामवात इव व्यथाम्।
शोथञ्च जनयेदेष कष्टसाध्यो बुधैः स्मृतः ॥ ६ ॥

Phiraṅga is of three kinds, viz. bāhya, (external), abhyaṅtara (internal) and bahiraṅtarbhava (both external and internal); listen, now, to their symptoms which I am going to describe :

Bahya (external) has vesicle/bleb with mild pain, and after it bursts, gives rise to an ulcer; this variety is curable easily. Abhyaṅtara (internal) occurs in the joints and produces pain similar to āmavāta (rheumatism) with swelling; this kind is difficult to cure.

काश्यं बलक्षयो नासाभङ्गो वह्नेश्च मन्दता।
अस्थिशोषोऽस्थिवक्रत्वं फिरङ्गोपद्रवा अमी ॥ ७ ॥

Emaciation, loss of strength, mutilation of the nose, weakness of digestive power, cavitation and curvatures of the bones—are the upadravās (complications) of phiranga.

Sādhyāsādhyā prognosis

बहिर्भवो भवेत्साध्यो नवीनो निरुपद्रवः।
आभ्यन्तरस्तु कष्टेन साध्यः स्यादयमामयः ॥ ८ ॥
बहिरन्तर्भवो जीर्णः क्षीणस्योपद्रवैर्युतः।
व्याप्तो व्याधिरसाध्योऽयमित्याहुर्मनयः पुरा ॥ ९ ॥

That which is only external, which is of recent onset and not having complications is curable; that which is internal is curable with difficulty; that which is both external and internal, which is chronic, present in emaciated person and has spread to other parts of the body is incurable—say the ancient sages.

Cikitsā—treatment

Karpūra rasa—rasakarpūra

फिरङ्गसंज्ञकं रोगं रसः कर्पूरसंज्ञकः।
अवश्यं नाशयेदेतदूचुः पूर्वचिकित्सकाः ॥ १० ॥
लिख्यते रसकर्पूरप्राशने विधिरुत्तमः।
अनेन विधिना खादेन्मुखे शोथं न विन्दति ॥ ११ ॥
गोधूमचूर्णं सन्नीय विदध्यात्सूक्ष्मकूपिकाम्।
तन्मध्ये निक्षिपेत्सूतं चतुर्गुञ्जामितं भिषक् ॥ १२ ॥
ततस्तु गुटिकां कुर्याद्यथा न दृश्यते बहिः।
सूक्ष्मचूर्णे लवङ्गस्य तां वटीमवधूलयेत् ॥ १३ ॥
दन्तस्पर्शो यथा न स्यात्तथा तामम्भसा गिलेत्।
ताम्बूलं भक्षयेत्पश्चाच्छाकाम्ललवणांस्त्यजेत्।
श्रममातपमध्वानं विशेषात्स्त्रीनिषेवणम् ॥ १४ ॥

The medicine by name Rasa karpūra definitely cures the disease known as phiraṅga, so say the earlier physician; hence the procedure of consuming karpūra rasa will be described now; consumed in this method it does not produce swelling of the mouth of the patient. Flour of godhūma (wheat) is kneaded well and a pit is made in it, in the middle of it four guṇja (500mg.) of sūta (mercury) is placed and the flour is made into pill in such a way that suta (mercury) is not visible; this pill is sprinkled with powder of lavaṅga. This pill is swallowed with the help of water without touching it to the teeth; then betel leaves may be chewed. During its use, the patient should avoid leafy vegetable, sours, salts, exertion, exposure to sun, walking long distances and women (copulation) especially.

Sapta śālī vaṭika

पारदष्टङ्कमानः स्यात्खदिरष्टङ्कसंमितः ।
 आकारकरभश्चापि ग्राह्यष्टङ्कद्वयोन्मितः ॥ १५ ॥
 टङ्कत्रयोन्मितं क्षौद्रं खल्वे सर्वं विनिक्षिपेत् ।
 सम्यर्घ्यं तस्य सर्वस्य कुर्यात्सप्तवटीर्भिषक् ॥ १६ ॥
 स रोगी भक्षयेत्प्रातरेकैकामम्बुना वटीम् ।
 वर्जयेदम्ललवणं फिरङ्गस्तस्य नश्यति ॥ १७ ॥

Pārada (mercury), one ṭaṅka (3/4gm.), khadira—one ṭaṅka (3/4gm.), akāraṅkarabha two ṭanka (1/2gms.), kṣaudra (honey) three ṭaṅka (2.25gms.)—are all macerated together in a pestle and mortar and made into seven pills; the patient should swallow one pill every day in the morning, along with water the patient should avoid use of sour and salt; by this, phiraṅga (syphilis) gets cured.

Dhūma prayoga

पारदः कर्षमात्रः स्यात्तावानेव हि गन्धकः ।
 तण्डुलाश्चाक्षमात्राः स्युरेषां कुर्वीत कज्जलीम् ॥ १८ ॥
 तस्याः सप्त वटीः कुर्यात्ताभिर्धूमं प्रयोजयेत् ।
 दिनानि सप्त तेन स्थात्फिरङ्गान्तो न संशयः ॥ १९ ॥

Pārada (mercury)—one karśa (10gms.) equal quantity of gaṇḍhaka, and taṇḍula (rice) one akṣa (10gms.) are all macerated together, kajjali prepared and then rolled into seven pills. These pills should be used for smoking (inhaling) the fumes (by burning it with fire) for seven days. By this phiraṅga roga gets cured.

पीतपुष्पबलापत्ररसैष्टङ्कमितं रसम् ।
 हस्ताभ्यां मर्दयेत्तावद्यावत्सूतो न दृश्यते ॥ २० ॥
 ततः संस्वेदयेद्धस्तावेवं वासरसप्तकम् ।
 त्यजेल्लवणमम्लञ्च फिरङ्गस्तस्य नश्यति ॥ २१ ॥

Rasa (mercury) one ṭaṅka (3/4gm.) is rubbed by the hands together with juice of pītapuṣpa balāpatra, till sūta (Rasa) becomes invisible; the hands are then made warm and with such hand the body is to be fomented for seven days, the patient avoiding use of salt and sour; by this phiraṅga gets cured.

चूर्णयेन्निम्बपत्राणि पथ्या निम्बाष्टमांशिका ।
 धात्री च तावती रात्रिर्निम्बषोडशभागिका ॥ २२ ॥
 शाणमानमिदं चूर्णमश्रीयादम्भसा सह ।
 फिरङ्गं नाशयत्येव बाह्यमाभ्यन्तरं तथा ॥ २३ ॥

Nimba patra is made into nice powder and added with powder of pathyā and dhātrī—each one-eighth part and powder of rātri (haridrā) one-sixteenth

part; are all mixed well. This powder one śāṇa (3/4gm.) in quantity is consumed along with water; this cures phiranga both external and internal.

चोपचीनीभवं चूर्णं शाणमानं समाक्षिकम् ।
 फिरङ्गव्याधिनाशाय भक्षयेल्लवणं त्यजेत् ॥ २४ ॥
 लवणं यदि वा त्यक्तुं न शक्नोति यदा जनः ।
 सैन्धवं स हि भुञ्जीत मधुरं परमं हितम् ॥ २५ ॥

Powder of copacini—one śāṇa (3/4gms.) mixed with honey should be consumed for the cure of phiranga, the person avoiding salt; those who cannot avoid salt at all, can use little of saiṇdhava, since sweet taste is greatly beneficial.

पारदः कर्षमात्रः स्यात्तावन्मात्रं तु गन्धकम् ।
 तावन्मात्रस्तु खदिरस्तेषां कुर्यात्तु कज्जलीम् ॥ २६ ॥
 रानीकेशरं त्रुट्यौ जीरयुग्मं यवानिका ।
 चन्दनद्वितयं कृष्णा वांशी मांसी च पत्रकम् ॥ २७ ॥
 अर्द्धकर्षमितं सर्वं चूर्णयित्वा च निक्षिपेत् ।
 तत्सर्वं मधुसर्पिकर्या द्विपलाभ्यां पृथक्पृथक् ॥ २८ ॥
 मर्दयेदथ तत्त्रादेदर्द्धकर्षमितं नरः ।
 व्रणः फिरङ्गरोगोत्थस्तस्यावश्यं विनश्यति ॥ २९ ॥
 अन्योऽपि चिरजातोऽपि प्रशाम्यति महाव्रणः ।
 एतद्भक्षयतः शोथो मुखस्यान्तर्न जायते ॥ ३० ॥
 वर्जयेदत्र लवणमेकविंशतिवासरान् ॥ ३१ ॥

Pārada—one karśa (10gms.), gaṇdhaka-equal quantity (10gms.), khadira also equal in quantity (10gms.)—are macerated and made into kajjali; to this is added the powder of ranikesara (nāgakesara), the two truṭī, the two jīraka, yavānikā, the two caṇdana, kṛṣṇa, vaṁśa (vaṁśarocana), māmsī and paṭraka—each half karśa (5gms.) and mixed well; to this are added honey and ghee each two pala (80gms.) then macerated well and made into powder; half-karśa (5gms.) of this should be consumed daily. It cures ulcers born of phiraṅga roga without fail; even other ulcers which are chronic also get cured; the person using this does not develop swelling inside the mouth; the person should avoid salt for twentyone days.

*Thus chapter ends Fiftynine in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-60

अथ षष्टितमो मसूरिकाशीतलाऽधिकारः

**Masūrikā—Śitalā adhikāra—Chickenpox and Measles—
diagnosis and treatment**

Nidāna—samprāpti—causes and pathogenesis

कट्वम्ललवणक्षारविरुद्धाध्यशनाशनैः ।
दुष्टनिष्पावशाकाद्यैः प्रदुष्टपवनोदकैः ॥ १ ॥
क्रूरग्रहेक्षणाच्चापि देशे दोषाः समुद्भूताः ।
जनयन्ति शरीरेऽस्मिन्दुष्टरक्तेन सङ्गताः ।
मसूराकृतिसंस्थानाः पिडकास्ता मसूरिकाः ॥ २ ॥

Great indulgence in foods which are pungent, sour, salt, alkaline in taste; incompatable foods, partaking meals again even before the the digestion of earlier meal, not eating any food at all, use of contaminated niṣpāva (cow pea), vegetable etc. use of contaminated air and water, effects of malevalent planets, stars etc. in the country—by these the doṣās become aggravated and associating with vitiated rakta (blood) give rise to eruptions resembling masūra (lentil) on the body; hence called as Masūrikā.

Pūrvārūpa—premonitory symptoms

तासां पूर्वं ज्वरः कण्डूर्गात्रभङ्गोऽरतिर्भ्रमः ।
त्वचि शोथः सवैवर्ण्यो नेत्ररागस्तथैव च ॥ ३ ॥

It commences with fever, itching, crack (fissures) appear, restlessness, giddiness, swelling and discolouration of the skin and redness of the eyes—are the premonitory symptoms.

Lakṣaṇa—signs and symptoms

स्फोटाः कृष्णारूणा रूक्षास्तीव्रवेदनयान्विताः ।
कठिनाश्चिरपाकाश्च भवन्त्यनिलसम्भवाः ॥ ४ ॥
सन्ध्यस्थिपर्वणां भेदः कासः कम्पोऽरतिर्भ्रमः ।
शोषस्ताल्वोष्ठजिह्वां तृष्णा चारुचिसंयुता ॥ ५ ॥

रक्ताः पीताः सिताः स्फोटाः सदाहास्तीव्रवेदनाः ।
 भवन्त्यचिरपाकाश्च पित्तकोपसमुद्भवाः ॥ ६ ॥
 विड्भेदश्चाङ्गमर्दश्च दाहस्तृष्णाऽरुचिस्तथा ॥ ७ ॥
 मुखपाकोऽक्षिपाकश्च ज्वरस्तीव्रः सुदारुणः ।
 रक्तजासु भवन्त्येते विकाराः पित्तलक्षणाः ॥ ८ ॥
 कफप्रसेकः स्तैमित्यं शिरोरुग्गात्रगौरवम् ।
 हल्लासः सारुचिर्निद्राः तन्द्राऽलस्यसमन्विता ॥ ९ ॥
 श्वेताः स्निग्धा भृशं स्थूलाः कण्डूरा मन्दवेदनाः ।
 मसूरिकाः कफोद्भूताश्चिरपाकाः प्रकीर्तिताः ॥ १० ॥
 नीलाश्चिपिटविस्तीर्णा मध्ये निम्ना महारुजाः ।
 पूतिस्त्रावाश्चिरात्पाकाः प्रभूताः सर्वदोषजाः ॥ ११ ॥

Vesicles/blebs (eruptions) are blackishred in colour, dry, very painful, hard and undergoing ripening (pus formation) after a long time—are the symptoms of masūrika of vāta origin.

Cutting pain in the joints and bones, cough, tremors, restlessness, giddiness, dryness of the palate, lips and tongue; thirst, loss of taste; eruptions are red, white or yellow, with burning sensation, severe pain and undergoing ripening (pus formation) quickly—are the symptoms of masūrikā of pitta origin.

Diarrhoea, pain all over the body, burning sensation, thirst, loss of taste, ulceration of the mouth and eyes, profound (high) fever, and other symptoms of increase of pitta will be found in masūsikā of rakta origin.

More of elimination of kapha, stability, headache, feeling of heaviness of the body, nausea, loss of taste, more of sleep, stupor, lassitude; eruptions are white, unctous, big in size, itching, mild pain, undergoing pus formation after a long time, are the symptoms of masūrikā of kapha origin.

Eruptions being blue, flat, wide, depressed in the centre, with severe pain, exuding foul smelling liquid and undergoing pus formation after a long time are the symptoms of masurika arising from all the doṣās together.

Dhātugata masūrikā lakṣaṇa

मसूरिकास्त्वचं प्राप्तास्तोयबुद्बुदसन्निभाः ।
 स्वल्पदोषाः प्रजायन्ते भिन्नास्तोयं स्रवन्ति च ॥ १२ ॥
 रक्तस्था लोहिताकाराः शीघ्रपाकास्तनुत्वचः ।
 साध्या नात्यर्थदुष्टास्तु भिन्ना रक्तं स्रवन्ति च ॥ १३ ॥
 मांसस्थाः कठिनाः स्निग्धाश्चिरपाका घनत्वचः ।
 गात्रशूलतृषाकण्डूज्वरारतिसमन्विताः ॥ १४ ॥
 मेदोजा मण्डलाकारा मृदवः किञ्चिदुन्नताः ।
 घोरज्वरपरीताश्च स्थूलाः स्निग्धाः सवेदनाः ।
 सम्मोहारतिसन्तापाः कश्चिदम्भो विनिस्सरेत् ॥ १५ ॥

क्षुद्रा गात्रसमा रूक्षाश्चिपिटाः किञ्चिदुन्नताः ।
 मज्जोत्था भृशसम्मोहा वेदनाऽरतिसंयुताः ॥ १६ ॥
 भ्रमरेणेव विद्धानि कुर्वन्त्यस्थीनि सर्वतः ।
 छिन्दन्ति मर्मधामानि प्राणानाशु हरन्ति च ॥ १७ ॥
 पक्काभाः पिडकाः स्निग्धाः श्लक्षणाश्चात्यर्थवेदनाः ।
 स्तैमित्यारतिसंमोहदाहोन्मादसमन्विताः ॥ १८ ॥
 शुक्रजायां मसूर्यान्तु लक्षणानि भवन्ति हि ।
 निर्दिष्टं केवलं चिह्नं जीवनं न तु दृश्यते ॥ १९ ॥
 दोषमिश्रा तु सर्वेता द्रष्टव्या दोषलक्षणैः ॥ २० ॥

Masūrikā when residing in (invading) twak/skin, gives rise to eruptions resembling bubbles of water, exude watery fluid when burst and has little amount of doṣās are its symptoms.

When residing in rakta (blood) the eruptions are red, form pus quickly, the skin is thin; curable when not having freshly vitiated doṣās, exude blood if pricked.

When residing in māmsa (muscles) the eruptions are hard, unctuous, form pus after a long time; skin is thick, there is pain in the body parts, thirst, itching, fever and restlessness.

When residing in medas (fat) the eruptions are round, soft, slightly elevated, accompanied with severe fever, thick, unctuous and painful, produce delusion, restlessness, exhaustion and some exude watery fluid.

When residing in majja (marrow), eruptions are small in size, has the same colour of the body, dry, flat, slightly raised up, produce severe delusion, pain and restlessness.

When invading asthi (bone) it produces pain in the bones as though stung by bees, splitting pain in the vital organs and takes away life quickly.

When invading śukra (semen) the eruptions appear as though ripe, are unctuous, smooth, has severe pain, stability, produces restlessness, delusion, burning sensation and disorders of the mind; when masurika is present in the śukra (semen) these symptoms might be seen but presence of life will not be seen.

The above seven kinds of masūrika are born from mixture of the doṣās and have to be distinguished from the symptoms of the dosas.

Carmākhyā masūrikā

कण्ठरोधारुचिस्तम्भप्रलापारतिसंयुताः ।

दुश्चिकित्स्याः समुद्दिष्टाः पिडकाश्चर्मसंज्ञिताः ॥ २१ ॥

Eruptions commencing with obstruction in the throat, loss of taste, rigidity, delirium, restlessness is known as Carmākhyā masūrika and is difficult to treat.

Romāntikā masūrikā (measles)

रोमकूपोन्नतिसमा रागिण्यः कफपित्तजाः ।

कासारोचकसंयुक्ता रोमान्त्यो ज्वरपूर्विकाः ॥ २२ ॥

That masurika produced by kapha pitta together, characterised by elevation of the hair follicle, red coloured eruptions accompanied with cough, loss of taste, and preceded by fever and reaching the rot of the hair and destroying them is known as Romāntika.

Sādhyāsādhyatā prognosis

त्वग्गता रक्तागाश्चैव पित्तजाः श्लेष्मजास्तथा ।

श्लेष्मपित्तकृताश्चैव सुखसाध्या मसूरिकाः ।

एता विनाऽपि क्रियया प्रशाम्यन्ति शरीरिणाम् ॥ २३ ॥

वातजा वातपित्तोत्था वातश्लेष्मकृताश्च याः ।

कष्टसाद्यतमास्तस्माद् यत्नादेता उपाचरेत् ॥ २४ ॥

असाध्याः सन्निपातोत्थास्तासां वक्ष्यामि लक्षणम् ।

प्रवालसदृशाः काश्चित्काश्चिज्जम्बूफलोपमाः ॥ २५ ॥

लोहजालसमाः काश्चिदतसीफलसन्निभाः ।

आसां बहुविधा वर्णा जायन्ते दोषभेदतः ॥ २६ ॥

Masūrikā present in the (twak/skin/rasagata), that residing in rakta (blood) those produced by pitta and kapha separately, those produced by the combination of kapha pitta—are easily curable; these subside in the body without any treatment. Those produced by vata, combination of vātapitta or vātakapha are difficult to cure and so should be treated with all efforts. Those born from the combination of all three doṣās are incurable. Their symptoms are—some eruptions being like pearls (white) and some other as jambū phala (blue-black) some are like iron mesh, some others like the fruit of atasī; these are the different colours because of different doṣās.

कासो हिक्का प्रमेहश्च ज्वरस्तीव्रः सुदारुणः ।

प्रलापारतिमूर्च्छाश्च तृष्णा दाहोऽतिघूर्णता ॥ २७ ॥

मुखेन प्रस्रवेद्रक्तं तथा घ्राणेन चक्षुषा ।

कण्ठे घुर्घुरकं कृत्वा श्वसित्यत्यर्थदारुणम् ॥ २८ ॥

मसूरिकाऽभिभूतस्य यस्य तानि भिषग्वरैः ।

लक्षणानीह दृश्यन्ते न देयं तस्य भेषजम् ॥ २९ ॥

मसूरिकाऽभिभूतो यो भृशं घ्राणेन निःश्वसेत् ।

स भृशं त्यजति प्राणांस्तृष्णावान्वायुदूषितः ॥ ३० ॥

मसूरिकाऽन्ते शोथः स्यात्कूर्परे मणिबन्धके ।

तथाऽसफलके वाऽपि दुश्चिकित्स्यः सुदारुणः ॥ ३१ ॥

कश्चिद्विनाऽपि यत्नेन सिध्यन्त्याशु मसूरिकाः ॥ ३२ ॥

दृष्टाः कृच्छ्रतराः काश्चित्काश्चित्सिध्यन्ति वा न वा ।

काश्चिन्नैव तु सिध्यन्ति साध्यपाकाः प्रयत्नतः ॥ ३३ ॥

Cough, hiccup, polyurea, very high fever, associated with delerium, restlessness, fainting, burning sensation and more of sleep; bleeding from the mouth, also from nose and eyes, moist sound in the throat leading to great difficulty in breathing—if these symptoms are seen in patients of masūriaka, then he should not be given any treatment (but to be rejected).

The patient of masūsirkā who breathes greatly through the nose (with more expirations), who is very thirsty—is going to die soon suffering from diseases of vāta origin.

At the end (terminal stage) of masūrika profound swelling develops at the elbow, wrist or shoulder joints which cannot be cured.

Masūrikā, gets cured without any treatment in some persons, in some it is very difficult to treat and in some it may not respond to treatments; some types respond favourably to treatment when it is of recent onset by making it to ripen (pus formation) by great efforts.

Cikitsā—treatment

मसूरिकायां कुष्ठेषु लेपनादिक्रियाहिता ।

पित्तश्लेष्मविसर्पोक्ता क्रिया चात्र प्रशस्यते ॥ ३४ ॥

For masūrika, formulae of external applicaton etc. described in the treatment of kuṣṭha (leprosy) and treatments prescribed in the treatment of visarpa of kaphapitta origin are highly beneficial.

श्वेतचन्दनकल्कोत्थं हिलमोचीभवं द्रवम् ।

पिबेन्मसूरिकाऽऽरम्भे नैव वा केवलं रसम् ॥ ३५ ॥

At the onset of masūrika, fresh juice of hilimoci added with paste of śveta caṇḍana should be consumed; or juice only (of hilimocika) may be consumed.

द्वौ पञ्चमूल्यौ रास्ना च धात्र्युशीरं दुरालभा ।

सामृता धान्यकं मुस्तं जयेद्वातमसूरिकाम् ॥ ३६ ॥

Decoction of the two pañcamūla, rāsnā, dhātrī, uśīra, durālabhā, amṛta, dhāñyaka and mustā, consumed cures masūrika of vāta origin.

मञ्जिष्ठाबहुपातलक्षशिरीषोदुम्बरत्वचः ।

वातजाया मसूर्या स्यात्प्रलेपः सर्वतो हितः ॥ ३७ ॥

गुडूची मधुकं द्राक्षा मोरटं दाडिमैः सह ।

पाककाले प्रदातव्यं भेषजं गुडसंयुतम् ॥ ३८ ॥

तेन कुप्यति नो वायुः पाकं यान्ति मसूरिकाः ।
 मसूरिकासु भुञ्जीत शालीन्मुद्गमसूरकान् ॥ ३९ ॥
 रसं मधुरमेवाद्यात्सैन्धवं चाल्पमात्रकम् ।
 पटोलमूलं कथितं मोरटस्वरसं तथा ॥ ४० ॥
 आदावेव मसूर्या तु पित्तजायां प्रयोजयत् ।
 निम्बः पर्पटकः पाठा पटोलश्चन्दनद्वयम् ॥ ४१ ॥
 उशीरं कटुका धात्री तथा वासा दुरालभा ।
 एषां पानं शृतं शीतमुत्तमं शर्कराऽन्वितम् ॥ ४२ ॥
 मसूर्या पित्तजायान्तु प्रयोक्तव्यं विजानता ।
 दाहे ज्वरे विसर्पे च व्रणे पित्ताधिकेऽपि च ॥ ४३ ॥

Application of paste of mañjiṣṭhā, barks of bahupāda (vāṭa), plaksa, śirīṣa and udumbara is very useful in masurikā of vāta origin. Decoction of guḍūcī madhuka, drākṣā, morāṭa and dāḍima added with guḍa should be given during the stage of ripening, by this vāta does not become aggravated but masūrikā undergoes ripening.

In all varieties of masūrikā, use of śali, mudga and masūra should be made use of for food; articles which are sweet should be consumed first, and very little of saiṇdhava.

In masūrikā of pitta origin, either decoction of paṭolamūla or fresh juice of morāṭa should be administered in the beginning itself. Decoction of nimba, parpaṭa, paṭola, the two caṇḍana, uśīra, kaṭuka, dhātrī, vāsa and durālabha consumed cold, added with sugar should be administered in masūrikā of pitta origin accompanied with burning sensation fever, erysepeles, ulcers and even when pitta is predominant.

मसूर्यो रक्ताजा नाशं यान्ति शोणितमोक्षणैः ।
 वासामुस्तकभूनिम्बत्रिफलेन्द्रयवासकम् ॥ ४४ ॥
 पटोलारिष्टकं चापि क्वाथयित्वा समाक्षिकम् ।
 पिबेत्तेन प्रशाम्यन्ति मसूर्यः कफसम्भवाः ॥ ४५ ॥

Masūrikā arising from rakta (blood) gets cured by blood letting therapy; decoction of vāsā, mustaka, bhūnimba, triphalā, iṇḍrayava, vāsaka, paṭola and ariṣṭaka added with honey and consumed cures masūrikā of kapha origin.

शिरिषोदुम्बरत्वग्भ्यां खदिरारिष्टजैर्दलैः ।
 कफोत्थासु मसूरीषु लेपः पित्तोत्थितासु च ॥ ४६ ॥

Application of paste of bark of śirīṣa, udumbara, leaves of khadira, and ariṣṭa is beneficial in masūrikā of kapha as well as pitta origin.

Nimbādi quātha

निम्बः पर्पटकः पाठा पटोलः कटुरोहिणी ।
 चन्दने द्वे उशीरञ्च धात्री वासा दुरालभा ॥ ४७ ॥
 एष निम्बादिकः क्वाथः शर्करयाऽन्वितः ।
 मसूरीं सर्वजां हन्ति विसर्पज्वरसंयुताम् ॥ ४८ ॥

Nimba, parpaṭaka, pāṭhā, paṭola, kaṭukarohiṇī, the two caṇḍana, uśīra, dhātrī, vāsā and durālabhā made into decoction and consumed added with sugar, cures all varieties of masūrikā and visarpa accompanied with fever.

उत्थिता प्रविशेद्या च तां पुनर्बाह्यतो नयेत् ।
 काञ्चनारत्वचः क्वाथस्ताप्यचूर्णावचूर्णितः ॥ ४९ ॥

Masūrikā which was external earlier but which has become internal now should be brought out again. Decoction of bark of kāñcanāra added with powder of tāpya should be consumed.

धात्रीफलं समधुकं क्वाथितं मधुसंयुतम् ।
 मुखे कण्ठे व्रणे जाते गण्डूषार्थं प्रशस्यते ।
 अक्षणोः सेकं प्रशंसन्ति गवेधुमधुकाम्बुना ॥ ५० ॥

Decoction of dhātrīphala and madhuka added with honey should be used for holding in the mouth if there are ulcers in the mouth and throat; washing the eyes with decoction of gavedhuka and madhuka is highly praised as useful.

मधुकं त्रिफला मूर्वा दार्वीत्दनीलमुत्पलम् ।
 उशीरलोध्रमञ्जिष्ठाः प्रलेपाश्च्योतने हिताः ॥ ५१ ॥
 नश्यन्त्यनेन दृग्जाता मसूर्यो न भवन्ति च ।
 प्रलेपं चक्षुषोर्दद्याद् बहुवारस्य वल्कलैः ॥ ५२ ॥

Decoction of madhuka, triphalā, mūrva, dārvītvak, nīlotpala uśīra, lodhra and mañjiṣṭha—is useful for external application and washing the eyes; by this masūrika present in the eyes gets cured and does not recur at all; application of paste of bark of bahuvarā can also be done.

पञ्चवल्कलचूर्णेन क्लेदिनीमवधूलयेत् ।
 भस्मना केचिदिच्छन्ति केचिद्गोमयेरेणुना ॥ ५३ ॥

Eruptions having fluid inside should be dusted with the powder of bark of pañcavalkala; some others advise the use of powder of ash of cowdung for this.

सुषवीपत्रनिर्यासं हरिद्राचूर्णसंयुतम् ।
 रोमान्तीज्वरवीसर्पव्रणानां शान्तये पिबेत् ॥ ५४ ॥

Decoction of leaves of suṣavī, added with powder of haridra should be consumed for the cure of romāntikā, fever, erysepelas and ulcers.

Masūrikābheda Śītalā

देव्या शीतलयाऽऽक्रान्ता मसूर्येव ही शीतला ।
 ज्वरयेच्च यथा भूताधिष्ठितो विषमज्वरः ॥ ५५ ॥
 सा च सप्तविधा ख्याता तासां भेदान्प्रचक्षमहे ।
 ज्वरपूर्वा बृहत्स्फोटैः शीतला बृहती भवेत् ॥ ५६ ॥
 सप्ताहा त्रिःसरत्येव सप्ताहात्पूर्णतां व्रजेत् ।
 ततस्तृतीये सप्ताहे शुष्यति स्खलति स्वयम् ॥ ५७ ॥
 तासां मध्ये यदा काचित्पाकं गत्वा स्फुटेत्त्रवेत् ।
 तत्रावधूलनं कुर्याद्वनगोमयभस्मना ॥ ५८ ॥
 निम्बसत्पत्रशाखाभिर्मक्षिकामपसारयेत् ।
 जलञ्च शीतलं दद्याज्ज्वरेऽपि न तु तत्पचेत् ॥ ५९ ॥
 स्थापयेत्तं स्थले पूते रम्ये रहसि शीतले ।
 नाशुचिः संस्पृशेत्तन्तु न च तस्यान्तिकं व्रजेत् ॥ ६० ॥
 बहवो भिषजो नात्र भेषजं योजयन्ति हि ।
 केचित्प्रयोजयन्त्येव मतं तेषामथ ब्रुवे ॥ ६१ ॥

Masūrika, itself when invaded by goddess Śītalā becomes known as the disease Śītalā; it is associated with fever similar to viṣamjvara (intermittant/irregular) due to possession of bhūtās (evil spirits/bacteria, virus etc.). It is of seven kinds, now I will describe their features; Br̥hati śītalā—has big vesicles preceded by fever; Saptāha śītalā—it commences and ends within seven days and by the third week it dries up and falls off on its own accord. Among these some eruptions may undergo ripening and burst out with exudation, then thick powder of ash of dried cowdung should be put on it; flies (and other insects) should be driven away by twigs of nimba patra; cold water should be given to drink even though there is fever but it (water) should be kept at an auspicious, beautiful, solitary place; others who are unclean should not touch the (patient) or go very near to him; many physicians do not advocate the use of any medicaments, while some others do so.

ये शीतलेन सलिलेन विपिष्य सम्यङ् निम्बाक्षबीजसहितां रजनीं पिबन्ति ।
 तेषां भवन्ति न कदाचिदपीह देहे पीडाकरा जगति शीतलिकाविकाराः ॥ ६२ ॥

Those who drink the solution of paste of nimba bīja and rajanī macerated with cold water, do not suffer much from troubles caused by śītalā.

मोचारसेन सहितं सितचन्दनेन वासारसेन मधुकं मधुकेन चाथ ।
 आदौ पिबन्ति सुमनास्वरसेन मिश्रं ते नाप्नुवन्ति भुवि शीतलिकाविकारान् ॥ ६३ ॥

Those who drink śveta caṇḍana along with fresh juice of moca (kadali) or

madhuka along with fresh juice of vāsā added with honey or who drink fresh juice of sumanā (jātī) added with honey in the beginning itself (before onset of eruptions) do not get afflicted by śītalā disease at all.

शीतलासु क्रिया कार्या शीतला रक्षया सह ।
बध्नीयान्निम्बपत्राणि परितो भवनान्तरे ॥ ६४ ॥
कदाचिदपि नो कार्यमुच्छिष्टस्य प्रवेशनम् ॥ ६५ ॥

Treatment of śītalā must be accompanied with protective rites against Śītala; leaves of nimba should be tied around the house and also inside it; no ucchista (dirty, left over, rejected, inauspicious) material should be brought inside, any time.

स्फोटेष्वपि सदाहेषु रक्षारेणूत्करो हितः ।
तेन ते शोषमायान्ति प्रपाकं न भजन्ति च ॥ ६६ ॥

If there is burning sensation in the eruptions, it is beneficial to put powder of ash of cowdung; by this, the eruptions dry up and do not undergo ripening (pus formation).

चन्दनं वासको मुस्तं गुडूची द्राक्षया सह ।
एषां शीतकषायस्तु शीतलाज्वरनाशनः ॥ ६७ ॥
जपहोमोपहारैश्च दानस्वस्त्ययनार्चनैः ।
विप्रगोशम्भुगौरीणां पूजनैस्ताः शमं नयेत् ॥ ६८ ॥
स्तोत्रञ्च शीतलादेव्याः पठेच्छीतलिकाऽन्तिके ।
ब्राह्मणः श्रद्धया युक्तस्तेन शाम्यन्ति शीतलाः ॥ ६९ ॥

Cañdana, vāsaka, mustā, guḍūcī, and drākṣā—made into cold infusion and consumed cures fever of śītalā.

Śītalā should be mitigated by resorting to chanting of hymns, fire sacrifices, oblations, granting gifts, donations, reciting sacred hymns, worshipping of brahmans, cows, Śaṁbhu and Gauri.

Then Śītalādevī stotra should be chanted by brahmanas who are devoted and merciful.

Śītalāṣṭaka stotra—as present in Kāśīkhaṇḍa

अस्य श्रीशीतलास्तोत्रस्य महादेवऋषिरनुष्टुप्छन्दः ।
शीतला देवता शीतलोपद्रवशान्त्यर्थे जपे विनियोगः ॥

For this prayer, Mahādeva is the ṛṣi, anuṣṭup is the chañdas, Śītalā is the goddess; the purpose of chanting it is to get relieved from troubles from Śītalā.

Skañda said

भगवन्देवदेवेश! शीतलायाः स्तवं शुभम् ।
वक्तुमर्हस्यशेषेण विस्फोटकभयापहम् ॥ ७० ॥

"Oh! Lord of lords (Lord Mahādeva) please instruct me the benovalent prayer of Śītalā which wards off the fear of vispoṭa (small pox, chicken pox etc.)

Lord Īśvara (Mahādeva) speaks

वन्देऽहं शीतलां देवीं रासभस्थां दिगम्बराम् ।
यामासाद्य निवर्त्तत विस्फोटकभयं महत् ॥ ७१ ॥
शीतले शीतले चेति या ब्रूयाद्दाहपीडितः ।
विस्फोटकभयं घोरं क्षिप्रं तस्य प्रणश्यति ॥ ७२ ॥
यस्त्वामुदकमध्ये तु ध्यात्वा सम्पूजयेन्नरः ।
विस्फोटकभयं घोरं कुले तस्य न जायते ॥ ७३ ॥
शीतले! ज्वरदग्धस्य पूतिगन्धयुतस्य च ।
प्रनष्टचक्षुषु पुंसस्त्वामाहुर्जीवितौषधम् ॥ ७४ ॥
नमामि शीतलं देवीं रासभस्थां दिगम्बराम् ।
मार्जनीकलशोपेतां शूर्पालङ्कृतमस्तकाम् ॥ ७५ ॥
शीतले! तनुजान्नोगान्त्रणां हरसि दुस्तरान् ।
विस्फोटकविशीर्णानां त्वमेकाऽमृतवर्षिणी ॥ ७६ ॥
गलगण्डग्रहा रोगा ये चान्ये दारुणा नृणाम् ।
त्वदनुध्यानमात्रेण शीतले यान्ति ते क्षयम् ॥ ७७ ॥
न मन्त्रो नौषधं किञ्चित्पापरोगस्य विद्यते ।
त्वमेका शीतले धात्री नान्यां पश्यामि देवताम् ॥ ७८ ॥
मृणालतन्तुसदृशीं नाभिहन्मध्यसंस्थिताम् ।
यस्त्वां सञ्चिन्तयेद्देवि तस्य मृत्युर्न जायते ॥ ७९ ॥
अष्टकं शीतलादेव्या यः पठेन्मानवः सदा ।
विस्फोटकभयं घोरं कुले तस्य न जायते ॥ ८० ॥
श्रोतव्यं पठितव्यञ्च नरैर्भक्तिसमन्वितैः ।
उपसर्गविनाशाय परं स्वस्त्ययनं महत् ॥ ८१ ॥
शीतलाऽष्टकमेतद्धि न देयं यस्य कस्यचित् ।
किन्तु तस्मै प्रदातव्यं भक्तिश्रद्धाऽन्वितो हि यूः ॥ ८२ ॥

I offer salutations of goddess Śītalā, who is riding a donkey, who is nude, by approaching whom the fear of visphoṭa will disappear. He who repeats the words—śītalā, śītalā many times gets relieved by the burning sensation and heat of eruptions; by repeating the hymn standing in water and worshipping, then there will be no fear for the entire family; I bow to Goddess Śītalā, seated on the ass, in nudity, holding the broom and pot, wearing a śūrpa (spade) on the head, oh! goddess Śītalā, please cure the dreaded disease present in human beings, you are the only bestower of nectar for persons suffering from visphoṭaka,

galagaṇḍa and other dreadful diseases; men get cured by merely worshipping you, there are no hymns nor remedies to cure the diseases caused by sin and you goddess śītalā are the mother and I donot find any one else; you, the possessor of navel cord resembling the thread of a lotus stalk and residing in the interior of the heart, on whomever and residing in the interior of the heart, such a person will not die."

The person who chants these eight prayer hymns of goddess Śītalā, gets rid of the fear of attack by the family of visphoṭaka, these should be read and heard with devotion by the person for getting cured of other after-effects of the disease and for restoration of health, this Śītalāṣṭaka should not be revealed to every body but only to him who has devotion and faith.

Kodrava—Śītalā dvitīya bheda—the second variety of śītalā

वातश्लेष्मसमुद्भूता कोद्रवा कोद्रवाकृतिः ।
 तां कश्चित्प्राह पक्वेति सा तु पाकं न गच्छति ॥ ८३ ॥
 जलशूकवदङ्गानि सा विध्यति विशेषतः ।
 सप्ताहाद्वा दशाहाद्वा शान्तिं याति विनौषधम् ॥ ८४ ॥
 यदि वा भेषजं दद्यात्खदिराष्टकनिर्मितम् ।
 कषायं हि तदा दद्यात्कोद्रवायाः प्रशान्तये ॥ ८५ ॥

Kodrava is born from the aggravation of vāta and kapha, because eruptions resemble kodrava (a kind of coarse millet); some say it is ripenied form, but it does not undergo ripening (pus formation) at all; it punctures the body parts especially, like some insects living in water, the diseases/eruptions subside by seven or ten days even without any medication. If administration of medicine is needed, then decoction of khadirāṣṭaka may be given to him.

Pāṇisahā—the third variety of śītalā

ऊष्मणा तूष्मजारूपा सकण्डूः स्पर्शनप्रिया ।
 नाम्ना पाणिसहा ख्याता सप्ताहाच्छुष्यति स्वयम् ॥ ८६ ॥

Eruptions are warm, similar to ūsmaja (sarṣapa) in size, having itching and desiring touch (scratching) by hand, is known as Pāṇisahā, it subsides on its own accord by about seven days.

Sarṣpikā—the fourth variety of śītalā

चतुर्थी सर्षपाकारा पीत सर्षपवर्णिनी ।
 नाम्ना सर्षपिका ज्ञेयाऽभ्यङ्गमत्र विवर्जयेत् ॥ ८७ ॥

This fourth variety of called Sarṣpikā; eruptions are of the size of sarṣapa having the colour like gaurasarṣapa (white/yellow mustard); in this anointing the area/or the whole body should be avoided.

Dukha kodrava—the fifth variety

किञ्चिद्दूष्मनिमित्तेन जायते राजिकाऽऽकृतिः ।

एषा भवति बालानां सुखं शुष्यति च स्वयम् ॥ ८८ ॥

This variety arises due to mild increase of heat, the eruptions resembles rājika (mustard) in size, occurs especially in children and dries of its own accord easily.

Koṭha—the sixth variety

कोठवजायते षष्ठी लोहितोन्नतमण्डला ।

ज्वरपूर्वा व्यथायुक्ता ज्वरस्तिष्ठेद्दिनत्रयम् ॥ ८९ ॥

The sixth kind develops like a koṭha (rash). red in colour, elevated, round (or irreregular) patches painful preceded by fever, continuing for three days, patches fuse together to appear as multiple patches.

Carmaja—the seventh variety

एकस्फोटा च कृष्णा च बोद्धव्या चर्मजाऽऽभिधा ॥ ९० ॥

A solitary patch, black in colour appearing is known as carmaja sitala.

एताः सप्तापि बोद्धव्याः शीतलादेव्यधिष्ठिताः ।

शीतलोचित माचारमासु सर्वासु वा चरेत् ॥ ९१ ॥

These seven varieties are to be understood as born from śītalā, and so in all these the regimen advocated in the disease śītalā should be adopted.

काश्चिद्विनाऽपि यत्नेन सुखं सिद्ध्यन्ति शीतलाः ।

दृष्टाः कष्टतराः काश्चित्काश्चित्सिध्यन्ति वा न वा ।

काश्चिन्नैव तु सिद्ध्यन्ति यत्नतोऽपि चिकित्सिताः ॥ ९२ ॥

Some kinds of śītalā subside by their own accord without any treatments; some others subside after treatment with great difficulty or may not subside at all, yet others do not subside even after efforts of treatment.

*Thus ends chapter Sixty in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-61

अथैकषष्टितमः क्षुद्ररोगाधिकारः

**Kṣudra roga adhikāra—Minor/Miscellaneous diseases—
diagnosis and treatment**

1. Palita

कोधशोकश्रमकृतः शरीरोष्मा शिरोगतः ।
पित्तञ्च केशान्यचति पलितं तेन जायते ॥ १ ॥

The heat of the body and pitta getting greatly increased and localised in the head, cause ripening of the hairs of the head, leading to Palita—whiteness of hairs/grey hairs.

Cikitsā—treatment

लोहचूर्णस्य कर्षं तु दशाब्दं चूतमज्जतः ।
धात्रीपलद्वयं पथ्ये द्वे तथैकं विभीतकम् ॥ २ ॥
पिष्ट्वा लोहमये भाण्डे स्थापयेन्निशि वासयेत् ।
लेपोऽयमचिराद्भवति पलितं नात्र संशयः ॥ ३ ॥

Loha cūrṇa (iron filings)—one karśa (10gms.), cūta majja (kernel of mango fruit) five karśa (50gms.) dhātrī and pathyā—two karśa (20gms.) each and vibhītaka—one karśa (10gms.)—all are macerated to form a nice paste, put inside an iron pot and kept over-night. From the next morning it is applied as a paste on the head, this cures whiteness of hairs quickly without doubt.

काश्मर्या मूलमादौ सहचरकुसुमं केतकस्यापि मूलं
लौहं चूर्णं सभृङ्गं त्रिफलपलयुतं तैलमेभिः पचेद्यः ।
कृत्वा लौहस्य भाण्डे क्षितितलनिहितं स्थापयेत्मासमेकं
केशाः काकप्रकाशा अपि मधुपनिभा अस्य योगाद्भवन्ति ॥ ४ ॥

Roots of kāśmariya, flowers of saharā, root of ketaka, loha curna (iron filings), bhṛṅgarāja, triphalā—each one pala (40gms.) used to prepare a medicated oil, this is filled into an iron vessel which is buried under the ground for one month. Taken out after wards, and used for applying to the hairs makes the hairs blue black like that of the crow and bees.

त्रिफला नीलिकापत्रं भृङ्गराजोऽयसो रजः ।

अविमूत्रेण संपिष्टं लेपात्कृष्णीकरं परम् ॥ ५ ॥

Triphalā, leaves of nīlī, bhṛṅgarāja, ayas (iron filings)—all macerated with sheeps urine and applied to the hairs makes them black.

2. Iṅdralupta

रोमकूपानुगं पित्तं वातेन सह मूर्च्छितम् ।

प्रच्यावयति रोमाणि ततः श्लेष्मा सशोणितः ॥ ६ ॥

रुणद्धि रोमकूपांस्तु ततोऽन्येषामसम्भवः ।

तदिन्द्रलुप्तं खालित्यं 'रुह्ये' ति च विभावयेत् ॥ ७ ॥

Pitta located in the follicles, associating with vāta gets aggravated and makes the hairs to fall off, later śleṣma (kapha) together with śoṇita (blood) blocks the hair follicles, thus preventing their growth (of new hairs); this disease is called as Iṅdralupta, khālitya or ruhya.

Cikitsā—treatment

तिक्तपटोलीपत्रस्वरसैर्घृष्टा शमं याति ।

चिरकालजाऽपि रुह्या नियतं दिवसत्रयेणापि ॥ ८ ॥

Applying the fresh juice of leaves of tikṭapaṭolī on the head and massaging, mitigates the disease though chronic, within three days.

गोक्षुरस्तिलपुष्पाणि तुल्ये च मधुसर्पिषी ।

शिरः प्रलेपितं तेन केशैः समुपचीयते ॥ ९ ॥

Gokṣura, tila puṣpa—both equal quantity, mixed with honey and ghee and applied on the head promotes growth of hairs.

हस्तिदन्तमसीं कृत्वा छागीदुग्धं रसाञ्जनम् ।

लोमान्येतेन जायन्ते लेपात्पाणितलेष्वपि ॥ १० ॥

Elephant tusk is burnt and made into ash, it is added with rasāñjana and goats milk and made into a nice paste. By applying this paste, hairs grow on the head and on the palms even.

यष्टीन्दीवरमृद्वीकातैलाज्यक्षीरलेपनैः ।

इन्द्रलुप्तं शमं याति केशाः स्युश्च घना दृढाः ॥ ११ ॥

Yaṣṭī, iṅdīvara, mṛdvīkā—together with oil, ghee and milk, all made into a paste and applied cures iṅdralupta and thick and strong hair grow on the area.

जातीकरञ्जवरुणकरवीराग्निपाचितम् ।

तैलमभ्यञ्जनाद्धन्यादिन्द्रलुप्तं न संशयः ॥ १२ ॥

Medicated oil prepared by using jāṭī, karañja, varuṇa and karavīra, applied on the head cures iṇḍralupta without doubt.

Snuhīdugdhādi taila

सुहीपयः पयोऽर्कस्य लाङ्गली मार्कवो विषम् ।
अजामूत्रं सगोमूत्रं रक्तिका सेन्द्रवारुणी ॥ १३ ॥
सिद्धार्थकस्तीक्ष्णगन्धा सम्यगेभिर्विपाचितम् ।
तैलं भवति नियमात्खालित्पव्याधिनाशनम् ॥ १४ ॥

Milky sap of snuhī and arka, lāṅgali, mārkaṇa, viṣa (vatsnābha), urine of goat and cow, raktikā, iṇḍravāruṇī, siddhārthaka and tīkṣṇa gaṇḍha (sarṣapa)—all together are made use for preparing a medicated oil. This oil applied regularly on the head cures baldness effectively.

3. *Dāruṇaka*

दारुणा कण्डुरा रूक्षा केशभूमिः प्रजायते ।
मारुतश्लेष्मकोपेन विद्याद्वारुणकन्तु तत् ॥ १५ ॥

By the aggravation of vāta and kapha together, the scalp becomes cracked, dry and has itching; this condition is called Dāruṇaka.

Cikitsā

कार्यो दारुणके मूर्ध्नि प्रलेपो मधुसंयुतः ।
प्रियालबीजमधुककुष्ठमाषैः ससैन्धवः ॥ १६ ॥

Priyāla bīja, madhuka, kuṣṭha, māśa and saiṇdhava—all made into a paste, added with honey and applied, is useful in curing dāruṇaka.

आम्रबीजं तथा पथ्या द्वयं स्यान्मात्रया समम् ।
दुग्धेन पिष्टं तलेपो दारुणं हन्ति दारुणम् ।
दुग्धेन खाखसं बीजं प्रलेपाद्वारुणं हरेत् ॥ १७ ॥

Āmrabīja and pathyā both equal in quantity macerated in milk and applied as paste cures dāruṇaka, so also the paste of khākasa bīja macerated with milk.

गुञ्जाफलैः शृतं तैलम्भृङ्गाराजरसेन च ।
कण्डूदारुणहत्कुष्ठकापालव्याधिनाशनम् ॥ १८ ॥

Medicated oil cooked with decoction of guñjāphala and fresh juice of bhr̥ṅgarāja and applied cures itching, dāranaka, and kapālakuṣṭha.

4. *Arūṁṣikā*

अरूंषि बहुवक्राणि बहुक्लेदीनि मूर्द्धनि ।
कफासृक्कमिकोपेन तानि विद्यादरूंषिकाम् ॥ १९ ॥

Eruptions on the head (scalp) having many orifices and copious exudate produced by aggravation of kapha, asṛk (blood) and krimi (worms/bacteria) is known as Arūṃṣika.

Cikitsā

नीलोत्पलस्य किञ्जल्को धात्रीफलसमन्वितः ।

यष्टीमधुकयुक्तश्च लेपाद्धन्यादरूṃषिकाम् ॥ २० ॥

Nīlotpala kiñjalka (stamen of blue lotus), dhātrīphala and yaṣṭhī—madhuka—all made into a paste and applied cures arumsika.

Triphalādi taila

त्रिफलाऽयोरजोयष्टीमार्कवोत्पलसारिवाः ।

सैन्धवं पक्वमेतस्तु तैलं हन्यादरूṃषिकाम् ॥ २१ ॥

Medicated oil prepared with triphalā, ayoraja (loha bhasma), yaṣṭī, mār-kava, utpala, sārivā and saiṇdhava and used, cures arumsika.

5. Irivellikā

पिडकामुत्तमाङ्गस्थां वृत्तामुग्ररुजाज्वराम् ।

सर्वात्मिकां सर्वलिङ्गां जानीयादिरिवेल्लिकाम् ॥ २२ ॥

A big round eruption on the head, accompanied with high fever and severe pain, presenting all the symptoms of all the the doṣās is to be understood as Irivellikā.

Cikitsā

पैत्तिकस्य विसर्पस्य या चिकित्सा प्रकीर्तिता ।

तथैव भिषगोताञ्च चिकित्सेदिरिवेल्लिकाम् ॥ २३ ॥

Treatments which have been prescribed for pittaja visarpa, the same may be administered by the physician in irivellika also.

6. Panasikā

कर्णस्याभ्यन्तरे जातां पिडकामुग्रवेदनाम् ।

स्थिरां पनसिकां तान्तु विद्याद्वातकफोत्थिताम् ॥ २४ ॥

An eruption inside the ear having severe pain, stable, arising from aggravation of vāta and kapha is known as Panasika.

Cikitsā

भिषक् पनसिकां पूर्वं स्वेदयेदथ लेपयेत् ॥ २५ ॥

कल्कर्मनःशिलाकुष्ठनिशातालकदारुभिः ।

पक्वां विज्ञाय तां भित्त्वा व्रणवत्समुपाचरेत् ॥ २६ ॥

The physician should give sudation (fomentation) in the beginning, then apply a paste of manaśśilā, kuṣṭha, niśā, tālaka, and devadaru; after it becomes ripe, it should be punctured and then treated like a wound.

7. Pāṣāṇagardabha

वातश्लेष्मसमुद्भूतः श्वयथुर्हनुसन्धिजः ।
स्थिरो मन्दरुजः स्निग्धो ज्ञेयः पाषाणगर्दभः ॥ २७ ॥

A swelling at the root of lower jaw, caused by aggravation of vāta and śleṣma together, hard, unctous, immovable and with mild pain is known as Pāṣāṇagardabha.

Cikitsā

पाषाणगर्दभं पूर्वं स्वेदयेत्कुशलो भिषक् ।
ततः पनसिकाप्रोक्तैः कल्कैरुष्णैः प्रलेपयेत् ॥ २८ ॥
वातश्लैष्मिकशोथघ्नः कल्कैरन्यैश्च लेपयेत् ।
परिपाकगतं भित्त्वा व्रणवत्तमुपाचरेत् ॥ २९ ॥
जलौकोभिर्हृते रक्ते स शाम्यति विनौषधम् ।
एतत्स्थलेषु बहुषु प्रेक्षितं लिखितं ततः ॥ ३० ॥

The wise physician should give fomentation in the beginning and then apply the paste prescribed for panasikā, made warm; or any other paste which mitigates swelling of vāta and kapha origin and after it ripens it should be cut open and treated like an ulcer. It has been seen many times that this disease subsides only by removing the blood using leeches (on the swelling) and without any other treatment, hence it is written here.

8. Mukhadūṣika

शाल्मलीकण्टकप्रख्याः कफमारुतरक्तजाः ।
जायन्ते पिडका यूनां ज्ञेयास्ता मुखदूषिकाः ॥ ३१ ॥

Eruptions arising on the face, resembling the thorns (spouts) of a śālmali tree, especially in youths, produced by kapha, vata and rakta is known as Mukhadūṣikā.

Cikitsā

अङ्गुलस्य चतुर्थांशो मुखलेपो विधीयते ।
मध्यमस्तु त्रिभागः स्यादुत्तमोऽर्द्धाङ्गुलो भवेत् ॥ ३२ ॥
स्थितिकालोऽपि तस्योक्तो यावत्कल्को न शुष्यति ।
शुष्कस्तु गुणहीनः स्यात्तथा दूषयति त्वचम् ॥ ३३ ॥

Treatment for this is mukhālepa—application of warm pastes in the face; if its thickness is one-fourth of an aṅgula then it is called minimum, if one-third of an angula it is medium and if it is half-aṅgula in thickness then it is best. The paste should be allowed to remain till it becomes dry; dried paste is not effective and also vitiates the colour/complexion of the skin.

लोध्रधान्यवचालेपस्तारुण्यपिडकाऽपहः ।
तद्वद्गोरोचनायुक्तं मरिचं मुखलेपितम् ॥ ३४ ॥
सिद्धार्थकवचालोध्रसैन्धवैश्च प्रलेपनम् ।
वमनञ्च निहन्त्याशु पिडकां यौवनोद्भवाम् ॥ ३५ ॥

Paste of lodhra, dhāñya and vacā cures mukhadūṣika; similarly also the paste of marica mixed with gorocana; paste of siddhārthaka, vacā, lodhra and saiṇdhava applied on the face and emesis therapy also administered cures yuvānapidaka (mukhadūṣika).

Mukhakāntikara lepa

केवलाः पयसा पिष्टास्तीक्ष्णाः शाल्मलिकण्टकाः ।
आलिप्तं त्र्यहमेतेन भवेत्पद्मोपमं मुखम् ॥ ३६ ॥

Sharp thorns (sprouts) of śālmali tree made as paste with milk and applied to the face makes it beautiful like the lotus flower.

9. Vyaṅga-Nilikā

क्रोधायासप्रकुपितो वायुः पित्तेन संयुतः ।
मुखमागत्य सहसा मण्डलं प्रसृजत्यतः ।
नीरुजं तनुकं श्यावं मुखे व्यङ्गं तमादिशेत् ॥ ३७ ॥
कृष्णमेवङ्गुणं वक्त्रे गात्रे वा नीलिकां विदुः ॥ ३८ ॥

Vāta getting aggravated by anger and exertion, associating with pitta gets localised in the face and gives rise to a raised patch on the skin, which is painless, thin and blue in colour, this is known as Vyaṅga. Same kind of patch, either on the face or elsewhere in the body which is black in colour is called Nilikā.

Cikitsā

सिरावेधैः प्रलेपैश्च तथाऽभ्यङ्गैरुपाचरेत् ।
व्यङ्गं च नीलिकां वाऽपि न्यच्छञ्च तिलकालकम् ॥ ३९ ॥
वटाङ्कुरा मसूराश्च प्रलेपाद्व्यङ्गनाशनम् ।
व्यङ्गे मञ्जिष्ठया लेपः प्रशस्तो मधुयुक्तया ॥ ४० ॥
अथवा लेपनं शस्तं शशस्य रुधिरेण च ।
व्यङ्गहृद्गरुणत्वक्स्यादजामूत्रेण पेषिता ॥ ४१ ॥

Vyaṅga, nīlikā, nyaccha, and tilakālaka—these diseases should be treated with venesection, application drug pastes, and anointing with oil.

Application of paste of vaṭāṅkura and masūra, cures vyaṅga; so also the paste of mañjiṣṭhā, added with honey is best for vyaṅga; or application of blood of rabbit or paste of bark of varuṇa macerated with goats urine.

जातीफलस्य लेपस्तु हरेद्व्यङ्गञ्च नीलिकाम् ।
अर्कक्षीरहरिद्राभ्यां मर्दयित्वा प्रलेपनात् ॥
मुखकाष्ण्यं शमं याति चिरकालोद्भवं ध्रुवम् ॥ ४२ ॥

Application of paste of jātiphala cures vyaṅga and nīlikā, paste of haridrā and arkakṣīra macerated well and applied removes the black colour of the face, even though persisting for a long time.

मसूरैः क्षीरसम्पिष्टैर्लिप्तमास्यं घृतान्वितैः ।
सप्तरात्राद्भवेत्सत्यं पुण्डरीकदलोपमम् ॥ ४३ ॥

Masūra macerated with milk mixed with ghee and applied on the face makes the face beautiful like the lotus flower.

वटस्य पाण्डुपत्राणि मालती रक्तचन्दनम् ॥ ४४ ॥
कुष्ठं कालीयकं लोध्रमेभिर्लेपं प्रयोजयेत् ।
युवानपिडकानां तु व्यङ्गानां तु विनाशपम् ॥
स्यादेतेन मुखञ्चापि वर्जितं नीलिकादिभिः ॥ ४५ ॥

Application of pastes of either brown coloured leaves (matured) of vaṭa, mālati, raktacaṇḍana, kuṣṭha, kāliyaka or lodhra may be useful in curing the yuvānapiḍaka, vyaṅga and nīlikā.

Kumkumādi taila

कुङ्कुमं चन्दनं लीघं पतङ्गं रक्तचन्दनम् ।
कालीयकमुशीरञ्च मञ्जिष्ठा मधुयष्टिका ॥ ४६ ॥
पत्रकं पद्मकं पद्मं कुष्ठं गोरोचना निशा ।
लाक्षा दारुहरिद्रा च गैरिकं नागकेशरम् ॥ ४७ ॥
पलाशकुसुमञ्चापि प्रियङ्गुश्च वटाङ्कुराः ।
मालती च मधूच्छिष्टं सर्षपः सुरभिर्बचा ॥ ४८ ॥
चतुर्गुणपयःपिष्टैरेतैरक्षमितैः पृथक् ।
पचेन्मन्दाग्निना वैद्यस्तैलं प्रस्थद्वयोन्मितम् ॥ ४९ ॥
वदनाभ्यञ्जनादेतद्व्यङ्गं नीलिकया सह ।
तिलकं माषकं न्यच्छं नाशयेन्मुखदूषिकाम् ॥ ५० ॥
पद्मिनीकण्टकञ्चापि हरेज्जतुमर्णिं तथा ।
विदध्यायद्वदनं पूर्णं चन्द्रमण्डलसुन्दरम् ॥ ५१ ॥

Kumkuma, caṇḍana, lodhra, pataṅga, rakta candana, kālīyaka, uśīra, mañjiṣṭhā, madhyaṣṭī, patra, padmaka, padma, kuṣṭha, gorocana, niśā, lākṣā, dāruharidrā, gairika, nāgakesara, palāśa kusuma, priyaṅgu, vaṭāṅkura, mālatī, madhūṣṭiṣṭa, sarṣpa, surabhivacā (mahābharī vacā)—each one karśa (10gms.) are macerated with milk, four times of their total quantity, added with two prastha (1280gms.) of oil and cooked over mild fire to form a medicated oil. This oil anointed on the face cures vyaṅga, nīlika, tilaka, maṣaka, nyaccha, mukhadūṣika, padminikaṇṭaka, jatumaṇī etc; makes the face beautiful like the full moon.

10. Valmīka

ग्रीवांसकक्षाकरपाददेशे सन्धौ गले वा त्रिभिरेव दोषैः ।

ग्रन्थिः स वल्मीकवदक्रियाणां जातः क्रमेणैव गतः प्रवृद्धिम् ॥ ५२ ॥

मुखैरनेकैः स्त्रुतितोदवद्भिर्विर्षेवत्सर्पति चोन्नताग्रैः ।

वल्मीक माहुर्भिषजो विकारं निष्प्रत्यनीकं चिरजं विशेषात् ॥ ५३ ॥

In persons who are not doing physical activities, the three doṣās become aggravated and give rise to a graṇthi (tumor) in the joints of either the neck, shoulders, axilla, arms or legs, resembling a valmīka (ant-hill) growing steadily upwards, having many mouths/openings, with exudation and pricking pain, spreading from place to place like visarpa (erysepelas); this is called by the wise physicians as Valmīka; it is incurable especially when persisting for a long time.

पाणिपादोपरिष्ठात् छिद्रैर्बहुभिरावृतम् ।

वल्मीकं यत्सशोफं स्याद्वर्ज्यं तद्धि विजानता ॥ ५४ ॥

That which is grown on the arms (hands) and legs (foot) having too many openings, and swelling should be refused treatment.

Cikitsā

शस्त्रेणोत्कृत्य वल्मीकं क्षाराग्निभ्यां प्रसाधयेत् ।

विधानेनार्बुदोक्तेन शोधयित्वा च रोपयेत् ॥ ५५ ॥

वल्मीकं तु भवेद्यस्य नातिवृद्धमर्मजम् ।

तत्र संशोधनं कृत्वा शोणितं मोक्षयेद्विषक् ॥ ५६ ॥

Valmīka should be scraped with a sharp knife, applied alkalies or touched by heated iron rods, adopting the methods prescribed in the treatments of arbuda (malignant tumor—vide chapter 44) and then cleaned and made to heal; that which has not grown very big, and not situated on a vital spot, then the patient should be administered purificatory therapies and blood letting also.

कुलत्थकानां मूलैश्च गुडूच्या लवणेन च ।

आरेवतस्य मूलैश्च दन्तीमूलैस्थैव च ॥ ५७ ॥

श्यामामूलैः सपल्लैः सक्तुमिश्रैः प्रलेपयेत् ।
 सुस्निग्धैश्च सुखोष्णैश्च भिषक्तमुपनाहयेत् ॥ ५८ ॥
 पक्वं तदा विजानीयाद्गतीः सर्वा यथाक्रमम् ।
 अभिज्ञाय गतिं छित्वा प्रदिह्यान्मतिमान्भिषक् ॥ ५९ ॥
 संशोध्य दुष्टमांसानि क्षारेण प्रतिसारयेत् ।
 व्रणं विशुद्धं विज्ञाय रोपयेन्मतिमान्भिषक् ॥ ६० ॥

Roots of kulattha, guḍucī, lavaṇa (saiṇdhava), roots or ārevata, dañtī and śyāmā, palala (meat) and saktu (rice flour)—are all made into a paste, and applied as a warm poultice adding oil, on the tumor; when the tumor becomes ripe (with pus formation) then each of the gatī (sinus) should be cut open, vitiated pieces of muscles removed, then sprinkled with kṣāra (caustic alkalies); afterwards determining that the ulcer has become clean and good it should be made to heal.

Manahśilādi taila

मनःशिलालभल्लातसूक्ष्मैलाऽगुरुचन्दनैः ।
 जातीपल्लवतक्रैश्च निम्बतैलं विपाचयेत् ॥ ६१ ॥
 वल्मीकं नाशयेत्तद्धि बहुच्छिद्रं बहुव्रणम् ॥ ६२ ॥

Nimba taila (neem oil) is to be cooked along with manaśśila, ālā, bhallāta, sūkṣma elā, aguru, caṇḍana, young leaves of jāṭī and takra (buttermilk). By anointing, this oil cures valmīka even with many openings and many ulcers.

11-12. Kakṣā and gaṇḍhanāma

बाहुकक्षांसपार्श्वेषु कृष्णस्फोटां सवेदनाम् ।
 पित्तप्रकोपसम्भूतां कक्षां तामिति निर्दिशेत् ॥ ६३ ॥
 एकान्तु तादृशीं दृष्ट्वा पिडकां स्फोटसन्निभाम् ।
 त्वग्जातां पित्तकोपेन गन्ध (नाग्नी) मालां प्रचक्षते ॥ ६४ ॥

Black coloured painful sphoṭa (vesicles/eruptions) developing in the arms, axillae, shoulders and flanks due to aggravation of pitta is known as Kakṣā. A single eruptions of the same type developing on the skin due to aggravation of pitta, is to be called as Gaṇḍhanāma (mālā).

Cikitsā

कक्षाञ्च गन्ध (नाग्नी) मालाञ्च चिकित्सेच्च चिकित्सकाः ।
 पैत्तिकस्य विसर्पस्य क्रियया पूर्वमुक्ताया ॥ ६५ ॥

The physician should treat kakṣā and gaṇḍhanāma by adopting the same treatment which has been prescribed for visarpa of pitta origin described earlier (ch. 56).

13. Agni rohiṇī

कक्षाभागेषु विस्फोटा जायन्ते मांसदारणाः ।
 अन्तर्दाहज्वरकरा दीप्तपावकसन्निभाः ॥ ६६ ॥
 सप्ताहाद्वा दशाहाद्वा पक्षाद्वा घ्नन्ति मानवम् ।
 तामग्निरोहिणीं विद्यादसाध्यां सान्निपातिकीम् ॥ ६७ ॥

A visphoṭa (vesicle/eruption) developing in the region of the axilla causing tearing of the muscles, with severe burning sensation and fever, like that of having burning coal inside; killing the patient in seven, ten or fifteen days, this disease is to be diagnosed as Agni rohiṇī caused by sannipāta (aggravation of all the three doṣās).

Cikitsā

पित्तवीसर्पविधिना साधयेदग्निरोहिणीम् ।
 रोहिण्यां लङ्घनं कुर्याद्रक्तमोक्षणरूक्षणम् ।
 शरीरस्य च संशुद्धिं तान्तु वृद्धां परित्यजेत् ॥ ६८ ॥

Agni-rohiṇī should be treated on the same lines of treatment of visarpa of pitta origin; fasting, blood letting, causing dryness and purifactory therapies should be adopted. If the disease is greatly developed, it should be rejected.

14. Vidārikā

विदारीकन्दवद् वृत्तां कक्षावङ्क्षणसन्धिषु ।
 रक्तां विदारिकां विद्यात्सर्वजां सर्वलक्षणाम् ॥ ६९ ॥

A eruption developing in the axilla or groin, round like the rhizome of vidārī, red in colour produced by all the doṣās together, and presenting all the symptoms is called Vidārikā.

Cikitsā

विदारिकां प्रथमं जलौकायोजनं हितम् ।
 पाटनञ्च विपक्वायां ततो व्रणविधिः स्मृतः ॥ ७० ॥

For vidārika, the first best treatment shall be to apply leeches to suck blood, if the eruption is ripe (after formation of pus) it should be cut open and treated like an ulcer.

15-16. Cippa-Kunakha

नखमांसमाधष्ठाय वातः पित्तञ्च देहिनाम् ।
 करोति दाहपाकौ च तं व्याधिं चिप्प मादिशेत् ॥ ७१ ॥

Vāta and pitta aggravated together and localised in the muscles of the

nails, produce burning sensation and formation of pus there, this disease is called Cippa.

अभिघातात्प्रदुष्टो या नखो रूक्षः सितः खरः ।
भवेत्तं कुनखं विद्यात्कुलीरं वाभिधानतः ॥ ७२ ॥

The nail which has become dry/rough, white and coarse as a result of injury/blow, is known as Kunakha or kulīra.

Cikitsā

चिप्यं रुधिरमोक्षेण शोधनेनाप्युपाचरेत् ।
गतोष्माणमथैनन्तु सेचयेदुष्णवारिणा ॥ ७३ ॥
शस्त्रेणापि यथायोग्यमुच्छिद्य स्त्रावयेत्ततः ।
व्रणोक्तेन विधानेन रोपयेत्तं विचक्षणः ॥ ७४ ॥
स्वरसेन हरिद्रायाः पात्रे कृत्वायसेऽभयाम् ।
घृष्ट्वा तज्जेन कल्केन लिम्पेच्चिप्यं पुनः पुनः ॥ ७५ ॥
काश्मर्याः सप्तभिः पत्रैः कोमलैः परिवेष्टितः ।
अङ्गुलीवेष्टकः पुंसां ध्रुवमाशु प्रशाम्यति ॥ ७६ ॥
श्लेष्मविद्राधिकल्पेन कुनखं समुपाचरेत् ॥ ७७ ॥
नखकातिप्रविष्टेन टङ्कणेन न शाम्यति ।
कुनखश्चत्तदा शैलाः सलिले प्लवतेपि च ॥ ७८ ॥

Cippa should be treated by letting out blood and cleaning, after the heat/burning sensation has become reduced it should be bathed with warm water, then it should be cut open by a sharp instrument, the contents drained out cleaned and made to heal by following the treatment mentioned for ulcers (ch. 47). Fresh juice of haridrā is put in a vessel of iron and abhayā is macerated with it, this paste should be applied to the finger again and again; wrapping the finger (with cippa) with seven tender leaves of kāśmarī cures cippa.

Kunakha should be treated just like treating vidradhi of kapha origin, if it does not get cured even after filling the nail bed with ṭaṅkaṇa, then it should be understood as incurbale just as stones floating on water.

17. Parivartikā

मर्दनात्पीडनाद्वापि तथैवाप्यभिघाततः ।
मेद्वर्चं यदा वायुर्भजते सर्वतश्चरन् ॥ ७९ ॥
तदा वातोपसृष्टन्तु तच्चर्म परिवर्त्तते ।
सवेदनं सदाहं च पाकञ्च व्रजति क्वचित् ॥ ८० ॥
मणेरधस्तात्कोषस्तु ग्रन्थिरूपेण लम्बते ।
सरुजां वातसम्भूतां विद्यात्तां परिवर्त्तिकाम् ॥
सकण्डूः कठिना चापि सैव श्लेष्मसमन्विता ॥ ८१ ॥

Due to either squeezing, massaging or injury to the penis the prepuce (skin over the penis) becomes pulled down (rolled downward) accompanied with pain, burning sensation and even formation of pus sometimes; it hangs like a bag underneath the mani (glans penis) associated with pain; this disease produced by vāta is known as Parivartikā. The same when accompanied with itching and hardness should be understood as produced by vāta associated with śleṣma (kapha).

Cikitsā

परिवर्त्ति घृताभ्यक्तां सुस्विन्नामुपनाहयेत् ।
 त्रिरात्रं पञ्चरात्रञ्च वातघ्नैः शाल्वणादिभिः ॥ ८२ ॥
 ततोऽभ्यज्य शनैश्चर्म पाटयेत्पीडयेन्मणिम् ।
 प्रविष्टे चर्मणि मणौ स्वेदयेदुपनाहनैः ॥ ८३ ॥
 दद्याद्वातहरान् बस्तीन् स्निग्धान्यन्नानि भोजयेत् ॥ ८४ ॥

Parivartikā should be smeared with ghee and warm fomentation given by sālvaṇa upanāha (poultice) etc., for three or five days which mitigate vāta next after bathing the part with ghee, the prepuce (hanging down like a sac.) should be incised and the glans penis squeezed slightly, after the glans is thus cleared, and enters inside, fomentation should be given by use of poultices, decoction enemas which mitigate vāta should be administered, the person asked to take foods which are unctuous.

18. Avapātikā

अल्पीयःखा यदा हर्षाद् बलाद्गच्छेत्त्रियं नरः ।
 हस्ताभिघातादथवा चर्मण्युद्वर्तिते बलात् ॥ ८५ ॥
 मर्दनात्पीडनाद्वापि शुक्रवेगाभिघाततः ।
 यस्यावपाट्यते चर्म तं विद्यादवपाटिकाम् ॥ ८६ ॥
 वातेन कर्कशा रूक्षा सूक्ष्मा कृष्णा रुगन्विता ।
 पित्तेन पीता रक्ता वा दाहतृष्णासमन्विता ।
 श्लेष्मणा कठिना स्निग्धा कण्डूमत्स्वल्पवेदना ॥ ८७ ॥
 स्नेहस्वेदैरिमां वैद्यश्चिकित्सेदवपाटिकाम् ॥ ८८ ॥

When man indulges in copulation forced by lust with a woman having vagina of small opening/orifice; by assault by the hand, such as squeezing, massaging, or forcefully withholding the ejaculation of the semen, then the prepuce becomes everted (rolled upward) by force, this disease is known as Avapātikā. The skin is rough, dry, thin, black and painful when vāta is aggravated; it is yellow, or reddish accompanied with burning sensation and thirst when pitta is aggravated; it is hard, unctuous (greasy) with itching and mild pain when kapha is aggravated.

Cikitsā

This disease avapāṭikā should be treated by using oleation, sudation and fomentation therapies.

19. Niruddhaprakāśa

वातोपसृष्टे मेद्रे तु चर्म संश्रयते मणिम्।
मणिश्चर्मोपनद्धस्तु मूत्रस्रोतो रुणद्धि च॥८९॥
निरुद्धप्रकशे तस्मिन्मन्दधारमवेदनम्।
मूत्रं प्रवर्तते जन्तोर्मणिर्विव्रियते न च॥९०॥
निरुद्धप्रकशं विद्यात्सरुजं वातसम्भवम्॥९१॥

When vata getting aggravated becomes localised in the prepuce, makes the skin to envelop the glans penis and causes obstruction to passage of urine; then the urine flows out with little force, without any pain and not causing any abrasion of the glans penis. This disease is called Niruddhaprakāśa. If it is associated with pain it should be understood as produced by aggravated vāta.

Cikitsā

निरुद्धप्रकशे नाडीं लौहीमुभयतोमुखीम्।
दारवीं जतुकृतां वा घृताक्तां सम्प्रवेशयेत्॥९२॥
परिषिञ्चेद्वसां मज्जां शिशुमारवराहयोः।
चक्रतैलं यथा योज्यं वातघ्नद्रव्यसंयुतम्॥९३॥
त्र्यहात्स्थूलतरां सम्यङ् नाडीं मार्गे प्रवेशयेत्।
स्रोतो विवर्द्धयेदेवं स्निग्धमन्नञ्च भोजयेत्।
भित्त्वा वा सेवनीं मुक्त्वा सद्यः क्षतवदाचरेत्॥९४॥

In niruddhaprakāśa, a tube with openings on both ends, made of either iron, wood or lac, smeared with ghee outside should be introduced slowly through the prepuce, followed by bathing the area with muscelfat or bone marrow of dolphin or boar; then cakra taila (oil fresh from the oil mill) processed with drugs mitigating vāta should be used; after three days a slightly thick tube should be introduced, in this manner the passage should be widened or it may be done by splitting with a sharp instrument avoiding the natural suture (raphae) in the process and then adopting the treatments prescribed for ulcers. The patient asked to take foods with fats.

20. Sanniruddha guda

वेगसन्धारणाद्वायुर्विहतो गुदसंश्रितः।
निरुणद्धि महत्स्रोतः सूक्ष्मद्वारं करोति च॥९५॥
मार्गस्य सौक्ष्म्यात्कृच्छ्रेण पुरीषं तस्य गच्छति।
सन्निरुद्धगुदं व्याधिमेतं विद्यात्सुदुस्तरम्॥९६॥

सन्निरुद्धगुदे तैलैः सेको वातहरैर्हितः ।
तथा निरुद्धप्रकाशक्रियाऽपि कथिताऽथवा ॥ ९७ ॥

By indulging in suppression of urges of faeces (over long periods) then vāta getting aggravated causes obstruction of the alimentary tract (at the rectum) and narrowing of the orifice of the rectum; because of this narrowing, faeces is eliminated with great difficulty. This disease is known as Sanniruddhaguda and difficult to cure.

Cikitsā

For this disease, it is beneficial to bathe the part with warm medicated oil which mitigate vāta, the treatment suggested for niruddha prakṣa may also be adopted in this disease also.

21. Vṛṣṇa kacchū

स्नानोत्सादनहीनस्य मलो वृषणसंस्थितः ।
प्रक्लिद्यते यदा स्वेदात्कण्डूं जनयते तदा ॥ ९८ ॥
ततः कण्डूयनात्क्षिप्रं स्फोटः स्रावश्च जायते ।
प्राहुर्वृषणकच्छूं तां श्लेष्मरक्तप्रकोपजाम् ॥ ९९ ॥

In the person who does not resort to bathing and massaging the body, dirt accumulates on the skin of the scrotum, becomes moist by mixing with sweat and gives rise to itching, which on scratching produces eruptions and exudations; this known as Vṛṣṇa kacchū is born from the aggravation of śleṣma and rakta together.

Cikitsā

सर्जाह्वकुष्ठसैन्धवसितसिद्धार्थैः प्रकल्पितो योगः ।
उद्धर्त्तनेन नियतं शमयति वृषणस्य कण्डूतिम् ॥ १०० ॥
भिषग्वृषणकच्छूंतु चिकित्सेत्यामरोगवत् ।
अहिपूतननिर्दिष्टक्रिययाऽपि च तां हरेत् ॥ १०१ ॥

Massaging the skin of the scrotum with fine powder of sarjakṣāra, kuṣṭha, saiṇdhava sita and siddhārtha daily, mitigates the itching of the scrotum. The physician should treat this diseases in the same manner as of pāmā and also by treatment prescribed for the disease Ahipūtanā.

22. Ahipūtanā

शकृन्मूत्रसमायुक्तेऽधौतेऽपाने शिशोर्भवेत् ।
स्विस्त्रे वाऽस्त्राप्यमानस्य कण्डू रक्तकफोद्भवा ॥ १०२ ॥
कण्डूयनात्ततः क्षिप्रं स्फोटः स्रावश्च जायते ।
एकीभूतं व्रणैर्घोरं तं विद्यादहिपूतनम् ॥ १०३ ॥

तत्र संशोधनैः पूर्वे धात्रीस्तन्यं विशोधयेत् ।
 त्रिफलाखदिरक्काथैर्व्रणानां क्षालनं हितम् ।
 शङ्खसौवीरयष्ट्याह्वैर्लेपः कार्योऽहिपूतने ॥ १०४ ॥

Not cleaning of the anus of children from accumulation of faeces, urine and sweat and not bathing them daily produces itching in the anus, which on scratching gives rise to eruptions and exudation; many ulcers fuse together and become dreadful. This disease is known as Ahipūtana is born from aggravation of rakta and kapha together.

Cikitsā

The first treatment for this disease is purification of the breastmilk; the ulcers should be washed with the decoction of triphala and khadira; application of paste of śaṅkha, sauṃvīra and yaṣṭyāhvā should be made.

23. Gudabhramsa

प्रवाहिकाऽतिसाराभ्यां निर्गच्छति गुदं बहिः ।
 रूक्षदुर्बलदेहस्य गुदभ्रंशं तमादिशेत् ॥ १०५ ॥
 गुदभ्रंशे गुदं स्विन्नं स्नेहेनाक्तं प्रवेशयेत् ।
 प्रविष्टं रोधयेद्यत्नाद्द्रव्यसच्छिद्रचर्मणा ॥ १०६ ॥
 पद्मिन्याः कोमलं पत्रं यः खादेच्छर्कराऽन्वितम् ।
 एतन्निश्चित्य निर्दिष्टं न तस्य गुदनिर्गमः ॥ १०७ ॥
 मूषकाणां वसाभिर्वा गुदभ्रंशे प्रलेपनम् ।
 सुस्विन्नं मूषिकामांसेनाथवा स्वेदयेद् गुदम् ॥ १०८ ॥
 वृक्षाम्लानलचाङ्गेरीबिल्वपाठायवाग्रजम् ।
 तन्नेत्रेण शीलयेत् पायुभ्रंशात्तोऽनलदीपनम् ॥ १०९ ॥

In persons whose bodies are dry and weak, who suffer from dysentery and diarrhoea (for long periods) their guda (rectum) protrudes out; this disease is known as Gudabhramśa (prolapse of the rectum).

Cikitsā

In gudabhramśa, the rectum protruding out should be anointed, given fomentation and pushed inside slowly and gently, after it gets inside it should be stopped from protruding out again, by tying a strap of cows leather having a hole (for elimination of faeces).

He who consumes the tender leaves/petals of padmini (lotus) together with sugar is not going to suffer from prolapse of the rectum definitely. Application of muscle fat of mice on the rectum or giving fomentation with flesh of mice to the rectum should be done. Vṛkṣāmla, anala (citraka) cāṅgerī, bilva, pāṭhā,

and yavāgraja kṣāra, made into powder mixed with buttermilk and consumed cures prolapse of the rectum and kindles digestive fire.

Mūṣaka taila

मूषका दशमूलानि गृहीयादुभयं समम् ।
तयोः क्वाथेन कल्केन पचेत्तैलं यथोदितम् ॥ ११० ॥
अभ्यङ्गात्तस्य तैलस्य गुदभ्रंशो विनश्यति ।
विनश्यति तथाऽनेन गुदशूलं भगन्दरम् ॥ १११ ॥

Flesh of mice and daśamūla—each equal in quantity are made into decoction, this together with the same paste (of daśamūla) is added with oil and medicated oil cooked in the usual manner. By anointing with this oil, prolapse of the rectum becomes cured, so also pain and fistula.

24. Sūkaradamṣṭraka

सदाहो रक्तपर्यन्तस्त्वपाकी तीव्रवेदनः ।
कण्डूमाञ्जरकारी च स स्याच्छूकरदंष्ट्रकः ॥ ११२ ॥
भृङ्गराजकमूलस्य रजन्या सहितस्य च ।
चूर्णन्तु सहसा लेपाद्वाराहद्विजनाशनम् ॥ ११३ ॥
राजीवमूलकल्कः पीते गव्येन सर्पिषा प्रातः ।
शमयति शूकरदंष्ट्रं दंष्ट्रोद्धूतं ज्वरं घोरम् ॥ ११४ ॥
रजनी मार्कवं मूलं पिष्टं शीतेन वारिणा ।
तल्लेपाद्भन्ति वीसर्पवाराहदशनाह्वयम् ॥ ११५ ॥

The same diseases (gudabhramśa) when having burning sensation, red coloured edges, not under going ripening (pus formation), has severe pain and itching producing fever, also, becomes known as Sūkaradamṣṭraka.

Cikitsā

Root of bhr̥ṅgarāja together with rajanī, made into powder and applied cures varahadvija (sūkara damṣṭraka).

Paste of root of rājīva (kamala) mixed with cows ghee and consumed in the morning cures, this diseases though accompanied with high fever.

Paste of rajanī and mārkaṇḍa, made with cold water and applied cures varāhadamṣṭraka and also visarpa.

25. Anuśayī

गम्भीरामल्पशोथां च सवर्णामुपरि स्थिताम् ।
पाकस्यानुशयीं तान्तु विद्यादन्तःप्रपाकिनीम् ॥ ११६ ॥
हरेदनुशयीं वैद्यः क्रियया श्लेष्मविद्रधेः ॥ ११७ ॥

An eruption on the foot, deep seated, with mild swelling of the same colour as of the skin and undergoing ripening (pus formaton) from inside, is known as Anuśayī.

Cikitsā

The physician should cure this disease by adopting the treatment prescribed for vidradhi of kapha origin.

26. Alasa

क्लियाङ्गुल्यन्तरौ पादौ कण्डूदाहसमन्वितौ ।
 दुष्टकर्दमसंस्पर्शादलसं तं विभावयेत् ॥ ११८ ॥
 पादौ सिक्त्वाऽऽरनालेन लेपनं त्वलसे हितम् ।
 पटोलकुनटीनिम्बरोचनामरिचैस्तिलैः ॥ ११९ ॥
 क्षुद्रास्वरससिद्धेन कटुतैलन लेपयेत् ।
 ततः कासीसकुनटीतिलचूर्णैर्विचूर्णयेत् ॥ १२० ॥
 करञ्जबीजं रजनी कासीसं पद्मकं मधु ।
 रोचना हरितालञ्च लेपोऽयमलसे हितः ॥ १२१ ॥

By contact (for a long time) with contaminated slush, the spaces in between the toes become very moist, associated with itching and burning sensation; this disease is called Alasa.

Cikitsā

In alasa it is beneficial to wash the foot with fermented rice-wash, apply a paste of paṭola, kunaṭī, nimba, vamaśarocanā, marica, and tila. Kaṭu taila boiled with fresh juice of kṣudrā (kaṇṭakāri) be applied; the fine powder of kāsīsa, kunaṭī and tila should be sprinkled.

Paste made of karañja bija, rajanī, kāsīsa, padmaka, madhu (honey), gorocana and haritāla is useful in alasa.

27. Pādadārī

परिक्रमणशीलस्य वायुरत्यर्थरूक्षयोः ।
 पादयोः कुरुते दारीं सरुजां तलसंश्रिताम् ॥ १२२ ॥
 पाददार्या शिरां प्राज्ञो मोचयेत्तलशोधिनीम् ।
 स्नेहस्वेदोपपन्नौ तु पादौ वा लेपयेन्मुहुः ।
 मधूच्छिष्टवसामज्जाघृतैः क्षारविमिश्रितैः ॥ १२३ ॥
 सर्जाहसिन्धूद्भवयोश्चूर्णं घृतमधुप्लुतम् ।
 निर्मथ्य कटुतैलाक्तं हितं पादप्रमार्जने ॥ १२४ ॥

मधुसिक्थकगैरिकघृतगुडमहिषाक्षशालनिर्यासैः ।

गैरिकसहितैर्लेपः पादस्फुटनापहः सिद्धः ॥ १२५ ॥

उन्मत्तकस्य बीजेन मानकक्षारवारिणा ।

विपक्वं कटुतैलन्तु हन्याद्वारीं न संशयः ॥ १२६ ॥

In those persons who walk too much, vāta getting aggravated, produces cracks/fissures in the soles of the feet associated with pain; this is called dārī (Pāda darī).

Cikitsā

The wise physician should do venesection at the sole and let out blood, then give oleation and sudation (fomentation) therapies and then apply soft pastes; madhūceiṣṭa, vasā, majjā, ghr̥ta and kṣāra (yavakṣāra)—all made as paste.

Sarjakṣāra and siṇdhūdbhava made into powder, added with ghee, honey and kaṭu taila macerated well, made as a paste is beneficial for applying to the feet.

Paste prepared with madhusikthaka, gairika (śilājatu), ghr̥ta, guda, mahiṣākṣa (guggulu), śāla niryāsa and gairika (svarṇa gairika)—is a proven remedy for the cure of cracking of the feet.

Unmatta taila

Seeds of unmatta (dhattūra), solution of ash of mānakañda and kaṭu taila—are boiled and medicated oil prepared; this is going to cure cracks in the feet without doubt.

28. Kadara

शर्करोन्मथिते पादे क्षते वा कण्टकादिभिः ।

ग्रन्थिः कोलवदुत्सन्नो जायते कदरस्तु सः ॥ १२७ ॥

दहेत्कदरमुद्धृत्य तैलेन दहनेन वा ॥ १२८ ॥

By placing the foot on rough stone pebbles or injury by thorns etc. a tumor of the size of a seed of jujube fruit develops on the sole. This is known as Kadara.

Cikitsā

Kadara should be removed (by surgical method) and then the area cauterised either by oil (boiling) or fire (red hot iron).

29-30-31-32. Tilakālaka—Maśaka—Śyāvapiṇḍika—Jatumaṇi

कृष्णानि तिलमात्राणि नीरुजानि समानि च ।

वातपित्तकफोद्रेकात्तान्विद्यात्तिलतालकान् ॥ १२९ ॥

अवेदनं स्थिरञ्चैव यत्तु गात्रे प्रदृश्यते ।

माषवत्कृष्णमुत्सन्नमनिलान्मशकमादिशेत् ॥ १३० ॥

वित्वचस्तनवः स्फोटाः सूक्ष्माग्राः श्यावपिण्डिकाः ।
 भवन्ति कफपित्ताभ्यां क्षिप्रं नाशं प्रयान्ति च ॥ १३१ ॥
 सममुत्सन्नमरुजं मण्डलं कफरक्तजम् ।
 सहजं लक्ष्म चैकेषां लक्ष्यो जतुमणिश्च सः ॥ १३२ ॥
 कृष्णः स्निग्धो जतुमणिर्ज्ञेयः श्लेष्मोत्तरैस्त्रिभिः ।
 अरुजं त्वपरे रक्तं लक्ष्मेत्याहुर्भिषग्वराः ॥ १३३ ॥
 चर्मकीलं चतुमणिं मशकांस्तिलकालकान् ।
 उत्कृत्य शस्त्रेण दहेत्क्षाराग्निभ्यामशेषतः ॥ १३४ ॥

Black, painless, growths on the skin of the size of tila (sesame seed) produced by the aggravation of vata, pitta and kapha—are known as Tilakālaka.

Painless, static growths seen on any part of the body slightly elevated, black in colour like the māṣa (black gram) produced by the aggravation of vāta are known as Maśaka.

By aggravation of kapha and pitta arise, thin, small eruptions with pointed tips and disappearing quickly are known as Śyāvapiṇḍika.

Black, painless and unctuous patches which are of the same level or slightly raised, produced by kapha and rakta and which are congenital are known as Jatumaṇi and as Lakṣma by some others. Some others opine that red coloured, painless patches are to be called as Lakṣma.

Cikitsā

Carmikīla, jatumaṇi, maśaka, and tilakālaka should be removed (by surgical method) and then the area burnt/catuerised either by alkalies or fire without leaving any remnant.

33. Nyaccha

महद्वा यदि वा चाल्पं श्यावं वा यदि वाऽसितम् ।
 नीरुजं मण्डलं गात्रे न्यच्छं तदभिधीयते ॥ १३५ ॥
 शिरोवेधैः प्रलेपैश्च तथाऽभ्यङ्गैरुपाचरेत् ।
 न्यच्छं लिम्पेत्पयः पित्तैः कल्कैः क्षीरतरूद्भवैः ॥ १३६ ॥
 त्रिभुवनविजयापत्रं मूलं स्थविरस्य शिंशपा चैभिः ।
 उद्वर्त्तनं विरचितं न्यच्छव्यङ्गापहं सिद्धम् ॥ १३७ ॥

Big or small, blue or black, painless patches on the body are known as Nyaccha.

Cikitsā

Nyaccha should be treated with venesection, application of pastes and anointing therapies; milk, pitta (oxgall) and paste of bark of trees yielding milky sap, should be applied on the patches. Leaves of tribhuvana vijaya (bhañgā), root

of sthavira (vṛddha dāraka) and śimṣipa are powdered nicely and used for massaging on the skin, this definitely cures nyaccha and vyaṅga.

34. Padminīkaṇṭaka

कण्टकैराचितं वृत्तं कण्डूमत्पाण्डु मण्डलम् ।
 पद्मिनीकण्टकप्रख्यैस्तदाख्यं कफवातजम् ॥ १३८ ॥
 पद्मिनीकण्टके रोगे छर्दयेन्निम्बवारिणा ।
 तेनैव सिद्धं सक्षौद्रं सर्पिः पातुं प्रदापयेत् ॥ १३९ ॥
 निम्बारग्वधकल्कैर्वा मुहुरुद्वर्तनं हितम् ॥ १४० ॥

Round patches studded with thorny projections, white in colour and having itching produced by kaphavata is known as Padminikaṇṭaka because of its resemblance to it.

Cikitsā

In this disease, the patient should be made to vomit by using decoction of nimba; ghee processed with the same drug should be given to drink mixed with honey, massages using the paste of either nimba or āragvadha should be done often.

Nimbādi ghr̥ta

चतुर्गुणेन निम्बोत्थपत्रक्राथेन गोघृतम् ।
 पचेत्ततस्तु निम्बस्य कृतमालस्य पत्रजैः ॥ १४१ ॥
 कल्कैर्भूयः पचेत्सिद्धं तत्पिबेत्पलसम्मितम् ।
 पद्मिनीकण्टकाद्रोगान्मुक्तो भवति नान्यथा ॥ १४२ ॥

Decoction of leaves of nimba—four parts, boiled with one part of ghr̥ta (ghee) and paste of leaves of nimba and kṛtamāla and medicated ghee prepared. This ghee consumed, the patient becomes cured of padminī kaṇṭaka and not by anything else.

35. Ajagallikā

स्निग्धा सवर्णा ग्रथिता नीरुजा मुद्गसन्निभा ।
 कफवातोत्थिता ज्ञेया बालानामजगल्लिका ॥ १४३ ॥
 तत्राजगल्लिकां सामां जलौकोभिरुपाचरेत् ।
 शुक्तिसौराष्ट्रिकाक्षारकल्कैश्चालेपयेन्मुहुः ।
 कठिना क्षारयोगेन द्रावयेदजगल्लिकाम् ॥ १४४ ॥

Painless eruptions, resembling mudga (green gram), which are unctuous, of the same colour as of the skin, found in groups, produced by aggravation of kapha and vāta; specially seen in children is called Ajagallikā.

Cikitsā

In the āma (early) stage itself, this should be treated by applying leeches (to suck blood). Paste of śukti bhasma, saurāṣṭika ash should be applied often; those which are hard should be made to liquify by the use of alkali recipes.

36-37. Yavaprakhyā—āntrārajī (andhārajī)

यवाकारा प्रकठिना ग्रथिता मांससंश्रया ।
 पिडका श्लेष्मवाताभ्यां यवप्रख्येति सोच्यते ॥ १४५ ॥
 घनामवक्रां पिडकामुन्नतां परिमण्डलाम् ।
 अन्त्रालजीमल्पपूयां तां विद्यात्कफवातजाम् ॥ १४६ ॥
 अन्त्रालजीयवप्रख्ये पूर्वं स्वेदैरुपाचरेत् ।
 मनःशिलादेवदारुकुष्ठकल्कैः प्रलेपयेत् ।
 पक्कां व्रणविधानेन यथोक्तेन प्रसाधयेत् ॥ १४७ ॥

Eruptions which resemble yava (barley) in size, very hard and in clusters, localised in the muscles, produced by kapha and vata, are known as Yavaprakhyā.

Thick eruptions without any opening, round in shape, with little of pus inside produced by kapha and vāta is known as Antrārajī (ānndhārajī).

Cikitsā

Both these diseases should be treated first with sudation/fomentation; paste of mañāśīlā, devadāru and kuṣṭha should be applied; after it gets ripe, it should be treated on the same lines of an ulcer. (abscess and ulcer).

38-39-40-41. Vivṛtā—Īndraviddhā—Gardabhikā—Jālagardabha

विवृतास्यां महादाहा पक्कोदुम्बरसन्निभाम् ।
 विवृतमिति तां विद्यात्पित्तोत्थां परिमण्डलाम् ॥ १४८ ॥
 पद्मकर्णिकवन्मध्ये पिडकां पिडकाचिताम् ।
 इन्द्रिविद्धान्तु तां विद्याद्वातपित्तोत्थितां भिषक् ॥ १४९ ॥
 मण्डलं घृतमुत्सन्नं सरक्तं पिडकाचितम् ।
 रुजाकरीं गर्दभिकां तां विद्याद्वातपित्तजाम् ॥ १५० ॥
 विसर्पवत्सर्पति यः शोथस्तनुरपाकवान् ।
 दाहज्वरकरः पित्तात्स ज्ञेयो जालगर्दभः ॥ १५१ ॥
 विवृतमिन्द्रविद्वाञ्च गर्दभीं जालगर्दभम् ।
 पैत्तिकस्य विसर्पस्य क्रियया साधयेद्भिषक् ।
 पाके तु रोपयेदाज्यैः पक्कैर्मधुरभेषजैः ॥ १५२ ॥

An eruption with a open mouth, severe burning sensation, resembling a

ripe fruit of udumbara, with swelling around it, produced by aggravation of pitta is known as Vivṛtā.

A big eruption in the centre, surrounded by small eruptions, appearing like petal base of lotus flower, produced by aggravation of pitta—is called Iṇdraviddhā.

A swelling slightly raised up, round, red in colour, studded by small eruptions causing pain, born from aggravation of vāta and pitta together is known as Gardabhikā.

A swelling spreading from place to place like visarpa (erysepelas) thin, under-going ripening (pus formation/ulceration) slightly, producing burning sensation and fever, arising from aggravation of pitta is known as Jālagardabha.

Cikitsā

The physician should treat vivṛta, iṇdraviddha, gardabhī and jāla gardabha, adopting the treatment prescribed for visarpa of pitta origin; if there is ripening, it should be made to heal with ghee processed with drugs of sweet taste.

42. Kacchapikā

ग्रथिताः पञ्च वा षड् वा दारुणाः कच्छपोन्नताः ।

कफानिलाभ्यां पिडकाः सा स्मृता कच्छपी बुधैः ॥ १५३ ॥

कच्छपीं स्वेदयेत्पूर्वं तत एव प्रलेपयेत् ॥ १५४ ॥

कल्कीकुतैर्निशाकुष्ठसितातालकदारुभिः ।

तां पक्वां साधयेच्छीघ्रं भिषग्ब्रणचिकित्सया ॥ १५५ ॥

Eruptions five or six together, elevated like the shell of the tortoise, dreadful by nature, produced by kapha and vāta together is known as Kacchapī.

Cikitsā

Kacchapī should be given fomentation first and then pastes applied over it; paste of niśā, kuṣṭha, sitā, tālaka and devadāru is ideal; after it ripens, the physician should treat it like any ulcer.

43. Śarkarārbuda

प्राप्य मांसशिरास्त्रायुमेदः श्लेष्मा तथाऽनिलः ।

ग्रन्थिं करोत्यसौ भिन्नौ मधुसर्पिर्वसानिभम् ॥ १५६ ॥

स्त्रवति स्त्रावमत्यर्थं तत्र वृद्धिं गतोऽनिलः ।

मांसं विशोष्य ग्रथितां शर्करा जनयत्यतः ॥ १५७ ॥

दुर्गन्धं क्लिन्नमत्यर्थं नानावर्णं ततः सिराः ।

स्त्रवन्ति सहसा रक्तं तां विद्याच्छर्कराऽर्बुदम् ॥ १५८ ॥

मेदोऽर्बुदविधानेन साधयेच्छर्कराऽर्बुदम् ॥ १५९ ॥

Kapha and vāta together getting aggravated, vitiate māmsa (muscles), sirā (veins), snāyu (tendons) and medas (fat), give rise to a grañthi (tumor) which bursts and exudes plenty of fluid resembling honey, ghee or muscledfat, then vāta gets increased dries up the muscle, producing sugar like crystals; then after the ulcer becomes foul smelling, highly moist, the veins exude blood of different colours suddenly; this disease is known as Sarkarābuda.

Cikitsā

Śarkarābuda should be treated by adopting the treatments prescribed for medoarbuda (malignant tumor involving fat tissues).

Ālasya and similar minor diseases

शक्तस्य चाप्यनुत्साहः कर्मण्यालस्यमुच्यते ।
 अस्वास्थ्यं चिन्तयाऽत्यर्थमरतिः कथ्यते बुधैः ॥ १६० ॥
 उत्क्लिश्यान्नं न निर्गच्छेत्प्रसेकःष्ठीवनोरितम् ।
 हृदयं पीड्यते चास्य तमुत्क्लेशं विनिर्दिशेत् ॥ १६१ ॥
 वक्त्रे मधुरता तन्द्रा हृदयोद्वेष्टनं भ्रमः ।
 न चान्नं रोचते यस्मै ग्लानिं तस्य विनिर्दिशेत् ।
 ग्लानिरोजःक्षयाद् दुःखादजीर्णाच्च श्रमाद्भवेत् ॥ १६२ ॥
 उदानकोपादाहारसुस्थितत्वाच्च यद्भवेत् ।
 पवनस्योर्ध्वगमनं तमुद्गारं प्रचक्षते ॥ १६३ ॥
 आटोपो गुडगुडाशब्दः प्रोक्तो जठरसम्भवः ।
 तमःस्थस्येव यज्ज्ञानं तत्तमः कथ्यते बुधैः ॥ १६४ ॥

Disinclination to do any work though the person is strong and capable is Ālasya (lassitude). Arati is feeling of ill health, not finding happiness/comfort in anything, due to great mental worry.

Utkleśa is discomfort in the region of the heart (chest), proceeded by too much of salivation and spitting from the mouth but food not coming out (vomiting not occurring).

Glāni is feeling of sweet taste in the mouth, stupor, feeling of discomfort in the heart/chest, giddiness and lack of desire for food. This occurs due to loss/decrease of ojas, great grief, indigestion and fatigue.

Udgāra is the upward movement of pavana (air) after the ingested food is settled well in the stomach.

Ātōpa is gurgling sound produced from the abdomen; Tama is the feeling as though remaining in dark (unconsciousness).

*Thus ends chapter Sixtyone in Madhyakhanda of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-62

अथ द्विषष्टितमः शिरोरोगाधिकारः

Śiro roga adhikāra— Diseases of head (headaches)—
diagnosis and treatment

Bheda—kinds

शिरोरोगास्तु जायन्ते वातपित्तकफैस्त्रिभिः ।
सन्निपातेन रक्तेन क्षयेण कृमिभिस्तथा ॥ १ ॥
सूर्यावर्तानन्तवातशङ्खकाब्दाबभेदकाः ।
एकादशविधस्यास्य लक्षणानि प्रचक्षते ॥ २ ॥

Diseases of the head (headaches) arise by aggravation of vāta, pitta and kapha separately, by the combination of all, by rakta (blood), ksaya (loss of rasa) and krimi (worms, bacteria etc.) these are of eleven kinds such as sūryāvarta, anaṅtavāta, śaṅkhaka, ardhāvabhedaka etc. Their symptoms will be described now.

Śiraśśūla—Lakṣaṇa—symptoms

यस्यानिमित्तं शिरसो रुजश्च भवन्ति तीव्रा निशि चातिमात्रम् ।
बन्धोपतापैः प्रशमो भवेच्च शिरोऽभितापः स समीरणेन ॥ ३ ॥
यस्योष्णमङ्गारचितं यथैव भवेच्छिरो दहति चाक्षिनासम् ।
शीतेन रात्रौ च भवेच्छ्रमश्च शिरीऽभितापः स तु पित्तकोपात् ॥ ४ ॥
शिरो भवेद् यस्य कफोपदिग्धं गुरु प्रतिष्ठमथो हिमञ्च ।
शूनाक्षिनासावदनञ्च यस्य शिरोऽभितापः स कफप्रकोपात् ॥ ५ ॥
शिरोऽभितापे त्रितयप्रवृत्ते सर्वाणि लिङ्गानि समुद्भवन्ति ॥ ६ ॥
रक्तात्मकः पित्तसमानलिङ्गः स्पर्शासहत्वं शिरसो भवेच्च ॥ ७ ॥
वसाबलासक्षतसम्भवानां शिरोगतानामतिसङ्क्षयेण ।
क्षयप्रवृत्तः शिरसोऽभितापः कष्टो भवेदुग्ररुजोऽतिमात्रम् ।
संस्वेदनच्छर्दनधूमनस्यैरसृग्विमोक्षैश्च विवृद्धिमेति ॥ ८ ॥
अङ्गं भ्रमति तुद्येत शिरो विभ्रान्तनेत्रता ।
मूर्च्छा गात्रावसादश्च शिरोरोगे क्षयात्मके ॥ ९ ॥

निस्तुद्यते यस्य शिरोऽतिमात्रं सम्भक्ष्यमाणं स्फुरतीव चान्तः ।

घ्राणाच्च गच्छेद्बुधिरं सपूयं शिरोऽभितापः कृमिभिः स घोरः ॥ १० ॥

Headache which develops without any exciting cause, increasing in severity at night, subsides by binding and application of pastes (of drugs) are the symptoms of headache of vāta origin.

Headache with severe burning sensation as though the head is covered with burning coal, so also in the eyes and nose, subsides by cold applications and at nights—are the symptoms of pitta origin.

Headache associated with the feeling as though the head is full of kapha, heavy, static and cold, swelling of the eyes, nose and face are the symptoms of kapha origin.

In headache caused by combination of all the three doṣās, all the above mentioned symptoms will be present.

Headache produced by rakta (blood) has symptoms similar to that of pitta origin and the head is intolerant to touch.

Headache arising from severe loss/decrease of muscles fat and balāsa (kapha and blood present in the head due to wound or ulcer, will be difficult to treat and has very severe pain, it gets increased by therapies like fomentation, vomiting, inhalation, nasal medication and blood letting. That part (head) feels as though rotating, has pricking pain, eyes have terrifying look, fainting and debility of the body—these are the symptoms of kṣayaja śīroroga.

Headache severe as though pricked by needles, patient feeling as though worms are eating way the inside the head and causing splitting of the head, blood mixed with pus flowing out from the nose—are the symptoms of headache caused worms and it is dreadful.

Sūryāvarta

सूर्यादयं या प्रति मन्दमन्दमक्षिभुवौ रुक् समुपैति गाढम् ।

विवर्द्धते चांशुमता सहैव सूर्यापवृत्तौ विनिवर्त्तते च ॥ ११ ॥

शीतेन शान्तिं लभते कदाचिदुष्णेन जन्तुः सुखमाप्नुयाद्वा ।

सर्वात्मकं कष्टतमं विकारं सूर्यापवर्त्तं समुदाहरन्ति ॥ १२ ॥

Headache accompanied with pain in the eyes and eyebrows commencing mildly at sunrise, increasing in severity steadily with the movement of the sun and subsiding after sunset; the patient finds relief sometimes with cold comforts and sometimes with warm comforts; this disease produced by all the doṣās together is known as Sūryāvarta and is very difficult to cure.

Anāntavāta

दोषास्तु दुष्टास्त्रय एव मन्यां सम्पीड्य गाढं स्वरुजां सुतीव्राम् ।

कुर्वन्ति योऽक्षिण भुवि शङ्खदेशे स्थितिं करोत्याशु विशेषतस्तु ॥ १३ ॥

गण्डस्य पार्श्वे तु करोति कम्पं हनुग्रहं लोचनजान्विकारान्।
अनन्तवातं तमुदाहरन्ति दोषत्रयोत्थं शिरसो विकारम्॥ १४॥

All the three doṣās becoming aggravated produce severe pain in the nape of the neck, which gradually spreads to the eyes, brows and temporals especially in the sides of the face, associated with tremors, lock-jaw and diseases of the eyes. This disease is called Anañtavāta.

Śaṅkhaka

पित्तरक्तानिला दुष्टाः शङ्खदेशे विमूर्च्छिताः।
तीव्ररुग्दाहरागं हि शोथं कुर्वन्ति दारुणम्॥ १५॥
स शिरो विषवद्वेगान्निरुध्याशु गलं तथा।
त्रिरात्राजीवितं हन्ति शङ्खको नाम नामतः।
अहं जीवति भैषज्यं प्रत्याख्यायास्य कारयेत्॥ १६॥

Pitta, rakta and vata getting aggravated, and localised in the temporal region, produce very severe pain, burning sensation, redness, and swelling; it spreads quickly like poison, causes obstruction of the throat and kills the patient within three days; this disease known as Śaṅkhaka and should be treated within three days, after informing its incurability.

Ardhāvabheda

रूक्षाशनाद्यध्यशनप्राग्वातावश्यमैथुनैः ।
वेगसन्धारणायासव्यायामैः कुपितोऽनिलः॥ १७॥
केवलः सकफो वाऽर्द्धं गृहीत्वा शिरसो बली।
मन्याभ्रूशङ्खकर्णाक्षिललाटार्द्धेषु वेदनाम्॥ १८॥
शस्त्राशनिनिभां कुर्यात्तीव्रां सोऽर्द्धावभेदकः।
नयनं वाऽथवा श्रोत्रमतिवृद्धो विनाशयेत्॥ १९॥

Indulgence in foods which are dry, eating many times, exposure to heavy breeze and fog/mist, too much of copulation, suppression of the urges of the body, fatigue and physical exercises etc. vāta gets aggravated, either alone or associated with kapha, produces severe pain in half of the head, neck, brows, temporals, ears and forehead; pain resembles as that caused by cut by instruments, thunderbolt and when greatly aggravated destroys the eyes (vision) or ears (hearing); this disease is known as Ardhāvabhedaka.

Śīroroga cikitsā—treatment of headaches

वातजातशिरोरोगे स्नेहस्वेदं विधर्षणम्।
पानाहारोपनाहांश्च कुर्याद्वातामयापहान्॥ २०॥

कुष्ठमेरण्डमूलञ्च नागरं तक्रपेषितम् ।
 कदुष्णं शिरसः पीडां भाले लेपनतो हरेत् ॥ २१ ॥
 रसः श्वासकुठारो यस्तस्य नस्यं विशेषतः ।
 शिरःशूलं हरत्येव विधेयो नात्र संशयः ॥ २२ ॥

In headaches of vāta origin, oleation (external and internal) sudation, massaging, application of warm poultices and use of foods and drinks which mitigate vāta should be advocated.

Warm paste of kuṣṭha and root of eranda macerated in buttermilk and applied over the forehead cures the pain.

Use of Śvāsakuṭhāra rasa (ch. 14) as nasal medication (insufflation of powder) cures headache especially and there is no doubt in this.

Śirobasti vidhi

आशिरो व्यायतं चर्म षोडशाङ्गुलमुच्छ्रितम् ।
 तेनावेष्ट्य शिरोऽधस्तान्माषकल्केन लेपयेत् ॥ २३ ॥
 निश्चलस्योपविष्टस्य तैलैः कोष्णैः प्रपूरयेत् ।
 धारयेदारुजः शान्तेर्यामं यामार्द्धमेव वा ॥ २४ ॥
 शिरोबस्तिर्हरत्येष शिरोरोगं मरुद्भवम् ।
 हनुमन्चाऽक्षिकर्णातिमर्दितं मूर्द्धकम्पनम् ॥ २५ ॥
 विना भोजनमेवैष शिरोबस्तिः प्रयुज्यते ।
 दिनानि पञ्च वा सप्त रुचितोऽग्रे ततोऽपि च ॥ २६ ॥
 ततोऽपनीतस्त्रेहस्तु मोचयेद्वस्तिबन्धनम् ।
 शिरोललाटवदनं ग्रीवांऽसादीन्विमर्दयेत् ॥ २७ ॥
 सुखोष्णोनाम्भसा गात्रं प्रक्षाल्याश्राति यद्वितम् ।
 आमिषं जाङ्गलं पथ्यं तत्र शाल्यादयोऽपि च ॥ २८ ॥
 मुद्गमाषान्कुलत्थांश्च खादेद्वा निशि केवलान् ।
 कटुकोष्णान्ससर्पिष्कानुष्णं क्षीरं पिबेत्तथा ॥ २९ ॥

A strap of leather sixteen aṅgula (32 cm.) in width is wound round the head (like a cap) and below it, paste of māṣa (black gram) should be smeared (to hold it tight); the patient is asked to sit (on a stool) without shaking his body and head; then medicated oil made slightly warm, is slowly poured into the cap and allowed to stand on the head till the pain subsides or for a period of one yāma (3 hours) or half yāma (1.30 hours). This treatment known as Śirobasti cures headaches, arising from vāta, pain of the lower jaw, neck, eyes and ears, facial paralysis and shaking of the head. This śirobasti is to be done before partaking meals, for five or seven days or even more if found necessary; after the required

time. The cap should be removed, by releasing its additions, the head, forehead, face, neck and shoulders should be massaged; next the patient is asked to take bath in comfortable warm water and eat foods which are suitable; meat of animals of desert—like lands, śāli are ideal, greengram, black gram or horsegram only may be partaken at nights. Milk boiled with drugs of pungent taste and hot potency may be consumed warm, added with ghee.

पित्तात्मके शिरोरोगे शीतानां चन्दनाम्भसा ।
 कुमुदोत्पलपद्मानां स्पर्शाः सेव्याश्च मारुताः ॥ ३० ॥
 सर्पिषः शतधौतस्य शिरसा धारणं हितम् ।
 रसः श्वासकुठारोऽल्पः कर्पूरः कुङ्कुमं नवम् ॥ ३१ ॥
 सिता छागीपयः सर्वं चन्दनेनानुवर्षयेत् ।
 तस्य नस्यं भिषग्दद्यात्पित्तजायां शिरोरुचि ॥
 किन्तु मस्तकशूलेषु सर्वेष्वेवं हितं मतम् ॥ ३२ ॥
 गुडनागरकल्कस्य नस्यं मस्तकशूलनुत् ॥ ३३ ॥

In headaches of pitta origin, pouring cold decoction of cañdana on the head, touching with petals of kumuda, utpala and padma and exposure to cold wind are to be done. It is beneficial to hold śatadhauta ghr̥ta on the head (in the form of śirobasti). Little quantity of śvāsakuṭhāra rasa (ch. 14) added with karpūra and fresh kumkuma, sugar, goats milk and cañdana all together made into a thin liquid and used as nasal drops cures headache of pitta origin, it is also useful in other varieties of headaches; even nasal medication with juice of paste of guḍa and nāgara cures headache.

रक्तजे पित्तवत्सर्वं भोजनालेपसेचनम् ।
 शीतोष्णयोश्च विन्यस्य विशेषो रक्तमोक्षणम् ॥ ३४ ॥
 कफजे लङ्घनं स्वेदो रूक्षोष्णैः पावकात्मकैः ।
 सन्निपातभवे कार्या सन्निपातहरी क्रिया ।
 पुराणसर्पिषः पानं विशेषेण दिशन्ति हि ॥ ३५ ॥

Treatment of headache due to rakta, comprises of diet, external application, bathing etc. as indicated for headaches of pitta origin, either in cold or hot condition as found suitable, letting out blood should be done especially.

In headache due to kapha, fasting, fomentation with drugs possessing dry, hot and fire like properties; in headache arising for sannipāta, treatments which mitigate all the doṣās should be done; drinking of purāṇa sarpi (ghee old by one year) is especially indicated.

Śaḍbiṇḍu taila

एरण्डमूलं तगरं शताह्वा जीवन्तिका रास्त्रिकसैन्धवं च ।
 भृङ्गं विडङ्गं मधुयष्टिका च विश्वौषधं कृष्णातिलस्य तैलम् ॥ ३६ ॥

BHĀVAPRAKĀŚA-MADHYAKHANḌA

अजापयस्तैलविमिश्रितञ्च चतुर्गुणं भृङ्गरसे विपक्वम्।
 षड्बिन्दवो नासिकया प्रदेयाः सर्वात्रिहन्तुः शिरसो विकारान् ॥ ३७ ॥
 च्युतांश्च केशान्यलितांश्च दन्तान्निर्बन्धमूलान्सुदृढीकरोति।
 सुपर्णगृध्रप्रतिमञ्च चक्षुः कुर्वन्ति बाह्वोरधिकं बलञ्च ॥ ३८ ॥

Eraṇḍa mūla, tagara, śatāhvā, jivaṇṭī, rāsnā, saiṇdhava, bhr̥ṅgā, viḍaṅga, madhuyaṣṭī, viśvauṣadha (these are made into decoction), added with oil from kṛṣṇa tila, goats milk and four parts of fresh juice of bhr̥ṅgarāja—are all cooked and medicated oil prepared. Ṣaḍbiṇḍu (six drops) of this oil put into the nose, cures all types of headaches, prevents falling of hairs and greying of hairs, makes the teeth firm, bestows very good eye sight similar to that of the eagle and gives more strength to the arms.

क्षयजे क्षयनाशाय कर्तव्यो बृंहणो विधिः।
 पाने नस्ये च सर्पिःस्याद्वातघ्नैर्मधुरैः शृतम् ॥ ३९ ॥

Treatment of headache caused by kṣaya (loss of blood) should be, to prevent the loss, adopting bṛmhana (methods to stouten the body), ghee prepared with drugs mitigating vāta and having sweet taste, should be used for drinking and nasal drops.

कृमिजे व्योषनक्ताह्वाशिगुबीजैश्च नावनम्।
 अजामूत्रयुतं नस्यं कर्तव्यं कृमिनुत्परम् ॥ ४० ॥

In headaches due to krimi (bacteria etc.) the use of vyoṣa, naktāhvā and śigru bīja made into nice powder, mixed with goats urine should be used for as nasal drops.

Sūryāvarta cikitsā

सूर्यावर्ते विधातव्यं नस्यकर्मादि भेषजम् ॥ ४१ ॥

For sūryāvarta, treatment should comprise of nasal medication and other therapies.

Kumārī taila

कुमार्याः स्वरसप्रस्थे धतूरस्य रसे तथा।
 भृङ्गराजस्य च रसे प्रस्थद्वयसमायुते ॥ ४२ ॥
 चतुःप्रस्थमिते क्षीरे तैलप्रस्थं विपाचयेत्।
 कल्कैर्मधुकहीबेरमञ्जिष्ठाभद्रमुस्तकैः ॥ ४३ ॥
 नखकर्पूरभृङ्गैलाजीवन्तीपद्मकुष्ठकैः ।
 मार्कवासकतालीससर्जनिर्यासपत्रकैः ॥ ४४ ॥
 विडङ्गशतपुष्पाऽश्वगन्धागन्धर्वहस्तकैः ।
 शोथहृन्नारिकेलाभ्यां कर्षमानैर्विपाचिते ॥ ४५ ॥

उत्तार्य वस्त्रपूतं तु शुभे भाण्डे सुधूपिते ।
 त्रिरात्रमथ गुप्तञ्च धारयेद्विधिवद्विषक् ॥ ४६ ॥
 ततस्तु तैलमभ्यङ्गे मूर्ध्नि क्षेपे नियोजयेत् ।
 शमयेददितं गाढं मन्यास्तम्भशिरोगदान् ।
 तालुनासाऽक्षिजातन्तु शोषं मूर्च्छां हलीमकम् ॥ ४७ ॥
 हनुग्रहगदार्त्तिं वा बाधिर्यं कर्णवेदनाम् ॥ ४८ ॥

Fresh juice of Kumārī—one prastha (640ml.) equal quantity of juice of dhattūra leaves, fresh juice of bhṛṅgarāja—two prastha (1280ml.), milk—four prastha (2560ml.) and taila—one prastha (640ml.), paste of madhuka, hrībera, mañjiṣṭhā, bhadramustā, nakha, karpūra, bhṛṅga, elā, jīvañtī, padma, kuṣṭha, mārkaṭa, vāsaka, talīsa, sarjarasa, patraka, viḍaṅga, śatapuspā, āsvagañdhā, gañdharva hasta, śoṭhṛt and nārikela—each one karśa (10gms.)—all are cooked together and medicated oil prepared, filtered through cloth, put into a fresh pot, fumigated (with sweet smelling drugs) and kept concealed for three days. Afterwards this oil used for anointing and keeping on the head, cures facial paralysis, wryneck, headaches, dryness of the palate, nose and eyes, fainting, chlorosis, lock-jaw, deafness and earaches.

योजयेत्सगुडं सर्पिर्घृतपूरांश्च भक्षयेत् ।
 नावनं क्षीरसर्पिर्भ्यां पानञ्च क्षीरसर्पिषोः ॥ ४९ ॥
 क्षीरपिष्टैस्तिलैः स्वेदो जीवनीयैश्च शस्यते ।
 भृङ्गराजरसश्छागीक्षीरतुल्योऽर्कतापितः ।
 सूर्यावर्त्तं निहन्त्याशु नस्येनैव प्रयोगराट् ॥ ५० ॥

Guḍa (jaggery), ghr̥ta (ghee) and ghr̥tapūra (puri fried in ghee) should be consumed as food; nasal drops with milk added with ghee and drinking milk and added with ghee are beneficial; fomentation (poultices) with tila macerated in milk and drugs of jīvañīya group should be done; fresh juice of bhṛṅgarāja mixed with equal quantity of goats milk and warmed in sunlight used as nasal drops cures sūryāvarta.

Ardhavābheda cikitsā

अर्द्धावभेदके पूर्वं स्नेहस्वेदौ हि भेषजम् ।
 विरेकः कायशुद्धिश्च घूपः स्निग्धोष्णभोजनम् ॥ ५१ ॥
 विडङ्गानि तिलान्कृष्णान् समान् पिष्टान्विलेपयेत् ।
 नस्यञ्चाप्याचरेत्तस्मादर्द्धभेदो व्यपोहति ॥ ५२ ॥
 पिबेत्सशर्करं क्षीरं नीरं वा नारिकेलजम् ।
 सुशीतं वाऽपि पानीयं सर्पिर्वा नस्यतस्तयोः ॥ ५३ ॥

For ardhāvabheda, oleation and sudation therapies, purgation and other purifications of the body, inhalation of smoke and use of foods which are unctuous and warm—are the treatments.

Equal quantities of viḍaṅga and kṛṣṇatila—made into paste should be applied on the head and nasal medication (prepared from these only) cures ardhāvabheda; milk added with sugar or water of coconut or any other cold fluid should be used for drinking, ghee should be used for nasal medication.

Anāntavāta cikitsā

अनन्तवाते कर्त्तव्यः सूर्यावर्तहितो विधिः ।

सिरावेधश्च कर्त्तव्यो नन्तवातप्रशान्तये ॥ ५४ ॥

आहारश्च प्रदातव्यो वातपित्तविनाशनः ।

मधुमस्तकसंयावो घृतापूपो विशेषतः ॥ ५५ ॥

The same treatment as prescribed for sūryavarta should be followed in this disease also; in addition venesection should be done, foods which mitigate vāta and pitta, apūpa (pūri) fried in ghee and smeared with honey should be used especially.

Pathyādi quātha

पथ्याऽक्षधात्रीरजनीगुडूचीभूनिम्बनिम्बैः सगुडः कषायः ।

भ्रूशङ्खकर्णाक्षिशिरोऽर्द्धशूलं निहन्ति नासानिहितः क्षणेन ॥ ५६ ॥

Decoction of pathyā, akṣa, dhātrī, rajanī, guḍucī, bhūnimba and nimba added with guḍa (jaggery) and put into the nose, cures pain of the eyebrows, temples, ears and eyes and partial headache within a minute.

Śaṅkhaka cikitsā

दार्वी हरिद्रा मञ्जिष्ठा सनिम्बोशीरपद्मकम् ।

एतत्प्रलेपनं कुर्याच्छङ्खकस्य प्रशान्तये ॥ ५७ ॥

शीततोयाभिषेकश्च शीतलक्षीरसेवनम् ।

कल्पश्च क्षीरवृक्षाणां शङ्खके लेपनं हितम् ॥ ५८ ॥

Dārvi, haridrā, mañjiṣṭhā, nimba, uśīra and padmaka—made use as a paste and applied mitigates śaṅkhaka. Pouring cold water on the head, drinking cold milk, application of paste of kṣīrīvrksas (trees yielding milky sap) are beneficial in śaṅkhaka.

यष्टीमधुकमाषः स्यात्तुर्यांशं तु विषं भवेत् ।

तयोश्चूर्णं सुसूक्ष्मं स्यात्तच्चूर्णं सर्षपोन्मितम् ॥ ५९ ॥

नासिकाऽभ्यन्तरे न्यस्तं सर्वा शीर्षव्यथां हरेत् ।

दृष्टप्रयोगो योगोऽयमनुभाविभिराहतः ॥ ६० ॥

Yasthīmadhuka—one māṣa (half gram), viṣa (vatsanābha)—one-fourth of it (125mg.) together, are made into nice powder; this equal in quantity of a sarṣapa (mustrard) is placed inside the nose (blown into the nose) cures all types of headaches; this has been tried many times and found effective by experienced physicians.

आर्द्रं यच्छुक्तिकाचूर्णं चूर्णितं नवसादरम् ।

उभयं योजितं तस्यं गन्धान्नश्यति शीर्षरुक् ॥ ६१ ॥

Ash of śuktikā, moistened with water mixed with powder of navasādara, emits an odor which on smelling, cures headaches.

*Thus ends chapter Sixtytwo in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-63

अथ त्रिषष्ठितमो नेत्ररोगाधिकारः

Netraroga adhikāra— Diseases of the Eyes— diagnosis and treatment

Netrapramāṇa—size of the eyeball

विद्यादद्वयङ्गुलबाहुल्यंस्वाङ्गुष्ठोदरसम्मितम् ।

द्वयङ्गुलंसर्वतः सार्द्धं भिषक् नयनमण्डलम् ॥ १ ॥

The physician should know that the eye is two aṅgula (3.6cm.) in thickness (length), of the size of the middle of one's own thumb (0.9cm.) in width and two and half aṅgula (4.5cm.) around (circumference).

पक्ष्मवर्त्मश्चेतकृष्णदृष्टीनां मण्डलानि तु ।

अनुपूर्वन्तु ते मध्याश्चत्वारोऽन्त्या यथोत्तरम् ॥ २ ॥

Pakṣma (eyelashes), vartma (eyelids), śveta (white/sclera) kṛṣṇa (black/cornea) and dṛṣṭi (vision/pupil)—are the five maṇḍalas (portions) of the eyes in succeeding order; the four are in the middle (vartma, śveta, kṛṣṇa, and dṛṣṭi) and the other (pakṣma) situated at the end.

Notes—

The above statement can be clarified as—dṛṣṭimandala (area of vision—pupil) is in the centre; immediately outside it is, kṛṣṇa maṇḍala (black portion—cornea); next outside to it is, śvetamaṇḍala (white portion-sclera) are situated on the eye ball itself; outside the white portion (sclera) are the vartma mandala (area of lids which is apart from the eyeball), and the outer most portion is the pakṣma maṇḍala, (area of the eyelashes), which is actually the edges of the lids.

Number of diseases in each maṇḍala

द्वादश व्याधयो दृष्टौ तत्रैवान्यौ गदावुभौ ।

कृष्णमार्गे तु चत्वारो दशैकः शुक्लभागजा ॥ ३ ॥

वर्त्मन्येको विंशतिश्च पक्ष्मजौ द्वौ प्रकीर्त्तितौ ।

नव सन्धिषु सर्वस्मिन्नेत्रे सप्तदशोदिताः ।

एवं नेत्रे समस्ताः स्युरष्टसप्ततिरामयाः ॥ ४ ॥

Diseases affecting the dr̥ṣṭimaṇḍala (vision) are twelve, according to some authorities, it is more by two (in other words, fourteen); four diseases in the kṛṣṇa maṇḍala (cornea); eleven in śukla maṇḍala (sclera); twentyone in vartma maṇḍala (eyelids), two in pakṣma (eye lashes); nine in the saṇḍhis (joints) and those affecting the entire eye are seventeen; thus seventyeight diseases affect the eyes.

वातादृश तथा पित्तात्कफाच्चैव त्रयोदश ॥ ५ ॥

रक्तात्षोडश विज्ञेयाः सर्वजाः पञ्चविंशतिः-

बाह्यौ पुनर्द्वौ नयने रोगाः षट्सप्ततिः स्मृताः ॥ ६ ॥

Suśruta counts as follows—ten diseases are produced by vāta, the same number (ten) by pitta, thirteen by kapha, sixteen by rakta (blood), those produced by all three doṣās together are twentyfive; diseases appearing outside the eyes are—two; thus eye diseases are sventysix in number.

Netraroga sāmānya nidāna—general causes of eye diseases

उष्णाभितप्तस्य जलप्रवेशाद् दूरेक्षणात्स्वप्नविपर्ययाच्च ।

स्वेदाद्रजोधूमनिषेवणाच्च छर्देर्विघाताद्वमनातियोगात् ॥ ७ ॥

शुक्तारनालाम्बुकुलत्थमाषाद्विण्मूत्रवातागमनिग्रहाच्च ।

प्रसक्तसंरोदनशोकतापाच्छिरोऽभिघातादतिशीघ्रयानात् ॥ ८ ॥

तथा ऋतूनाञ्च विपर्ययेण क्लेशाभितापादतिमैथुनाच्च ।

बाष्पग्रहात्सूक्ष्मनिरीक्षणाच्च नेत्रे विकारं जनयन्ति दोषाः ॥ ९ ॥

Entering into cold water immediately after having been exposed to heat (remaining in the sun, near of a fire etc.), seeing objects which are far away, disorders of sleep (absence of sleep), too much of perspiration, assault by dust, smoke, etc. suppressing urges of vomiting or too many vomittings use of sour liquids vnigar, rice-wash, decoction of horsegram, black gram etc. suppressing the urges of faeces, urine, flatus etc. continuous weeping, grief and worry, injury to the head, riding on animals or vehicles very fast, appearance of unusual/improper features during seasons, too much of mental worry, shock etc. too much indulgence in copulation, suppression of flow of tears, seeing very minute objects etc.—by these activities the doṣās produce diseases of the eyes.

Samprāpti pathogenesis

सिराऽनुसारिभिर्दोषैर्विगुणैरुर्ध्वमाश्रितैः ।

जायन्ते नेत्रभागेषु रोगाः परमदारुणाः ॥ १० ॥

Aggravated doṣās travelling inside the veins, produce dreadful diseases in the different parts of the eyes.

Dr̥ṣṭi maṇḍala—pupil

मसूरदलामात्रां तु पञ्चभूतप्रसादजाम् ।

खद्योतविस्फुलिङ्गाभां सिद्धां तेजोभिरव्ययैः ॥ ११ ॥

आवृतां पटलेनाक्ष्णोर्बाह्येन विवराकृतिम्।

शीतसात्म्यां नृणां दृष्टिमाहुर्नयनचिन्तकाः ॥ १२ ॥

Drṣṭimaṇḍala (area of vision) is of the size of a split masūra (lentil), born from the essence of the pañcabhutās (five primary elements), behaving like the fire fly sometime and as spark of fire some other times; born out of never dieing tejas (light) surrounded by the Pataias of the eye (areas of the eyes such as cornea, sclera, lids and eyelashes) and having an apperture (in the centre) and accustomed to cold; are the qualities described by those who have good knowledge of the eyes.

तेजोजलाश्रितं बाह्यं तेष्वन्यत्पिशिताश्रितम्।

मेदस्तृतीयं पटलमाश्रितं त्वस्थि चापरम्।

पञ्चमांशसमं दृष्टेस्तेषां बाहुल्यमिष्यते ॥ १३ ॥

Its external paṭala (covering/area) is the seat of tejas (light) and jala (water), next inside is the seat of māmsa (muscles), the third one is of medas (fat), the fourth is of asthi (bone)—the thickness of all these four paṭalās together is one-fifth of the size of the drṣṭimaṇḍala (which is of the thickness of the middle of one's own thumb).

Drṣṭi doṣās—abnormalities of vision

प्रथमे पटले यस्य दोषो दृष्टेर्व्यवस्थितः।

अव्यक्तानि स्वरूपाणि कदाचिदथ पश्यति ॥ १४ ॥

When the doṣās are localised in the first paṭala (layer) the person sometimes sees the objects as being not clearly manifest.

दृष्टिर्भृशं विह्वलति द्वितीये पटले गते।

मक्षिकामशकान् केशाञ्जालकानीव पश्यति ॥ १५ ॥

मण्डलानि पताकाश्च मरीचीन्कुण्डलानि च।

परिप्लवांश्च विविधान्वर्षमभ्रं तमांसि च ॥ १६ ॥

दूरस्थानि च रूपाणि मन्यते च समीपतः।

समीपस्थानि दूरे च दृष्टेर्गोचरविभ्रमात् ॥ १७ ॥

यत्नवानपि चात्यर्थं सूचीच्छिद्रं न पश्यति ॥ १८ ॥

When the doṣās are localised in the second layer, the person sees objects such as flies, mosquitoes, hairs, sieves (network), circular things, flags, mirage, circular rings, shadows of different kinds, rain, clouds, darkness in the sky etc., even though these are not actually present; sees distant objects as though near and near objects as though far away, and he will not be able to see the hole in the needle even though he tries hard, these abnormalities of vision will be found.

ऊर्ध्वं पश्यति नाधस्तात्तृतीयं पटलं गते।

सुमहान्त्यपि रूपाणि छादितानीव चाम्बरैः ॥ १९ ॥

कर्णनासाऽक्षिरूपाणि विकृतानि च पश्यति ।
 यथादोषञ्च रज्येत दृष्टिर्दोषे बलीयसि ॥ २० ॥
 अधःस्थे तु समीपस्थं दूरस्थं चोपरिस्थिते ।
 पार्श्वस्थिते पुनर्दोषे पार्श्वस्थानि न पश्यति ॥ २१ ॥
 समन्ततः स्थिते दोषे संकुलानीव पश्यति ।
 दृष्टिमध्यस्थिते दोषे महत् ह्रस्वं च पश्यति ॥ २२ ॥
 दोषे दृष्टिस्थिते तिर्यगेकं वा मन्यते द्विधा ।
 द्विधास्थिते द्विधा पश्येद्बहुधा चानवस्थिते ॥ २३ ॥

When the doṣās become localised in the third paṭala, the person sees objects which are above but not those which are below, sees even large objects as though covered with cloth; sees the ears, nose and eyes (of other persons) as abnormal (distorted, irregular), sees the objects as coloured as related to the aggravated doṣa; when the doṣa are localised below, the person sees all objects as present very near, and when the doṣās are localised above, he sees objects as present very far; when doṣās are localised at the sides, he does not see objects which are present at the sides; when doṣās are present at all places, he sees objects as though joined together; when doṣas are present in the middle of the dṛṣṭi, he sees big objects as minute; when doṣās are localised at any one side of the dṛṣṭi the person sees one object as two; when doṣās are present at both sides of the dṛṣṭi the person sees one object as two, when the doṣa is not localised (but present all over) the person sees one object as many.

तिमिराख्यः स यो दोषश्चतुर्थं पटलं गतः ।
 रुणद्धि सर्वतो दृष्टिं लिङ्गनाश इति क्वचित् ॥ २४ ॥
 अस्मिन्नपि तमोभूते नातिरूढ महागदे ।
 चन्द्रादित्यौ सनक्षत्रावन्तरिक्षे च विद्युतः ॥ २५ ॥
 निर्मलानि च तेजांसि भ्राजिष्णूनीव पश्यति ।
 स एव लिङ्गनाशस्तु नीलिकाकाचसंज्ञितः ॥ २६ ॥

When the doṣās become localised in the fourth paṭala, these give rise to the disease known as Timira, called by some else as Liṅganāśa, in which the vision is blocked (causing blindness); even in this, when the condition is in its early stage, the person sees the moon, sun, stars and lightning in the sky, sees clear objects as though radiant (bright and glowing); this disease Liṅganāśa is also called as Nīlikā and Kāca.

I. Dṛṣṭimaṇḍala rogās—diseases of the pupil

दृष्ट्याश्रयाः षट् च पडेव रोगाः षड् लिङ्गनाशा हि भवन्ति तत्र ।
 वातेन पित्तेन कफेन सर्वे रक्तात्परिम्लाय्यभिधश्च पष्ठः ॥ २७ ॥

तथा नरः पित्तविदग्धदृष्टिः कफेन वान्यस्त्वथ धूमदर्शी ।
यो ह्रस्वजात्यो नकुलान्ध्यसंज्ञो गम्भीरसंज्ञश्च तथैव दृष्टिः ॥ २८ ॥

Diseases affecting the dr̥ṣṭi maṇḍala (area of vision/pupil) are six and six only (total twelve); liṅganāśa is of six kinds, viz., by vāta, pitta, kapha, by all together, by rakta and parimlāyī the sixth. Pittavidagdha dr̥ṣṭi, kaphavidagdha dr̥ṣṭi, dhūmadarśi, hr̥svajātya, nakulāñdhya and gambhīra dr̥ṣṭi—these six diseases also pertain to the dr̥ṣṭimaṇḍala.

Notes—

Liṅganāśa with its six kinds, together with pittavidagdha dr̥ṣṭi, kaphavidagdha dr̥ṣṭi, hr̥svajātya, nakulandhya and gambhira dr̥ṣṭi make up the number twelve.

1. Liṅganāśa

वातेन खलु रूपाणि भ्रमन्तीव च पश्यति ।
आविलान्यरुणाभानि व्याविद्धानीव मानवः ॥ २९ ॥
पित्तेनादित्यखद्योतशक्रचापतडिद्गुणान् ।
नृत्यतश्चैव शिखिनः खर्व नीलञ्च पश्यति ॥ ३० ॥
गौरचामरगौराणि श्वेताभ्रप्रतिमानि च ।
पश्येदसूक्ष्माण्यत्यर्थव्यभ्रे चैवाभ्रसंप्लवम् ॥ ३१ ॥
कफेन पश्येद्रूपाणि स्त्रिग्धानि च सितानि च ।
सलिलप्लावितानीव जालकानीव मानवः ॥ ३२ ॥
सन्निपातेन चित्राणि विप्लुतानि च पश्यति ।
बहुधाऽपि द्विधा वाऽपि सर्वाण्येव समन्ततः ।
हीनाधिकाङ्गान्यथ वा ज्योतींष्यपि च पश्यति ॥ ३३ ॥
पश्येद्रक्तेन रक्तानि तमांसि विविधानि च ।
हरितान्यथ कृष्णानि पीतान्यपि च मानवः ॥ ३४ ॥
रक्तेन मूर्च्छितं पित्तं परिम्लायिनमाचरेत् ॥ ३५ ॥
तेन पीता दिशः पश्येदुद्यन्तमिव भास्करम् ।
विकीर्यमाणान्खद्यातैर्वृक्षांस्तेजोभिरेव हि ॥ ३६ ॥

In Liṅganāśa produced by vāta, the person sees the objects as unsteady, as though covered with dirt, slightly red and broken. In that of pitta origin, the person sees the sun, firefly, rainbow and splashes of lightning as though dancing like the peacock (unsteady) and all the objects as blue in colour. In that produced by kapha, the person sees all objects as white like the fly whisks, white clouds, sees big things only, the sky as though covered with big cloud, sees objects as unctuous (greasy, oily) white in colour, soaked in water and seive like in appearance. In that produced by sannipāta, the person sees objects having many colours differently such as many double or many joined together, having less or

more parts or splashes of lights. In that produced by rakta, the person sees all objects as red, dark, green, black or yellow in colour. Parimlāyī liṅganāśa is produced by pitta associated with rakta, in this the person sees the space around him as yellow in colour, as though like the rising sun, as though full of fire flies and trees as though caught fire and burning.

वातादिजनितैर्नेत्रवर्णैरपि च षड्विधः ।
 लिङ्गनाशो निगदितो वर्णो वातादिजो यथा ॥ ३७ ॥
 रागोऽरुणो मारुतजः प्रदिष्टो म्लायी च नीलश्च तथैव पित्तात् ।
 कफात्सितः शोणितजः सरक्तः समस्तदोषप्रभवो विचित्रः ॥ ३८ ॥

Linganāśa is classified into six kinds, depending on the colour (of vision) produced by vāta and other doṣas as follows—light red is produced from vāta; dull and blue are from pitta; white from kapha, red from rakta and many varied colours from all doṣas together.

अरुणं मण्डलं वाताच्चञ्चलं परुषं तथा ।
 पित्ततो मण्डलं नीलं कांस्याभं वा सपीतकम् ॥ ३९ ॥
 श्लेष्मणा बहलं स्निग्धं शङ्खकुन्देन्दुपाण्डुरम् ॥ ४० ॥
 चलत्पद्मपलाशस्थः शुक्लो बिन्दुरिवाम्भसः ।
 मृद्यमाने तु नयने मण्डलं तद्विसर्पति ॥ ४१ ॥
 मण्डलं तु भवेच्चित्रं लिङ्गनाशे त्रिदोषजे ।
 प्रवालपद्मपत्राभं मण्डलं शोणितात्मकम् ॥ ४२ ॥
 रक्तजं मण्डलं दृष्टौ स्थूलकाचारुणप्रभम् ।
 परिम्लायिनि रोगे स्यान्म्लानं नीलमथापि वा ।
 दोषक्षयात्स्वयं तत्र कदाचित्स्यात्तु दर्शनम् ॥ ४३ ॥

The features of the eyes in liṅganāśa are as follows—in that produced by vāta, the eyes is lightly red, unsteady and rough (dry); in that of pitta origin, eye is blue, like bronze or yellow; in that produced by kapha eye portions are thick, unctuous, white like conchshell or yellowish white like jasmine or moon; in liṅganāśa of tridoṣa origin, eye is unsteady like the water bubble on the lotus leaf, white like the drop of water, rings appear before the eyes when the eyes are squeezed, these rings may be like coral, lotus petal or red in colour; in liṅganāśa of rakta origin rings resembling thick glass or slightly red will appear before the eyes; in parimlāyī (liṅganāśa) the eye is dull (lustreless) blue or any other colour, the person obtains his vision sometimes due to mitigation of the doṣas.

यथास्वं दोषलिङ्गानि सर्वेष्वेव भवन्ति हि ॥ ४४ ॥

The other symptoms of aggravated doṣas will also be present in each variety.

7.8. *Pitta vidagdha dr̥ṣṭi—kapha vidagdha dr̥ṣṭi*

पित्तेन दुष्टेन गतेन दृष्टिं पीता भवेद्यस्य नरस्य दृष्टिः ।

पीतानि रूपाणि च तेन पश्येत्स वै नरः पित्तविदग्धदृष्टिः ॥ ४५ ॥

प्राप्ते तृतीयं पटलं तु दोषे दिवा न पश्येन्निशिवीक्षते सः ।

रात्रौ स शीतानुगृहीतदृष्टिः पित्ताल्यभावात्सकलानि पश्येत् ॥ ४६ ॥

The person suffering from pitta vidagdha dr̥ṣṭi, sees all objects as yellow in colour; when the doṣās invade the third patala, the person will not see objects during day but sees them at night, because his dr̥ṣṭi (area of vision) is made comfortable by cold and less of pitta of the night.

Naktāñdhya

तथा नरः श्लेष्मविदग्धदृष्टिस्तान्ये शुक्लानि हि मन्यते तु ।

त्रिषु स्थितोऽल्पः पटलेषु दोषो नक्तान्ध्यमापादयति प्रसह्य ।

द्विवा स सूर्यानुगृहीतदृष्टिः पश्येत्तु रूपाणि कफाल्पभावात् ॥ ४७ ॥

In kaphavidagdha dr̥ṣṭi, when the doṣās are slight and confined to the first two paṭala (portions) the doṣās produce Naktāñdhya (blindness at night), sees objects only during day helped by sunlight and less of kapha.

10. *Dhūma darśi*

शोकज्वरायासशिरोऽभितापैरभ्याहता यस्य नरस्य दृष्टिः ।

धूमांस्तु यः पश्यति सर्वभावात्स धूमदर्शीति नरः प्रदिष्टः ॥ ४८ ॥

The dr̥ṣṭi (area of vision) undergoing injury/assault by grief, fever, fatigue, assault on the head etc. the person sees smoke in every object; such a man is known as Dhūmadarśi.

11. *Hrasva jātya*

यो वासरे पश्यति कष्टतोऽथ रूपं महच्चापि निरीक्षतेऽल्पम् ।

रात्रौ पुनर्यः प्रकृतानि पश्येत्स ह्रस्वजात्यो मुनिभिः प्रदिष्टः ॥ ४९ ॥

He who sees objects as small and with difficulty even during day though the objects are big but sees them in their natural size during nights is called by the sages as suffering from Hrasvajātya.

12. *Nakulāñdhya*

विद्योतसे यस्य नरस्य दृष्टिर्दोषाभिपन्ना नुकलस्य यद्वत् ।

चित्राणि रूपाणि दिवा च पश्येत्स वै विकारौ नकुलान्ध्यसंज्ञः ॥ ५० ॥

The person whose eyes are shining like those of a mungoose due to vitiation by the doṣās, sees objects as having many colours during day, is said to be having the disease Nakulāñdhya.

13. *Gambhirikā*

दृष्टिर्विरूपा श्वसनोपसृष्टा सङ्कोचमभ्यन्तरतः प्रयाति ।

रुजाऽवगाढा च तमक्षिरोगे गम्भीरिकेति प्रवदन्ति धीराः ॥ ५१ ॥

That disease of the eye in which the vision is distorted, affected by vāta, constricts and goes deep and having severe pain is called by experts as Gambhīrikā.

बाह्यौ पुनर्द्वाविह सम्प्रदिष्टौ निमित्ततश्चाप्यनिमित्ततश्च ।
 निमित्ततस्तत्र शिरोऽभितापाज्ज्ञेयस्त्वभिष्यन्दनिदर्शनैः सः ॥ ५२ ॥
 सुरर्षिगन्धर्वमहोरगाणां सन्दर्शनेनापि च भास्करस्य ।
 हन्येत दृष्टिर्मनुजस्य यस्य स लिङ्गनाशस्त्वनिमित्तसञ्ज्ञः ॥ ५३ ॥
 तत्राक्षि विस्पष्टमिवावभाति वैडूर्यवर्णा विमला च दृष्टिः ।
 विदीर्यते सीदति हीयते वा नृणामभीघातहता तु दृष्टिः ॥ ५४ ॥

Liṅganāśa is again of two kinds, viz., sanimittaja—arising from a known cause and animittaja (not arising from a known cause); nimitta (cause) in this context, is troubles to the head (from poisonous air, smell of poisonous flowers etc.) and those which produce the disease called abhiṣyañda. Liṅganāśa produced by causes such as seeing gods, nymph, big serpents, or even the sun, which destroys the vision of human beings is called animittaja linganaśa; in this the eye appears very lustrous like the vaiḍūrya gem and the vision is clear; when the drṣṭi (area of vision) is injured by trauma etc. then the vision is found split (torn), becomes debilitated and diminished.

II. Kṛṣṇamaṇḍala rogas—diseases of the cornea

यत्सव्रणं शुक्लमथाव्रणञ्च पाकात्ययश्चाप्यजका तथैव ।
 चत्वार एते नयनामयास्तु कृष्णप्रदेशे नियता भवन्ति ॥ ५५ ॥

Savaraṇa śukla, avaraṇaśukla, pākātyaya and ajaka—these four are the diseases which occur in the kṛṣṇa maṇḍala (cornea) invariably.

1. Savaraṇaśukla

निमग्नरूपं तु भवेद्धि कृष्णो सूच्येव विद्धं प्रतिभाति यद्वै ।
 स्रावं स्रवेदुष्णमतीव चापि तत्सव्रणं शुक्लमुदाहरन्ति ॥ ५६ ॥
 दृष्टेः समीपे न भवेत्तु यच्च न चावगाढं न च संस्रवेद्यत् ।
 अवेदनं यन्न च युग्मशुक्लं तत्सिद्धिमायाति कदाचिदेव ॥ ५७ ॥

A depression (ulcer) appearing on the black portion (cornea), like a needle puncture, exuding warm fluid copiously; this disease is called as Savaraṇaśukla.

If the puncture occurs very near to the drṣṭi (area of vision/pupil) not very deep, not exuding too much of fluid, not painful, not found in pairs (single)—gets cured sometimes (but not that with opposite qualities).

2. Avaraṇaśukla

स्यन्दात्मकं कृष्णगतन्तु शुक्लं शङ्खेन्दुकुन्दप्रतिमावभासम् ।
 वैहायसाभ्रप्रतनुप्रकाशमथाव्रणं साध्यतमं वदन्ति ॥ ५८ ॥

गम्भीरजातं बहलञ्च शुक्लं चिरोत्थितञ्चापि वदन्ति कृच्छ्रम् ॥ ५९ ॥
 विच्छिन्नमध्यं पिशितावृतञ्च चलं सिरासूतमदृष्टिकृच्च ।
 द्वित्वगतं लोहितमन्ततश्च चिरोत्थितञ्चापि विवर्जनीयम् ॥ ६० ॥
 उष्णाश्रुपातः पिडका च कृष्णो यस्मिन्भवेन्मुद्गनिभञ्च शुक्लम् ।
 तदप्यसाध्यं प्रवदन्ति केचिदन्ये तु तत्तत्तिरिपक्षतुल्यम् ॥ ६१ ॥

This is a disease leading to abhiṣyaṇḍa, characterised by appearance of a patch on the black portion (cornea) resembling conch, moon, or jasmine, in colour (white), the sky covered with (white) clouds (in other words dull and non glistening) having no ulcer. This disease leading to abhiṣyaṇḍi (another eye disease) it is curable easily; that which is deepseated, thick and persisting for a long time, is also curable but with difficulty.

That in which the middle (of the patch) is torn, surrounded by muscles, moveable, formed by sirās (veins) obstructing the vision, involving two layers, having red edges and which has stayed on for a long time, is to be rejected.

Some others say that (avaraṇaśukla) in which warm tears flow out, white eruptions of the size of green gram develop on the black portion (cornea) is incurable

3. Akṣipākātyaya

श्वेतः समाक्रामति सर्वतो हि दोषेण यस्यासितमण्डले तु ।
 तमक्षिपाकात्ययमक्षिकोपं सर्वात्मकं वर्जयितव्यमाहुः ॥ ६२ ॥

The entire black portion (cornea) getting covered by white patches, produced by all the three doṣās is known as Akṣipākātyaya, which is an aggravation (inflammation) of the eye and fit to be rejected.

4. Ajakājāta

अजापुरीषप्रतिमो रुजावान् सलोहितो लोहितपिच्छिलाश्रुः ।
 विगृह्य कृष्णं प्रचयोऽभ्युपैति तं चाजकाजातमिति व्यवस्येत् ॥ ६३ ॥

Eruption of the size of a pellet of excreta of a goat, painful, containing blood inside, red in colour, the tears being red and slimy and the eruption gradually invades the entire black portion (cornea); this disease is to be understood as Ajakājāta.

III. Śukla maṇḍala rogas—diseases of the sclera

प्रस्तारिशुक्लक्षतजाधिमांसस्त्राख्वर्मसंज्ञाः खलु पञ्च रोगाः ।
 स्याच्छुक्तिका चार्जुनपिष्टकौ च जालं शिराणां पिडकाश्च याः स्युः ।
 रोगाबलासग्रथितेन सार्द्धमेकादशाक्ष्णोः खलु शुक्लभागे ॥ ६४ ॥

Five kinds of arma such as prastāri arma, śukla arma, kṣataja (rakta) arma,

adhimāmsā arma and snāyu arma, śuktika, arjuna, piṣṭika, sirājāla, sirāja piḍaka and balāsagrathita—these eleven are the diseases affecting the śuklabhaga (sclera).

1. Prastari—Arma

प्रस्तार्यर्म तनु स्तीर्णं श्यावं रक्तनिभं सितम् ॥ ६५ ॥

A layer (developing on the white portion) which is broad, thin, wide, blue or slightly red in colour, found on the sclera is Prastari arma.

2. Śukla arma

सुश्वेतं मृदु शुक्लार्म शुक्ले तद् वर्द्धते चिरात् ॥ ६६ ॥

The layer being very white, soft and developing slowly.

3. Rakta arma

पद्माभं मृदु रक्तार्म यन्मांसं चीयते सिते ॥ ६७ ॥

A layer of muscle growing on the sclera, resembling lotus petal (in colour) and thin.

4. Adhimāmsa arma

पृथु मृद्वधिमांसार्म बहलञ्च यकृन्निभम् ॥ ६८ ॥

The layer of muscle which is broad, soft and thick and resembling liver (in colour-brown).

5. Snāyu arma

स्थिरं प्रसारि मांसाढ्यं शुष्कं स्नाय्वर्म पञ्चमम् ॥ ६९ ॥

The layer is static (adhering), wide, having more of muscle tissue and dry (without any exudate).

6. Śuktikā

श्यावाः स्युः पिशितनिभाश्च बिन्दवो ये-

शुक्लाभाः सितनिचिताः स शुक्तिसञ्ज्ञः ॥ ७० ॥

Dot like eruptions on the sclera which are either blue, red like muscle or white, spread all over the area are to be known as Śuktikā.

7. Arjuna

एको यः शशरुधिरप्रभस्तु बिन्दुः शुक्लस्थो भवति तमर्जुनं वदन्ति ॥ ७१ ॥

A single, dot like eruption resembling the blood of a rabbit (red in colour) is known as Arjuna.

8. Piṣṭaka

श्लेष्ममारुतकोपेन शुक्ले मांसं समुन्नतम् ।

पिष्टवत्पिष्टकं विद्धि मलाक्तादर्शसन्निभम् ॥ ७२ ॥

The muscles over the sclera getting elevated, resembling like a paste ap-

plied over, caused by aggravation of kapha and vāta appearing like a mirror covered with dirt is known as Piṣṭaka.

9. Sirājāla

जालाभः कठिनसिरोऽरुणः सिराणां सन्तानो भवति सिराऽऽदिजालसञ्ज्ञः ॥ ७३ ॥

A continuity of veins resembling a network, hard and slightly red in colour appearing on the sclera is known as Sirājāla.

10. Sirāja piḍaka

शुक्लस्थाः सितपिडकाः सिरावृता यास्ता विद्यादसितसमीपजाः सिराजाः ॥ ७४ ॥

White coloured eruptions, surrounded by veins developing near the cornea is known as Sirāja piḍaka.

11. Balāsagrathita

कांस्याभोऽमृदुरथ वारिबिन्दुकल्पो विज्ञेयो नयनसिते बलाससञ्ज्ञः ॥ ७५ ॥

A growth on the sclera resembling a bubble of water, like bronze in colour (yellowish white) and not soft (hard) to touch is known as Balāsagrathita.

IV. Vartma maṇḍala rogas—diseases of the eye lids

उत्सङ्गिन्यथ कुम्भीका पोथकी वर्त्मशर्करा ।
तथाऽशार्शोवर्त्म शुष्कार्शस्तथैवाञ्जनदूषिका ॥
बहलं वर्त्म यच्चापि तथाऽन्यो वर्त्मबन्धकः ।
क्लिष्टवर्त्म तथा वर्त्मकर्दमः श्याववर्त्म च ॥
प्रक्लिन्नवर्त्म चाक्लिन्नवर्त्म वातहतञ्च तत् ।
वर्त्माबुदं निमेषश्च शोणितार्शस्तथैव च ॥
लगणो बिसवर्त्मापि कुञ्चनं नाम तत्परम् ।
एकविंशतिरित्येते विकारा वर्त्मसंश्रयाः ॥ ७६ ॥

Utsaṅginī, kumbhikā, pothakī, vartmaśarkarā, arśovartma, suṣkāraśas, añjanadūśikā, bahalavartma, vartma baṇḍhaka, klišṭavartma, vartmakasdama, śyāva, vartma, praklinnavartma, aklinnavartma, vātahatavartma, vartma arbuda, nimeṣa, śoṇitārśas, lagaṇa, bisavartma and kuñcana—these twentyone are the diseases affecting the eyelids.

1. Utsaṅga piḍaka

अभ्यन्तरमुखी ताम्रा बाह्यतो वर्त्मसंश्रया ।

सोत्सङ्गोत्सङ्गपिडका सर्वजा स्थूलकण्डुरा ॥ ७७ ॥

An eruption on the exterior of the eyelid, with its opening to the interior, coppery in colour, thick, having itching, produced by all the doṣās together is known as Utsaṅgapīḍaka.

Notes—

The commentator furnishes the statement of Videha and states this disease as developing in the lower lid.

2. Kumbhikā

वर्त्मान्ते पिडकाध्माता भिद्यन्ते च स्रवन्ति च ।

कुम्भीकाबीजसदृशाः कुम्भीकाः सन्निपातजाः ॥ ७८ ॥

An eruption, resembling the seed of kumbhika, develops at the edge of the lid, filled with fluid, then bursting and exuding it, produced by all the doṣās together is Kumbhikā.

3. Pothaki

स्त्राविण्यः कण्डुरा गुर्व्यो रक्तसर्षपसन्निभाः ।

रुजावत्यश्च पिडकाः पोथक्य इति कीर्तिताः ॥ ७९ ॥

Multiple eruptions of the size of red mustard, exudative, having itching, heaviness and pain are known as Pothakī.

4. Vartma śarkarā

पिडकाभिः सुसूक्ष्माभिर्घनाभिरभिसंवृता ।

पिडका या खरा स्थूला वर्त्मस्था वर्त्मशर्करा ॥ ८० ॥

The lid is studded with small, hard, and thick eruptions many in number is called Vartmaśarkara.

5. Arśo vartma

एर्वारुबीजप्रतिमाः पिडका मन्दवेदनाः ।

श्लक्ष्णाः खराश्च वर्त्मस्थास्तदर्शोवर्त्म कीर्त्यते ॥ ८१ ॥

Eruptions, many in number, resembling the seeds of ervāru (cucumber), with slight pain, smooth or rough are the symptoms of Arśovartma.

6. Śuṣkārsās

दीर्घाङ्गुरः खरः स्तब्धोदारुणोऽभ्यन्तरोद्भवः ।

व्याधिरेषोऽभिविख्यातः शुष्कांशो नाम नामतः ॥ ८२ ॥

A long sprout (projection) arising in the the interior of the lid, rough static and very troublesome; this disease is known as Śuṣkārsās.

7. Añjanadūṣika

दाहतोदवती ताम्रा पिडका वर्त्मसम्भवा ।

मृद्वी मन्दरुजा सूक्ष्मा ज्ञेया साऽञ्जनदूषिका ॥ ८३ ॥

An eruption—small, coppery in colour, arising inside the lid accompanied with burning sensation, pricking, softness and mild pain is known as Añjanadūṣikā.

8. Bahala vartma

वर्त्मोपचीयते यस्य पिडकाभिः समन्ततः ।
सवर्णाभिः स्थिराभिश्च विद्याद्वहलवर्त्म तत् ॥ ८४ ॥

The lid becoming thick by presence of many eruptions, of the same colour and static in nature is known as Bahala vartma.

9. Vartma bañdhaka

कण्डूरेणाल्पतोदेन वर्त्मशोफेन मानवः ।
न समं छादयेदक्षि यत्रासौ वर्त्मबन्धकः ॥ ८५ ॥

The person is unable to close the lid properly because of swelling of the lid, accompanied with itching, mild pricking pain. This disease is called Vartmabañdhaka.

10. Klišṭa vartma

मृद्वल्पवेदनं ताम्रं यद्वर्त्म सममेव च ।
अकस्माच्च भवेद्रक्तं क्लिष्टवर्त्मेति तद्विदुः ॥ ८६ ॥

The lid is soft, coppery in colour, having slight pain and sometimes becoming red (deep red) without any apparant reason is known as Klišṭavartma.

11. Vartma kardama

क्लिष्टं पुनः पित्तयुतं शोणितं विदहेद्यदा ।
तदा क्लिन्नत्वमापन्नमुच्यते वर्त्मकर्दमः ॥ ८७ ॥

In klišṭa vartma itself, when pitta getting increased, vitiates the blood, makes the lid very moist; this condition is Vartma kardama.

12. Śyāva vartma

यद्वर्त्म बाह्यतोन्तश्च श्यावं शूनं सवेदनम् ।
सकण्डूकं परिक्लेदि श्याववर्त्मेति तन्मतम् ॥ ८८ ॥

When the lid becomes blue (bluish black) both externally and internally, associated with swelling, pain, itching and moistness it is known as Śyāva vartma.

13. Praklinna Vartma

अरुजं बाह्यतः शूनं वर्त्म यस्य नरस्य हि ।
प्रक्लिन्नवर्त्म तद्विद्याक्लिन्नमत्यर्थमन्ततः ॥ ८९ ॥

The lid is painless, swollen externally and having too much of moistness is called Praklinna vartma.

14. Aklinna vartma

यस्य धौतान्यधौतानि सम्बध्यन्ते पुनः पुनः ।
वर्त्मान्यपरिपक्कानि विद्यादक्लिन्नवर्त्म तत् ॥ ९० ॥

The lids whether washed or not washed adhering to each other often, and not under going ripening is known as Aklinna vartma.

15. *Vātahata vartma*

विमुक्तसन्धि निश्चेष्टं वर्त्म यस्य न मील्यते ।
एतद्वातहतं विद्यात्सरुजं यदि वारुजम् ॥ ९१ ॥

The lid is drooping down, having no movement, unabale to close, and with or without pain is to be understood as Vātahata vartma.

16. *Vartma arbuda*

वर्तमान्तरस्थं विषमं ग्रन्थिभूतमवेदनम् ।
आचक्षीतार्बुदमिति सरक्तमवलम्बि च ॥ ९२ ॥

A big pianless tumor, developing in the interior of the lid, slightly red in colour and not hanging (fixed) is known as Vartma arbuda.

17. *Nimeṣa*

निमेषिणीः सिरा वायुः प्रविष्टो वर्त्मसंश्रयाः ।
सञ्चालयति वर्त्मानि निमेषः स न सिध्यति ॥ ९३ ॥

Vata getting aggravated, moving inside the veins of the lid, gives rise to increased movement of the lids; this is known as Nimeṣa.

18. *Śonita arśas*

वर्त्मस्थो यो विवर्द्धेत लोहितो मृदुरङ्कुरः ।
तद्रक्तजं शोणितार्शश्छिन्नं वाऽपि विवर्द्धते ॥ ९४ ॥

A soft sprout (projection) arising in the interior of the lid, born from rakta, developing again even after excising, is known as Śonitārśas.

19. *Lagaṇa*

अपाकी कठिनः स्थूलो ग्रन्थिवर्त्मभवोऽरुजः ।
सकण्डूः पिच्छिलः कोलप्रमाणो लगणः स्मृतः ॥ ९५ ॥

A thick, hard tumor of the size of kola (jujube fruit), arising in the inside of the lid, slimy, painless but with itching is known as a Lagaṇa.

20. *Bisa vartma*

त्रयो दोषो बहिः शोथं कुर्युश्छिद्राणि वर्त्मनोः ।
प्रस्त्रवन्त्यन्तरुदकं बिसवद्विसवर्त्म तत् ॥ ९६ ॥

All the three doṣās aggravated together produce holes in the lid accompanied with swelling externally, watery fluid flowing through these holes as in a stalk of a lotus. This disease is called Bisavartma.

21. *Kuñcana*

वाताद्या वर्त्मसङ्कोचं जनयन्ति मला यदा ।
तदा द्रष्टुं न शक्नोति कुञ्चनं नाम तद्विदुः ॥ ९७ ॥

Vāta and other doṣās together produce constriction of the lids causing inability to see things, is known as Kuñcana.

V. Pakṣma maṇḍala rogas—diseases of the eye-lashes

पक्ष्मकोपः पक्ष्मशातो रोगौ द्वौ पक्ष्मसंश्रयौ ॥ ९८ ॥

Pakṣma kopa and pakṣma śāta are the two diseases affecting the pakṣma eye-lashes.

1. Pakṣma kopa

प्रचालितानि वातेन पक्ष्माण्यक्षि विशन्ति हि ।
घृष्यन्त्यक्षि मुहुस्तानि संरम्भं जनयन्ति च ॥
असिते सितभागे च मूलकोशात्पतन्त्यपि ।
पक्ष्मकोपः स विज्ञेयो व्याधिः परमदारुणः ॥ ९९ ॥
यत्पक्ष्मदेहलीं मुक्त्वा वर्त्मनोऽन्तः प्रजायते ।
घर्षेत्पक्ष्मासिते श्वेते पक्ष्मकोपः स उच्यते ॥ १०० ॥

Vāta getting aggravated causes movement of the eye lashes creating friction in the eye often, consequent swelling; hairs fall off from their natural site and are found on the black and white portions (cornea and sclera) this disease is known as Pakṣma kopa and is very dreadful.

Another text describes it as follows; the eyelashes crossing its boundary, get turned inwards into the lid, producing friction on the black and white portions (cornea and sclera) this is known as Pakṣmakopa.

2. Pakṣma śāta

वर्त्मपक्ष्माशयगतं पित्तं लोमानि शातयेत् ।
कण्डूं दाहं च कुरुते पक्ष्मशातं तमादिशेत् ॥ १०१ ॥

Pitta getting aggravated and localised in the site of the eyelids and eye-lashes, cause falling off the eyelashes accompanied with itching and burning sensation, this is called as Pakṣma śāta.

VI. Saṇdhija rogas—diseases of the joints of the eye (fornices)

पक्ष्मवर्त्मगतः सन्धिर्वर्त्मशुक्ल गतोऽपरः ।
शुक्लकृष्ण गतश्चान्यः कृष्ण दृष्टिगतोऽपि च ॥
मतः कनीनक गतः षष्ठश्चापाङ्ग संश्रितः ॥ १०२ ॥

The saṇdhi (joints) of the eyes are located as enumerated here in; 1. between pakṣma (eyelashes) and vartma (lids), 2. between vartma (lids) and śukla, 3. between śukla (sclera) and kṛṣṇa (cornea) 4. between kṛṣṇa (cornea) and dr̥ṣṭi (pupil) 5. kanīnaka (inner canthus) and 6. apāṅga (outer canthus).

पूयालसः सोपनाहः स्त्रावाश्चत्वार एव च ।

पर्वणिकाऽलजी जन्तुग्रन्थिः सन्धौ नवामयाः ॥ १०३ ॥

Pūyālasa, upanāha, four kinds of srāva (pittaja srāva, kaphajasrāva, sannipā-taja srāva and raktaja srāva) parvaṇikā, alajī and jaṇtugraṇthi—these are the nine diseases affecting the joints (fornices).

1. Pūyālasa

पक्कः शोथः सन्धिजः संस्त्रवेद्यः सान्द्रं पूयं पूति पूयालसाख्यः ॥ १०४ ॥

Ripening swelling at the joints, bad smelling thick pus exuding out—are the symptoms of pūyālasa.

Notes—

Commentary states this disease as occurring at the kanīnaka (inner canthus).

2. Upanāha

ग्रन्थिर्नाल्पो दृष्टिसन्धावपाकी कण्डूप्रायो नीरुजश्चोपनाहः ॥ १०५ ॥

A big tumor at the joint between kṛṣṇa (cornea) and dr̥ṣṭi (pupil), not ripening, with too much of itching but no pain is called Upanāha.

3. Srāva

गत्वा सन्धीनश्रुमार्गेण दोषाः कुर्युः स्त्रावांल्लक्षणैः स्वैरुपेतान् ।

तं हि स्त्रावं नेत्रनाडीति चैके तस्या लिङ्गं कीर्त्तयिष्ये चतुर्द्धा ॥ १०६ ॥

Doṣās passing through the channels of the tears and getting localised give rise to srāva (exudations) with characteristic symptoms of (doṣās) which will be described here in; some call this disease as Netranāḍī also.

हरिद्राभं पीतमुष्णं जलं वा पित्तस्त्रावः संस्त्रवेत्सन्धिमध्यात् ॥ १०७ ॥

श्वेतं सान्द्रं पिच्छिलं यः स्त्रवेत्तु श्लेष्मस्त्रावोऽसौ विकारः प्रदिष्टः ॥ १०८ ॥

शोथः सन्धौ संस्त्रवेद्यस्तु पक्कः पूयं स्त्रावः सर्वजः सम्मतः स्यात् ॥ १०९ ॥

रक्तास्त्रावः शोणिताद्यो विकारो गच्छेदुष्णं तत्र रक्तं प्रभूतम् ॥ ११० ॥

a) Pittaja srāva—That produced by aggravation of pitta, will be like turmeric in colour (deep yellow) warm, either like water or pitta itself and exudes from the middle of the joints.

b) Kaphaja srāva—The exudate is white, thick and slimy.

c) Sannipāta srāva—In that produced by aggravation of all the dosas, there is swelling, which on ripening, exudes pus.

d) Raktaja srāva—Is produced by aggravation of rakta (blood) in which warm and copious blood flows out.

7-8. Parvaṇikā and Alajī

ताम्रा तन्वी दाहपाकोपपन्ना रक्ताज्ज्ञेया पर्वणी वृत्तशोका ।

जाता सन्धौ कृष्णशुक्लेऽलजी स्यात्तस्मिन्नेव व्याहता पूर्वलिङ्गैः ॥ १११ ॥

A small eruption, coppery in colour, at the joint between sclera and cornea accompanied with burning sensation and pus formation, produced by rakta (blood) is known as Parvaṇī; the same developing in the same place preceded by symptoms described previously (in chapter 38) is known as Alajī.

9. Jañtu grañthi

जन्तुग्रन्थिर्वर्त्मनः पक्ष्मणश्च कण्डूं कुर्युजन्तवः सन्धिजाताः ।

नानारूपा वर्त्मशुक्लान्तसन्धौ गच्छन्त्यन्तर्लोचनं दूषयन्तः ॥ ११२ ॥

Jañtu grañthi occurs in joint between vartma and pakṣma (eyelid and eye-lashes) gives rise to worms which create itching, similarly in the joint between vartma and śukla (lids and sclera); these lead to vitiation of the interior of the eyes.

VII. Sarva netraja rogas—diseases affecting the entire eye

स्यन्दाश्चतुष्का इह सम्प्रदिष्टाश्चत्वार एवेह तथाऽधिमन्थाः ।

पाकः सशोथः स च शोथहीनो हताधिमन्थोऽनिलपर्ययश्च ॥ ११३ ॥

शुष्काक्षिपाकस्त्विह कीर्तितश्च तथाऽन्यतोवात उदीरितश्च ।

दृष्टिस्तथाऽम्लाध्युषिता सिराणामुत्पातहर्षो च समस्तनेत्रे ॥ ११४ ॥

एवं समस्तनेत्रे स्युरामया दश सप्त च ।

तेषामिह पृथग्वक्ष्ये यथावल्लक्षणान्यपि ॥ ११५ ॥

Four kinds of śyañda (abhiśyañda), four kinds of adhimañtha, saśoṭha pāka, aśoṭha pāka, hatādhimañtha, anila (vāta) paryaya, śuṣkākṣipāka, aṇyatovāta, amla-dhyuṣita, sirotpāta, sirāharṣa—these are the seventeen diseases affecting the whole eye, symptoms of each are described as here under.

1. Abhiśyañda

वातात्पित्तात्कफाद्रक्तादभिष्यन्दश्चतुर्विधः ।

प्रायेण जायते घोरः सर्वनेत्रामयाकरः ॥ ११६ ॥

निस्तोदनस्तम्भनरोमहर्षसंघर्षपारुष्यशिरोऽभितापाः ।

विशुष्कभावः शिशिराश्रुता च वाताभिपत्रे नयने भवन्ति ॥ ११७ ॥

दाहः प्रघाकः शिशिराभिनन्दा धूमायनं बाष्पसमुद्भवश्च ।

उष्णाश्रुता पीतकनेत्रता च पित्ताभिपत्रे नयने भवन्ति ॥ ११८ ॥

उष्णाभिनन्दा गुरुताऽक्षिशोथः कण्डूपदेहावतिशीतता च ।

स्त्रवो मुहुः पिच्छिल एव चापि कफाभिपत्रे नयने भवन्ति ॥ ११९ ॥

ताम्राश्रुता लोहितनेत्रता च राज्यः समन्तादतिलोहिताश्च ।

पित्तस्य लिङ्गानि च यानि तानि रक्ताभिपत्रे नयने भवन्ति ॥ १२० ॥

Abhiśyañda is of four kinds, viz., vātaja, pittaja, kaphaja and raktaja; all are generally dreadful and give rise to all the eye diseases.

Pricking pain and loss of movement in the eyes, horripilations, friction and roughness in the eyes, headache, dryness of the eyes and cold tears flowing out are the symptoms of abhiṣyaṇḍa of vāta origin.

Burning sensation, pus formation, desire for cold comforts, feeling of hot fumes coming out, tears which is warm flowing out and yellow colour of the eyes—are the symptoms of abhiṣyaṇḍa of pitta origin.

Desire for warm comforts, feeling of heaviness, swelling of the eye, itching, feeling of cold in the body, slimy exudation frequently, are the symptoms of abhiṣyaṇḍa of kapha origin.

Tears slightly red like copper, redness of the eyes, lines of bright red colour and other symptoms of pitta aggravation in the eyes—are the symptoms of raktaja abhiṣyaṇḍa.

5-8. Adhimañtha

वृद्धैरेतैरभिष्यन्दैर्नराणामक्रियावताम् ।

तावन्तस्त्वधिमन्थाः स्युर्नयने तीव्रवेदनाः ॥ १२१ ॥

उत्पाट्यत इवात्यर्थं तथा निर्मथ्यतेऽपि च ।

शिरसोऽर्द्धं तु तं विद्यादधिमन्थं स्वलक्षणैः ॥ १२२ ॥

हन्याद् दृष्टिं श्लेष्मिकः सप्तरात्राद्योऽधीमन्थो रक्तजः पञ्चरात्रात् ।

षड्रात्राद्वा वातिको वै निहन्यान्मिथ्याऽऽचारात्पैत्तिकः सद्य एव ॥ १२३ ॥

In persons who do not take proper treatment for abhiṣyaṇḍas, these become aggravated and lead on to Adhimañtha, of the same number, accompanied with severe pain (in the eyes), the person feels pain as though the eyes are being plucked out, or being churned inside and has partial headache; adhimañtha produced by kapha destroys vision due to improper treatment in seven days, that produced by blood in five days, that by vāta in six days, and that produced by pitta causes loss of vision immediately.

9-10. Saśoṭha and aśoṭha Akṣipāka

कण्डूपदेहाश्रुयुतः पक्कोदुम्बरसन्निभः ।

संरम्भी पच्यते यस्तु नेत्रपाकः सशोथकः ।

शोथहीनानि लिङ्गानि नेत्रपाके त्वशोथजे ॥ १२४ ॥

The eye resembling a ripe fruit of udumbara (reddishblue in colour) associated with itching, thickening, copious tears, swelling and undergoing ripening (pus formation)—are the symptoms of Saśoṭha akṣipāka; presence of all symptoms except swelling is called aśoṭha akṣipāka.

11. Hatādhimañtha

उपेक्षणादक्षि यदाऽधिमन्थो वाताधिकः शोषयति प्रसह्य ।

रुजाभिरुग्राभिरसाध्य एष हताधिमन्थः खलु नाम रोगः ॥ १२५ ॥

By neglecting the treatment of adhimāṇtha, vāta getting aggravated dries up the eye (destroying it) accompanied with excruciating pain; this disease is known as Hatādhimāṇtha.

12. Vāta paryaya

वारंवारञ्च पर्येति भ्रुवौ नेत्रे च मारुतः ।

रुजाश्च विविधास्तीव्राः सङ्ग्रेयो वातपर्ययः ॥ १२६ ॥

Vāta aggravated produces pain in the eyebrows and eyes alternately, pain being of different kinds and severe. This is known as Vāta paryaya.

13. Śuṣkākṣi pāka

यत्कूणितं दारुणरूक्षवर्त्म सन्दह्यते चाविलदर्शनं यत् ।

सुदारुणं यत्प्रतिबोधने च शुष्काक्षिपाकोपहतं तदक्षि ॥ १२७ ॥

The eyelids are constricted, dry, swollen, has burning sensation, vision is turbid (not clear), the patient feels great difficulty in opening the lids—these are the symptoms of the person affected by Śuṣkākṣipāka.

14. Āṇyatovāta

यस्यावटूकर्णशिरोहनुस्थो मन्यागतो वाऽप्यनिलोऽन्यतो वा ।

कुर्याद्रजोऽति भ्रुवि लोचने च तमन्यतोवातमुदाहरन्ति ॥ १२८ ॥

When vāta localised either in the temporals, ears, head, lowerjaw, or nape of the neck or even at other places get aggravated and gives rise to pain in the eyebrows and eyes; such a disease incalled Āṇyatovāta.

15. Amlādhyuṣita

श्यावं लोहितपर्यन्तं सर्वमक्षि प्रपच्यते ।

सदाहशोथं सास्त्रावमम्लाध्युषितमम्लतः ॥ १२९ ॥

By indulging in foods which are sour for long time, the entire eye becomes ripe, having blue colour in the centre and red at the edges, burning sensation, swelling and flow of tears; this disease is known as Amlādhyuṣita.

16. Sirotpāta

अवेदना वाऽपि सवेदना वा यस्याक्षिराज्यो हि भवन्ति ताम्राः ।

मुहुर्विरज्यन्ति च याः समन्ताद् व्याधिः सिरोत्पात इति प्रदिष्टः ॥ १३० ॥

Copper coloured lines develop in the eye, with or without pain, frequently become discoloured; this disease is called Sirotpāta.

17. Sirāharṣa

मोहाच्छिरोत्पात उपेक्षितस्तु जायेत रोगः स सिराप्रहर्षः ।

ताम्राक्षिता स्त्रावयति प्रगाढं तथा न शक्नोत्यभिवीक्षितुञ्च ॥ १३१ ॥

Sirotpāta if neglected by ignorance, gives rise to Sirāharṣa, in which the

eye becomes coppery in colour, exudes slightly thick tears in greater quantity, and the person will not be able to see.

Sāma and nirāma akṣi lakṣaṇa

उदीर्णवेदनं नेत्रं रागशोथसमन्वितम् ।
 घर्षनिस्तोदशूलाश्रुयुक्तमामान्वितं विदुः ॥ १३२ ॥
 मन्दवेदनताकण्डूसंरम्भाश्रुप्रशान्तताः ।
 प्रसन्नवर्णता चाक्ष्णोर्निरामेक्षणलक्षणम् ॥ १३३ ॥

Very severe pain, red colour, swelling, friction, pricking pain or constant pain, too much of tears—are the symptoms of sāma akṣi (eye still unripe).

Mild pain, itching, subsiding of swelling, less flow of tears, pleasant colour—these are the symptoms of nirāma akṣi (eye ripened/cured of troubles).

Akṣiroga cikitsā—treatment of diseases of the eyes

द्वे पादमध्ये पृथुसन्निवेशे शिरोगते ते बहुधा हि नेत्रे ।
 ताः प्रोक्षणोत्सादनलेपनादीन्यादप्रयुक्तान्नयनं नयन्ति ॥ १३४ ॥
 मलोष्मसंघट्टनपीडनाद्यैस्ता दूषयन्ति नयनानि दुष्टाः ।
 भजेत्सदा दृष्टिहितानि तस्मादुपानदभ्यञ्जनधावनानि ॥ १३५ ॥

In the middle of the soles there are two sirās (veins) which are connected to the head and especially with the eyes, these transport to the eyes the effects of bathing, massage and anointing made to the soles.

If these (veins) are vitiated/troubled by accumulation of dirt, heat, blows, squeezing etc. bring about vitiation/abnormalities in the eyes, hence persons should always make use of things which are beneficial to the eyes such as wearing footwear, anointing and washing the feet.

Akṣi hitāhita padārthas suitable and unsuitable to eyes

चक्षुष्याः शालयो मुद्गा यवा मांसन्तु जाङ्गलम् ।
 पक्षिमांसं विशेषेण वास्तूकं तण्डुलीयकम् ।
 पटोलककोटककारवेल्लफलानि सर्पिः परिपाचितानि ।
 तथैव वार्त्ताकफलं नवीनमक्ष्णोर्हितः स्वादुरथापि तिक्तः ।
 कट्वम्लगुरुतीक्ष्णोष्णमाषनिष्पावमैथुनम् ।
 मद्यवल्लूरपिण्याकमत्स्यशाकविरूढजम् ।
 विदाहीन्यन्नपानानि न हितान्यक्षिरोगिणे ।

Śāli (rice), mudga, yava, meat of animals of the desert—like regions especially of birds; vāstuka, taṇḍulīyaka, fruits of paṭola, karkoṭaka, kāravella and fresh vārtāka all cooked with ghee; things which are sweet or bitter in taste—all these are beneficial to the eyes.

Use of things which are pungent and sour, hot in potency, penetrating in quality, māṣa, niṣpāva, more of indulgence in copulation, use of wine, dried meat, oil-cake, fish, leafy vegetable, sprouted grains, foods and drinks which cause heart burn during digestion—these are not beneficial to the eyes.

Cikitsā

सेक आश्च्योतनं पिण्डी बिडालस्तर्पणं तथा ।
पुटपाकोऽञ्जनं चैभिः कल्कैर्नेत्रमुपाचरेत् ॥ १३६ ॥

Diseases of the eyes should be treated with therapies such as seka (washing the eyes), āścyotana (eyedrops), piṇḍī (keeping a wick of paste of drugs), biḍālaka (application of pastes on the eye lids), tarpaṇa and puṭapāka (nourishments to the eyes), añjana (applying collyrium) and kalka (applying paste of drugs on the eyes).

Seka vidhi

सेकस्तु सूक्ष्मधाराभिः सर्वस्मिन्नयने हितः ।
मिलिताक्षस्य मर्त्यस्य प्रदेयश्चतुरङ्गुलः ॥ १३७ ॥
स चापि स्नेहनो वाते पित्ते रक्ते च रोपणः ।
लेखनस्तु कफे कार्यस्तस्य मात्राऽभिधीयते ॥ १३८ ॥
षड्भिर्वाचां शतैः स्नेहे चतुर्भिस्तैस्तु रोपणे ।
तैस्त्रिभिर्लोचने कार्यः सेको नेत्रप्रसादने ॥ १३९ ॥
निमेषोन्मेषणं पुंसामङ्गुल्या च्छोटिकाऽथवा ।
गुर्वक्षरोच्चारणं वा वाङ्मात्रेयं स्मृता बुधैः ॥ १४० ॥
सेकस्तु दिवसे कार्यो रात्रौ चात्यन्तिके गदे ॥ १४१ ॥

Seka is beneficial for the whole eye; it is allowing fluids to flow down in a thin continuous stream from a height of four aṅgula (7.8 cms. approximately) over the closed eyelid; in aggravation of vāta it should be of snehana (lubricating), in aggravation of rakta and pitta it should be ropana (healing) and in aggravation of rakta and pitta it should be ropana (healing) and in aggravation of kapha it should be lekhaṇa (scarifying); it should be done for a period of six hundred mātra for snehana (lubricating) or four hundred mātra for ropana (healing) and of three hundred mātra for prasādana (cleaning/beautifying the eyes); matra is defined by the wise as—the time required for winking the eyes once (opening and closing the lids together) or making sound with thumb and fingers held together or pronouncing a hard letter of the alphabet; seka should be done during day time but in emergency diseases, it may be done even at nights.

एरण्डदलमूलत्वक्छृतमाजं पयो हितम् ।
सुखोष्णं नेत्रयोः सिक्तं वाताभिष्यन्दनाशनम् ।
पथ्याऽक्षामलखाखसवल्कलककल्केन सूक्ष्मवस्त्रेणि ।
कृत्वा पोटलिकां तामहिफेनोत्थद्रवेण संयुक्ताम् ॥ १४२ ॥

निदधीत लोचने स्यात्सर्वाभिष्यन्दसंक्षयः शीघ्रम्।

योगोऽयमृषिभिरुक्तो जगदुपकाराय कारुणिकैः ॥ १४३ ॥

Goats milk boiled with bark of root of eraṇḍa and poured over the eye warmly cures vātaja abhiṣyaṇḍa.

Pathyā, akṣa (vibhītaka), āmalaka, bark of khākhasa (poppy pod) powdered nicely are tied into a bundle with thin cloth and soaked for some time in solution of ahiphena (opium), the bundle is squeezed over the eyes and this fluid quickly cures all varieties of abhiṣyaṇḍa; this recipe was revealed by the benovent sages for the benefit of the people of this world.

भुक्त्वा पाणितलं घृष्ट्वा चक्षुषोर्यदि दीयते।

अचिरेणैव तद्वारि तिमिराणि व्यपोहति ॥ १४४ ॥

स्नानं कृष्णातिलैश्चापि चक्षुष्यमनिलापहम्।

आमलैः सततं स्नानं परं दृष्टिबलावहम् ॥ १४५ ॥

त्रिफलायाः कषायस्तु धावनात्रेत्ररोगजित्।

कवलान्मुखरोगघ्नः पानतः कामलाऽपहः ॥ १४६ ॥

Washing the hand after taking meals and then touching the eyes with moist hands; this procedure cures timira (blindness) soon. Taking bath daily using paste of kṛṣṇatila is good for vision and mitigates vāta, with paste of āmalaka it gives strength to vision; washing the eyes with decoction of triphala cures all diseases of the eyes; by using as kavala (mouth gargling) it cures all the diseases of the mouth and by drinking it cures kāmala (jaundice).

Āścyotana vidhi

क्वाथक्षीरद्रवस्नेहबिन्दूनां यत्तु पातनम्।

द्व्यङ्गुलोन्मीलिते नेत्रे प्रोक्तमाश्च्योतनं हि तत् ॥ १४७ ॥

बिन्दवोऽष्टौ लेखनेषु रोपणे दश बिन्दवः।

स्नेहने द्वादश प्रोक्तास्ते शीते कोष्णरूपिणः ॥ १४८ ॥

उष्णे तु शीतरूपाः स्युः सर्वत्रैवैष निश्चयः।

वाते तिक्तं तथा स्निग्धं पित्ते मधुरशीतलम् ॥ १४९ ॥

कफे तिक्तोष्णरूक्षं स्यात्क्रमादाश्च्योतनं हितम्।

आश्च्योतनानां सर्वेषां मात्रा स्याद्वाक्छतोन्मिता ॥ १५० ॥

ततः परं लोचनाभ्यां भेषजाय त्रयोमता।

आश्च्योतनं न कर्त्तव्यं निशायां केनचित्कचित् ॥ १५१ ॥

Instilling drops of fluids such as decoctions, milk, fats (oils, ghee etc.) or other fluids into the open eye from a height of two aṅgulas (3.6cms.) is known as āścyotana (eye drops). For lekhaṇa (scarifying action) the number of drops should be eight, for snehana (lubrication/oleation) twelve drops are ideal; the liquid

should lukewarm during cold season and cold during hot season; this is the rule at all places; for mitigation of vāta, the liquid should be bitter and unctous; for mitigation of pitta it should be sweet and cold; for kapha it should be bitter, hot in potency and dry respectively; the duration of instilling the drops will be one hundred mātra (time of uttering hundred hard letters) for all types and then it will be three hundred mātra for retaining it to derive its medicinal effect; āścyotana should not be done at nights for any purpose or in any condition.

बिल्वादिपञ्चमूलेन बृहत्येरण्डशिग्रुभिः ।

क्वाथ आश्च्योतने कोष्णो वाताभिष्यन्दनाशनः ।

त्रिफलाऽऽश्च्योतनं नेत्रे सर्वाभिष्यन्दनाशनम् ॥ १५२ ॥

Decoction of drugs of bilvādi pañcamūla, bṛhatī, eraṇḍa and śigru instilled into the eyes in lukewarm state, cures abhiṣyaṇḍa of vāta origin. Instilling drops of decoction of triphalā cures all varieties of abhiṣyaṇḍa.

3. Piṇḍī vidhi

उक्तभेषजकल्कस्य पिण्डी च कोलमात्रया ।

वस्त्रखण्डेन सम्बद्धाऽभिष्यन्दव्रणनाशिनी ॥ १५३ ॥

स्निग्धोष्णा पिण्डिका वाते पित्ते सा शीतला मता ।

रूक्षोष्णा श्लेष्मणि प्रोक्ता विधिरुक्तो बुधैरयम् ॥ १५४ ॥

Drugs enumerated for the purpose are macerated nicely and thin paste prepared; this paste, one kola (5gms.) in quantity (or equal to the size of jujube fruit) is enveloped in a piece of cloth and kept inside the eye and tied; this cures abhiṣyaṇḍa and vṛaṇa; piṇḍika (bundle of paste) should be unctous and warm for treatment of vāta, cold for pitta and dry and warm for kapha; this is the procedure prescribed by the wise.

एरण्डपत्रमूलत्वङ्निर्मिता वातनाशिनी ।

धात्रीविरचिता पित्ते शिग्रुपत्रकृता कफे ॥ १५५ ॥

निम्बपत्रकृता पिण्डी पित्तश्लेष्महरी भवेत् ।

शुण्ठीनिम्बदलैः पिण्डी सुखोष्णा स्वल्पसैन्धवा ॥ १५६ ॥

धार्या नेत्रेऽनिलकफे शोथकण्डूव्यथाहरी ।

त्रिफलापिण्डिका नेत्रे वातपित्तकफापहा ॥ १५७ ॥

पथ्याऽक्षामलखाखसवल्कलकल्कोऽहिफेनजलयुक्तः ।

तेन विरचिता पिण्डी शमयति सकलानभिष्यन्दान् ॥ १५८ ॥

Piṇḍī prepared from leaves and root bark of eraṇḍa mitigates vāta, that of dhātrī mitigates pitta and that of leaves of śigru mitigates kapha; that of leaves of nimba mitigates pitta kapha, that prepared from śuṇṭhi, leaves of nimba and little of saiṇdhava should be used for mitigation vātakapha, swelling, itching and pain;

that prepared from pathyā, akṣa, āmalaka and kahākhasa valkala (bark of poppy pod) added with solution of ahipena (opium) mitigates all varieties of abhiṣyaṇḍa.

4. *Bidālaka vidhi*

बिडालको बहिल्लेपो नेत्रे पक्षमविवर्जिते ।
तस्य मात्रा परिज्ञेया मुखालेपविधानवत् ॥ १५९ ॥
अङ्गुलस्य चतुर्थांशो मुखलेपः कनिष्ठकः ।
मध्यमस्तु त्रिभागः स्यादुत्तमोऽर्द्धाङ्गुलो भवेत् ॥ १६० ॥
स्थितिकालोऽपि तस्योक्तो यावत्कल्को न शुष्यति ।
शुष्कस्तु गुणहीनः स्यात्तथा दूषयति त्वचम् ॥ १६१ ॥

Bidālaka is applying nice paste of drugs on the eye lid excluding the (site of) eye-lashes; duration of retaining it, is similar to that of mukha lepa (applying paste of drugs on the face); thickness of application being one-fourth, one-third and half of an aṅgula (1.8cm.) are least, medium and best respectively; the time of retaining it is till the paste does not dry; dried paste is poor in properties and also vitiates the skin.

यष्टिगैरिकसिन्धूत्थदार्वीताक्ष्यैः समांशकैः ।
जलपिष्टैर्बहिल्लेपः सर्वनेत्रामयापहः ॥ १६२ ॥
रसाञ्जनेन वा लेपः पथ्याबिल्वदलैरपि ।
वचाहरिद्राविश्वैर्वा तथा नागरगैरिकैः ॥ १६३ ॥

Paste of yaṣṭī, gairika, siṇdhūttha, dārvī and tārkṣya (rasāñjana) macerated in water and applied externally on the eyelids, cures all eye diseases.

Application of paste of rasāñjana or of pathyā and leaves of bilva or of vacā, haridrā and viśvā (śuṇṭhī) or of nāgara and gairika cures all eye disorders.

5. *Tarpaṇa vidhi*

वातातपरजोहीने वेश्मन्युत्तानशायिनः ।
आधारौ माषचूर्णेन क्लिन्नेन परिमण्डलौ ॥ १६४ ॥
समौ दृढावसन्धानौ कर्तव्यौ नेत्रकोशयोः ।
पूरयेद् घृतमण्डेन विलीनेन सुखोदकैः ॥ १६५ ॥
सर्पिषा शतधौतेन क्षीरजेन घृतेन वा ।
निमग्नान्यक्षिपक्ष्माणि यावत्स्युस्तावदेव हि ॥ १६६ ॥
पूरयेन्मीलिते नेत्रे तत उन्मीलयेच्छनैः ।
भिषग्भिरेष कथितः पुराणैस्तर्पणो विधिः ॥ १६७ ॥

At a place devoid of breeze, sunlight and dust, inside a house, the person is asked to lie (on a cot) with his face up, then using the paste of māṣa (blackgram) a well is constructed around the eyes; then scum of ghee liquified by placing the container in warm water, is poured into the well till the eyelashes become im-

mersed; satadhauta ghr̥ta or ghee obtained by churning milk may also be used; the person should be asked to close the eyelids while pouring the liquid and then to open the lids slowly; this is the procedure of tarpaṇa as described by the ancient physicians.

यद्भूक्षं परिशुष्कञ्च नेत्रं कुटिलमाविलम् ।
 शीर्णपक्ष्मशिरोत्पातकृच्छ्रोन्मीलनसंयुतम् ॥ १६८ ॥
 तिमिरार्जुनशुक्राद्यैरभिष्यन्दाधिमन्थकैः ।
 शुष्काक्षिपाकशोथाभ्यां युक्तं पवनपर्ययैः ॥
 तन्नेत्रं तर्पयेत्सम्यङ् नेत्ररोगविशारदः ॥ १६९ ॥

Tarpaṇa is to be done when the eyes are rough, greatly dried, irregular, turbid, when the the lashes have fallen off, in diseases such as sirotapāta, kr̥chronmīla, timira, arjuna, śukra, abhiśyañda, adhimañtha, śuṣkākṣipāka, śoṭha and vātaparyaya; by the physician well versed in disease of the eye.

तर्पणं धारयेद्वर्त्मरोगे वाचां शतं बुधः ॥ १७० ॥
 स्वस्थे कफे सन्धिरोगे वाचां पञ्चशतानि च ।
 षट्शतानि कफे कृष्णरोगे सप्तशतानि हि ॥ १७१ ॥
 दृष्टिगे च शतान्यष्टावधिमन्थे सहस्रकम् ।
 सहस्रं वातरोगेषु धार्यमेवं हि तर्पणम् ॥ १७२ ॥
 ततश्चापाङ्गतः स्नेहं स्वावयित्वाऽक्षिशोधयेत् ।
 स्विन्नेन यवपिष्टेन स्नेहवीर्यैरितं ततः ॥ १७३ ॥

Tarpaṇa should be retained in diseases of vartma (eyelids) for a period of one hundred mātrā; in health, aggravation of kapha and diseases of sañdhi (joints of the eyes) it should be held for five hundred mātrā, in aggravation of kapha for six hundred matra; for seven hundred matra in diseases of kṛṣṇa (cornea); for eight hundred mātrā in diseases of drsti (pupil); for one thousand mātrā in adhimañtha and diseases produced by vāta.

After these periods of time, the ghee is to be removed through apāṅga (outer canthus of the eye); eye cleaned, the increase of kapha (due to retaining ghee on the eye) should be mitigated by mild fomentation with paste of yava and inhalation of smoke of appropriate drugs.

यथास्वं धूमपानेन कफमस्य विरेचयेत् ।
 एकाहं वा त्र्यहं वाऽपि पञ्चाहं वाऽपि तर्पयेत् ॥ १७४ ॥
 तर्पणे तृप्तिलिङ्गानि नेत्रस्थैतानि लक्षयेत् ॥ १७५ ॥
 सुखसुप्तावबोधत्वं वैशद्यं दृष्टिपाटवम् ।
 निर्वृतिर्व्याधिशान्तिश्च क्रियालाघवमेव च ॥ १७६ ॥

Tarpaṇa may be done for one, three or five days continuously; following symptoms of effective tarpaṇa therapy should be noted; getting into sleep and

awakening from it become easy, cleanliness of the eyes, acuity of vision, subsiding of all disease symptoms and all functions of the eyes becoming light (easy and accurate).

गुर्वाविलमतिस्निग्धमश्रुकण्डूपदेहवत् ।
 घर्षतोदयुतं नेत्रमतितर्पितमादिशेत् ॥ १७७ ॥
 आस्त्रावशोफरोगाढ्यमसहं रूपदर्शने ।
 आविलं परुषं रूक्षं नेत्रं स्याद्धीनतर्पितम् ॥ १७८ ॥
 अनयोर्दोषबाहुल्यात् प्रयत्नेन चिकित्सिते ।
 रूक्षस्निग्धोपचाराभ्यामनयोः स्यात्प्रतिक्रिया ॥ १७९ ॥

Symptoms of *ati-tarpana* (excess therapy) are feeling of heaviness, turbidity, and too much of unctuousness; those of *hinatarpana* (inadequate therapy) are flow of tears and swelling; redness, inability to see, turbidity, roughness and dryness of the eyes; both these having great increase of *doṣās*, should be treated with *rūkṣa* (dessication) and *sneha* (lubrication) therapies.

दुर्दिनात्युष्णशीतेषु चिन्तायां सम्भ्रमेषु च ।
 अशान्तोपद्रवे वाऽक्षिण तर्पणं न प्रशस्यते ॥ १८० ॥

Administering *tarpana* therapy is not ideal on cloudy, very hot and very cold days, when the person is having worry and fear, and before the complications subside.

6. *Putapāka vidhi*

द्वे बिल्वे स्निग्धमांसस्य परं द्रव्यपलं मतम् ।
 द्रव्यस्य कुडवोन्मानं सर्वमेकत्र पेषयेत् ॥ १८१ ॥
 तदेकत्र समालोड्य पत्रैः सुपरिवेष्टितम् ।
 पुटपाकविधानेन तत्पक्त्वा तद्रसं बुधः ॥ १८२ ॥
 तर्पणोक्तेन विधिना यथावद्विनियोजयेत् ।
 दृष्टिमध्ये निषेक्तव्यो नित्यमुत्तानशायिनः ॥ १८३ ॥
 तेजांस्यनिलमाकाशमातपं भास्करस्य च ।
 नेक्षेत तर्पिते नेत्रे यश्च वा पुटपाकवान् ॥ १८४ ॥

Fatty meat—two bilva (80gms.), anya dravya (other drugs)—one pala (40gms.) and drava dravya (any liquid)—one kuḍava (160gms.)—are mace rated together and ball of paste is prepared. This is enveloped with thin leaves (next given a thick coating of mud) and placed inside a heap of burning coal; afterwards it is taken out of the fire, allowed to cool, the cover of mud and leaves removed. The ball of drugs is squeezed and juice coming out is filled into the well constructed around the eyes as in *tarpana vidhi*, the person lying with his face up; he should not see bright lights, open sky, sunlight and sunrays, nor expose to heavy breeze on the day of *tarpana* and *putapaka* therapies.

7. *Añjana vidhi*

अथ सम्पक्कदोषस्य प्राप्तमञ्जनमाचरेत् ।
 अञ्जनं क्रियते येन तद् द्रव्यं चाञ्जनं मतम् ॥ १८५ ॥
 वटिकारसचूर्णानि त्रिविधान्यञ्जनानि हि ।
 कुर्याच्छलाकयाऽङ्गुल्या हीनानि स्युर्यथोत्तरम् ॥ १८६ ॥
 स्नेहनं रोपणं चापि लेखनं तत्त्रिधा पृथक् ।
 मधुरं स्नेहसम्पन्नमञ्जनं स्नेहनं मतम् ॥ १८७ ॥
 कषायतिक्तरसयुक्तसस्नेहं रोपणं स्मृतम् ।
 अञ्जनं क्षारतित्काम्लरसैर्लेखनमुच्यते ॥ १८८ ॥

Añjana (collyrium/eyesalve) should be applied only when the doṣās are in pakva (ripe) state. The material with which the collyrium is made is also known as anjana.

Añjana is of three kinds viz. vaṭikā (pill/dragee), rasakriyā (gel) and cūrṇa (powder); it should be put into the eye with the help of śalāka (rod) or with fingers, the latter inferior than the former.

Añjana is of three kinds, viz. snehana (lubricating, pacifying), ropaṇa (healing) and lekhana (scarifying); snehana añjana should be sweet and mixed with fats (ghee, oil etc.); ropaṇa (healing) añjana should be astringent and bitter in taste and added with fats; lekhana (scarifying) añjana should be alkaline, bitter and sour in taste (and not having fats).

हरेणुमात्रां कुर्वीत वटां तीक्ष्णाञ्जने भिषक् ।
 प्रमाणं मध्यमे सार्द्धं द्विगुणं तु मृदौ भवेत् ॥ १८९ ॥
 रसक्रिया तूत्तमा स्यात् त्रिविडङ्गमिता मता ।
 मध्यमा द्विविडङ्गा सा हीना त्वेकविडङ्गिका ॥ १९० ॥
 शलाकाः स्नेहने चूर्णे चतस्रः प्राहुरञ्जने ।
 रोपणे तासु तिस्रः स्युस्ते उभे लेखने स्मृते ॥ १९१ ॥

Vaṭī (in the form of pill) when used, collyrium should be of the size/quantity of one hareṇu for tīkṣṇa añjana (strong penetrating), half hareṇu for madhyama (moderate effect) and double (two hareṇu) for mṛdu (mild) añjana.

Rasakriyā (that in the form of gel/thick liquid) the best dose is of the size of three viḍaṅga, moderate dose is of two viḍaṅga, and least/minimum dose of one viḍaṅga. In case of cūrṇa (powder) if for śnehāna (lubricating action) it should be in the dose of four śalaka (the quantity that adheres to the rod), three rods full for ropaṇa (healing) and two rods full if it is for lekhana (scarifying).

Notes—

Hareṇu, also known as *reṇuka*, is the seed of the plant *Piper auranticum* Wall; it is small in size resembling mustard and weighs about 3-5mg.; *viḍaṅga* is a berry (fruit) of

the plant *Embelia ribes* Burnm, resembling black pepper in size and weighing about 20-30mg.

Añjana śalākā (collyrium rod)

मुखयोः कुञ्चिता श्लक्ष्णा शलाकाऽष्टाङ्गुलोन्मिता ।

अश्मजा धातुजा वा स्यात्कलायपरिमण्डला ॥ १९२ ॥

सुवर्णरजतोद्भूता शलाका स्नेहने स्मृता ।

तीव्रलोहाश्मसञ्जाता शलाका लेखने मता ॥

अङ्गुली तु मृदुत्वेन रोपणे कथिता बुधैः ॥ १९३ ॥

Rod for putting collyrium should be made of either stone or metals eight aṅgula (14.4cms.) in length; its front part being slender and tapering and its tip shaped like a kalāya (pea); rod made of copper or stone is best for scarifying collyrium and the finger being soft is best suited for healing.

त्रिफलाभृङ्गशुण्ठीनां रसैः शुद्धश्च सर्पिषा ॥ १९४ ॥

गोमूत्रमध्वजाक्षीरैः सिक्तो नागः प्रतापितः ।

तच्छलाका हरत्येव सकलान्नेत्रजान् गदान् ॥ १९५ ॥

Rod prepared from lead, heated well and dipped in the decoction of triphalā, bhṛṅgarāja, śuṇṭhī, ghee, cows urine, honey or goats milk, applied into the eye, cures all the diseases of the eyes.

Añjana vidhi—procedure of applying

कृष्णभागादधः कुर्याद्यावन्नयनमञ्जनम् ।

हेमन्ते शिशिरे चापि मध्याह्नेऽञ्जनमिष्यते ॥ १९६ ॥

पूर्वाह्णे वाऽपराह्णे वा ग्रीष्मे शरदि चेष्ट्यते ।

वर्षास्वदध्रे नात्युष्णे वसन्ते तु सदैव हि ॥ १९७ ॥

प्रातः सायन्तु तत्कुर्यान्न च कुर्यात्सदैव हि ॥ १९८ ॥

श्रान्ते प्ररुदिते भीते पीत्तमद्ये नवज्वरे ।

अजीर्णे वेगघाते च नाञ्जनं सम्प्रशस्यते ॥ १९९ ॥

Añjana (collyrium) should be applied below the kṛṣṇabhāga (black area or cornea); it should be applied at midday during hemaṇta (dew) and śiśira (cold) seasons; during grīṣma (summer) and śarad (autumn) either in the forenoon or afternoon; during varṣā (rainy) when the sky is free of clouds and not very hot; at all times generally, application of collyrium is done either during mornings or evenings but not always (any time). Applications of collyrium to persons who are fatigued, wept too much, afraid, consumed wine, having fever of recent onset, indigestion and have suppressed the urges (of faeces, urine etc.) is not ideal.

Sāmānya auṣadha yogas—common medicinal formule

पथ्याऽक्षधात्रीबीजानि एकद्वित्रिगुणानि च ।
 पिष्ट्वाऽम्बुना वटीं कुर्यादञ्जनं द्विहरेणुकम् ॥
 नेत्रस्त्रावं हरत्याशु वातरक्तरुजं तथा ॥ २०० ॥

Seeds of pathyā, akṣa and dhātrī, one, two and three respectively, macerated well with water and applied into the eyes in the quantity of two hareṇu, quickly stops exudations and pain due to aggravation of vata and rakta.

रसाञ्जनं हरिद्रे द्वे मालतीनिम्बपल्लवाः ।
 गोशकृद्रससंयुक्ता वटी नक्तान्ध्यनाशिनी ।
 एतस्याश्चाञ्जने मात्रा प्रोक्ता सार्द्धं हरेणुका ॥ २०१ ॥

Rasāñjana, the two haridrā, young leaves of mālatī and nimba macerated with the juice of fresh cowdung, applied to the eye as collyrium cures night blindness; its dose is one and half hareṇu.

Caṇdrodaya vartī

शङ्खनाभिविभीतस्य मज्जा पथ्या मनःशिला ।
 पिप्पली मरिचं कुष्ठं वचा चेति समांशकम् ॥ २०२ ॥
 छागीक्षीरेण संपिष्य वटीं कुर्याद्यवोन्मिताम् ।
 हरेणुमात्रं संवृष्य जलेनाञ्जनमाचरेत् ॥ २०३ ॥
 तिमिरं मांसवृद्धिञ्च काचं पटलमर्बुदम् ।
 रात्र्यन्ध्यं वार्षिकं पुष्पं वटी चन्द्रोदया जयेत् ॥ २०४ ॥

Śaṅkhanābhī, vibhītaka majjā, pathyā, manaśśilā, pippalī, marica, kuṣṭha and vacā—all equal parts are macerated with goats milk and rolled into pills of the size of barley; this pill by name Caṇdrodaya vartī, macerated with water and applied to the eye in the dose of one hareṇu, cures timira (blindness), māmsavṛddhi, kāca, paṭala, arbuda, rātyaṇḍha, puṣpa (ulcer) of more than one year.

पलाशपुष्पस्वरसैर्बहुशः परिभावितम् ।
 करञ्जबीजं तद्वर्तिर्दृष्टेः पुष्पं विनाशयेत् ॥ २०५ ॥

Seeds of karañja powdered and soaked many times in the juice of fresh flowers of palāśa and its paste applied to the eye cures the ulcers on the pupil.

कतकस्य फलं पिष्ट्वा मधुना नेत्रमञ्जयेत् ।
 ईषत्कर्पूरसहितं तत्स्यान्नेत्रप्रसादनम् ॥ २०६ ॥

Kataka phala is rubbed on stone and paste prepared; this added with honey and little of karpūra and applied into the eyes cleanses the eye and bestows good vision.

रसाञ्जनं सर्जरसो जातीपुष्पं मनःशिला ।
 समुद्रफेनं लवणं गैरिकं मरिचं तथा ॥ २०७ ॥
 एतत्समांशं मधुना पिष्टं प्रक्लिन्नवर्त्मनि ।
 अञ्जनं क्लेदकण्डूघ्नं पक्ष्मणाञ्च प्ररोहणम् ॥ २०८ ॥

Rasāñjana, sarjarasa, jātipuṣpa, manaśśilā, samudraphena, saiñdhava lavaṇa, gairika and marica—all equal parts made into a paste with honey and used as collyrium cures moistness, itching and helps growth of eyelashes in the disease called praklinna vartma.

दुग्धेन कण्डूं क्षौद्रेण नेत्रस्त्रावञ्च सर्पिषा ।
 पुष्पं तैलेन तिमिरं काञ्जिकेन निशाऽन्धताम् ॥ २०९ ॥
 पुनर्नवा हरत्याशु भास्करस्तिमिरं यथा ॥ २१० ॥

Punarnavā made into a paste, mixed with milk and applied to the eyes cures itching, mixed with honey it cures exudations, with ghee it cures puspa (ulcers), with oil cures timira (blindness), with kāñjika (sour gruel) cures night blindness just as the sun banishes darkness.

बब्बूलदलनिष्काथो लेहीभूतस्तदञ्जनात् ।
 नेत्रस्त्रावो व्रजेच्छोषं मधुयुक्तान्न संशयः ॥ २११ ॥
 वटक्षीरेण संयुक्तं मुख्यकर्पूरजं रजः ।
 क्षिप्रमञ्जनतो हन्ति कुसुमं तु द्विमासिकम् ॥ २१२ ॥
 क्षौद्राश्चलालासंघृष्टैर्मरिचैर्नेत्रमञ्जयेत् ।
 अतिनिद्रा शमं याति तमः सूर्योदयादिव ॥ २१३ ॥

Decoction of babbūla leaves made thick like a confection, then added with honey and applied as collyrium, dries up the exudations without doubt.

Powder of karpūra mixed with milky sap of vaṭa and applied to the eyes quickly cures ulcers even of two months duration.

Marica made as a paste with honey and aśvalāla (saliva of the horse) and applied to the eye, mitigates too much of sleep just as darkness is banished by sunrise.

अग्निताप्तं हि सौवीरं निषिञ्चेत्त्रिफलारसैः ।
 सप्तवेलं तथा स्तन्यैः स्त्रीणां सिक्तं विचूर्णितम् ॥ २१४ ॥
 अञ्जयेत्तेन नयने प्रत्यहं चक्षुषो हितम् ।
 सर्वानक्षिविकारांस्तु हन्यादेतन्न संशयः ॥ २१५ ॥

Sauvīra añjana made hot over fire is put into decoction of triphalā and breast milk for seven times in each, then made into nice powder; this sprinkled into the eyes daily is good for the eyes and cures all the diseases of the eyes without doubt.

शिलायां रसकं पिष्ट्वा सम्यगाप्लाव्य वारिणा ।
 गृहीयात्तज्जलं सर्वं त्यजेच्चूर्णमधोगतम् ॥ २१६ ॥
 शुष्कञ्च तज्जलं सर्वं पर्पटीसन्निभं भवेत् ।
 विचूर्ण्य भावयेत्सम्यक्त्रिवेलं त्रिफलारसैः ॥ २१७ ॥
 कर्पूरस्य रजस्तत्र दशमांशेन निक्षिपेत् ।
 अञ्जयेन्नयने तेन नेत्राखिलगदच्छिदा ॥ २१८ ॥

Rasaka (kharpara) macerated in a stone pestle and mortar adding more water; afterwards all the water is collected and the powder remaining below should be discarded; the water is dried till it becomes like a parpati (thin flake), this is powdered well and soaked in the decoction of triphala for three times, one-tenth part of powder of karpura is added. This used as collyrium cures all the diseases of the eyes.

दक्षाण्डत्वक्छिलाकाचशङ्खचन्दनसैन्धवैः ।
 चूर्णितैरञ्जनं प्रोक्तं पुष्पादीनां निकृन्तनम् ॥ २१९ ॥

Shell of hens egg, manaśśīla, kāca, śaṅkha, caṇḍana and saiṇdhava all powdered nicely and put into the eyes as collyrium cures ulcers and other diseases.

Mahāmuktādi añjana

मुक्ताकर्पूरकाचागुरुमरिचकणासैन्धवं सैलवालं -
 शुण्ठीकक्कोलकांस्यत्रपुरजनिशिलाशङ्खनाभ्यभ्रतुथम् ।
 दक्षाण्डत्वक् साक्षं क्षतजमथ शिवा क्लीतकं राजवर्त-
 जातीपुष्पं तुलस्याः कुसुममभिनवं बीजकं स्यात्तथैव ॥ २२० ॥
 पूतीकनिम्बार्जुनभद्रमुस्तं सताम्रसारं रसगर्भयुक्तम् ।
 प्रत्येकमेषां खलु माषमैकं यत्नेन पिष्येन्मधुनाऽतिसूक्ष्मम् ॥ २२१ ॥
 भवन्ति रोगा नयनाश्रिता ते नितान्तमात्रोपचिताश्च तेषाम् ।
 विधीयते शान्तिरवश्यमेव मुक्ताऽऽदिनाऽऽनेन महाञ्जनेन ॥ २२२ ॥

Muktā, karpūra, kāca, aguru, marica, kaṇā, saiṇdhava, elāvāluka, śuṇṭhī, kākkola, kāmsya and trapu (bhasma), rajanī, manaśśīlā, śaṅkhanābhī, abhraka, tuttha, shell of hens egg, akṣa, kṣataja (kumkuma), śivā, klītaka, rājāvarta, jātīpuṣpa, fresh tulasī flowers, bijaka, pūtīka, nimba, arjuna bhadramustā, tāmra sāra (bhasma) and rasagarbha (rasañjana)—each one māṣa (0.5) are all macerated with honey very well and fine/nice paste prepared. This known as Mahāmuktādi añjana, used as collyrium in the usual way, cures all eye diseases without doubt.

Nayanaśoṇa añjana

कणा सलवणोषणा सहरसाञ्जना साञ्जना सरित्पतिकफः सिता सितपुनर्नवासम्भवा ।
 रजन्यरुणचन्दनं मधुकतुथपथ्याशिला हरिष्टदलशाबरस्फटिकशङ्खनाभीन्दवः ॥ २२३ ॥

इमानि तु विचूर्णयेन्निबिडवाससा शोधयेत् तथाऽयसि विमर्दयेत्समधु ताम्रखण्डेन तत् ।

इदं मुनिभिरीरितं नयनशोणनामाञ्जनं करोति तिमिरक्षयं फटलपुष्पनाशं बलात् ॥ २२४ ॥

Kaṇā, saiṇdhava, ūṣaṇa, rasāñjana, añjana (sauvīrañjana), samudraphena sita (sugar), śvetapunarnavā, rajanī, raktacañdana, madhuka, tuttha, pathyā manaśśīla, lveaves of ariṣṭa, śābara, sphaṭika, śaṅkhanābhī and iṇdu (karpūra) all are made into powder and filtered through thick cloth, this should be macerated with honey, using a thick rod of copper and, iron pestle and mortar and thick paste prepared. This known as Nayanāṣṇa añjana described by the sages, cures timira (blindness) and pūṣpa (ulcer) effectively.

Caṇdrodaya vartī

हरीतकी वचा कुष्ठं पिप्पली मरिचानि च ।

विभीतकस्य मज्जा च शङ्खनाभिर्मनःशिला ॥ २२५ ॥

सर्वमेतत्समं कृत्वा गव्यक्षीरेण पेषयेत् ।

नाशयेत्तिमिरं कण्डूपटलान्यर्बुदानि च ॥ २२६ ॥

अपि त्रिवार्षिकं शुक्लं मासेनैकेन नाशयेत् ।

अधिकानि च मांसानि रात्रावन्धत्वमेव च ॥ २२७ ॥

Harītakī, vacā, kuṣṭha, pippalī, marica, vibhītaka majjā, śaṅkhanābhī and manaśśīlā—all equal parts are macerated with cows milk and rolled into pills; this applied as collyrium cures timira (blindness), itching, ulcers, arbuda (malignant tumor) ulcers of the cornea three months old within one month so also over growth of muscles and blindness at night.

Caṇdraprabhā vartī

रजनी निम्बपत्राणि पिप्पली मरिचानि च ।

विडङ्गं भद्रमुस्तं च सप्तमीत्वभया स्मृता ॥ २२८ ॥

अजामूत्रेण सम्पिष्य च्छायायां शोषयेद्वटीम् ।

वरिणा तिमिरं हन्ति गोमूत्रेण तु पिष्टकम् ॥ २२९ ॥

मधुना पटलं हन्ति नारीक्षीरेण पुष्पकम् ।

एषा चन्द्रप्रभा वर्तिः स्वयं रुद्रेण निर्मिता ॥ २३० ॥

Rajanī, nimbapatra, pippalī, marica, viḍaṅga, bhadramustā, and abhayā—all are macerated with goats urine, rolled into dragees and dried in shade; rubbed with water and used as collyrium it cures timira, with cows urine it cures piṣṭaka; with honey it cures paṭala, with breastmilk it cures pūṣpa (ulcers); this known as Candraprabhā vartī was formulated by Rudra himself.

कणा च्छागयकृन्मध्ये पक्त्वा तद्रसपेषिता ।

अचिराद्भन्ति नक्तान्ध्यं तद्वत्सक्षौद्रभूषणम् ॥ २३१ ॥

Kaṇā (pippalī) cooked by keeping it inside the liver of goat and then mac-

erated in that juice itself and applied as collyrium cures naktāñdhya (night blindness) quickly; ūṣaṇa (marica) cooked in the same way, macerated with honey and applied to the eyes also acts similarly.

Mahātriphalādi ghr̥ta

त्रिफलाया रसं प्रस्थं प्रस्थं भृङ्गरजस्य च ।
 वृषस्य च रसं प्रस्थं शतावर्याश्च तत्समम् ॥ २३२ ॥
 गुडूच्या आमलक्याश्च रसं छागीपयस्तथा ।
 प्रस्थं प्रस्थं समाहृत्य सर्वैरेभिर्घृतं पचेत् ॥ २३३ ॥
 कल्कः कणा सिता द्राक्षा त्रिफला नीलमुत्पलम् ।
 मधुकं क्षीरकाकोली मधुपर्णी निदिग्धिका ॥ २३४ ॥
 तत्साधु सिद्धं विज्ञाय शभु भाण्डे निधापयेत् ।
 ऊर्ध्वं पानमधपानं मध्ये पानं च शस्यते ॥ २३५ ॥
 यावन्तो नेत्ररोगाः स्युस्तान्पानादपकर्षति ।
 सरक्ते रक्तदुष्टे च रक्ते वा विस्तृते तथा ॥ २३६ ॥
 नक्तान्धे तिमिरे काचे नीलिकापटलार्बुदे ।
 अभिष्यन्देऽधिमन्थे च पक्ष्मकोपे सुदारुणे ॥ २३७ ॥
 नेत्ररोगेषु सर्वेषु दोषत्रयकृतेष्वपि ।
 परं हितमिदं प्रोक्तं त्रिफलाऽऽद्यं महाघृतम् ॥ २३८ ॥

Decoction of triphalā—one prastha (640gms.), fresh juice of bhṛṅgarāja, vṛṣa (vāsaka), satāvarī, guḍūcī, and āmalaka and goats milk—one prastha each—are put together, added with ghr̥ta—one prastha (640gms.) and paste of kaṇā, sitā, drākṣā, triphalā, nīlotpala, madhuka, kṣīrakākoli, madhuparnī, yaṣṭimadhu and nidigdhikā all are cooked and medicated ghee prepared and stored.

This Mahātriphalādi ghr̥ta consumed before, during and after food, till the eye diseases persist, cures vitiations by rakta, naktāñdhya, timira, kāca, nīlikā, paṭāla, arbuda, abhiśyañda, adhimantha and paksmakopa; it is beneficial in all eye diseases from all three doṣās aggravated together.

Triphalādi ghr̥ta

शतमेकं हरीतक्या द्विगुणञ्च विभीतकम् ।
 चतुर्गुणं त्वामलकं वृषमार्कवयोः समम् ॥ २३९ ॥
 चतुर्गुणोदकं दत्त्वा शनैर्मृद्वग्निना पचेत् ।
 भागं चतुर्थं संरक्ष्य क्वाथं तमवतारयेत् ॥ २४० ॥
 शर्करा मधुकं द्राक्षा मधुयष्टी निदिग्धिका ।
 काकोली क्षीरकाकोली त्रिफला नागकेशरम् ॥ २४१ ॥
 पिप्पली नन्दनं मुस्तं त्रायमाणा तथोत्पलम् ।
 घृतप्रस्थं समं क्षीरं कल्कैरेतैः शनैः पचेत् ॥ २४२ ॥

हन्यात्सतिमिरं काचं नक्तान्ध्यं शुक्रमेव च ।
 तथा स्त्रावं च कण्डूञ्च श्वयथुं च कषायताम् ॥ २४३ ॥
 कलुषत्वं च नेत्रस्य बिन्दुर्मपटलानि च ।
 बहुनाऽत्र किमुक्तेन सर्वात्रेत्रामयान्हरेत् ॥ २४४ ॥
 यस्य चोपहता दृष्टिः सूर्याग्निभ्यां प्रपश्यतः ।
 तस्यैतद् भेषजं प्रोक्तं मुनिभिः परमं हितम् ॥ २४५ ॥
 मार्जितं दर्पणं यद्वत्परां निर्मलतां व्रजेत् ।
 तद्वदेतेन पीतेन नेत्रं निर्मलतामियात् ।
 वारिद्रोणद्वयं चात्रं बृषमार्कवयोस्तुले ॥ २४६ ॥

Haritakī—one hundred by count, vibhitakī—double of it (200), āmalakī four times of it (400), vṛsa (vāsā) and mārkaḥ—equal to it (100)—all are boiled with water, four times of their total quantity and decoction reduced to one-fourth; it is added with paste of śarkara, madhuka, drākṣā, madhuyaṣṭī, nidigdhikā, kākolī, kṣīrakākolī, triphalā, nāgakesara, pippalī, caṇḍana, mustā, trāyamāṇā and utpala—one prastha (640gms.) each, ghr̥ta (ghee) and milk, cooked over mild fire and medicated ghee prepared. This ghee consumed cures timira, kācā, naktāṇḍhya, śukra, srāva (exudations) itching, swelling, roughness, turbidity of the eyes, arma, paṭala etc.; why to say all these, it cures all eye diseases; it is ideal medicine for those who have lost sight destroyed by the sun and fire as said by the sages; just as a dirty mirror becomes clean after washing, so also the eyes after consuming this ghee.

For preparing the decoction water two droṇa and vṛṣa and mārkaḥ one tula—each should be used.

वासाविश्वाऽमृतादार्वीरक्तचन्दनचित्रकैः ।
 भूनिम्बनिम्बकटुकापटोलत्रिफलाऽम्बुदैः ॥ २४७ ॥
 निशाकलिङ्गकुटजः क्वाथः सर्वाक्षिरोगहा ।
 वैस्वर्यं पीनसं श्वासं कासं नाशयति ध्रुवम् ॥ २४८ ॥

Vāsā, viśvā, amṛta, dārvī, rakta caṇḍana, citraka, bhūnimba, nimba, kaṭuka, paṭola, triphalā, ambuda, niśā, kaliṅga and kuṭaja—all together made into decoction and consumed cures all the diseases of the eyes, disorders of voice, rhinitis, dyspnoea and cough surely.

Thus ends chapter Sixtythree in Madhyakhaṇḍa of Bhāvaṇṣa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.



Chapter-64

अथ चतुःषष्टितमः कर्णरागाधिकारः

**Karṇa roga adhikāra— Diseases of the Ears—
diagnosis and treatment**

कर्णशूलः कर्णनादो बाधिर्यं क्ष्वेड एव च ।
कर्णस्त्रावः कर्णकण्डूः कर्णगूथस्तथैव च ॥ १ ॥
प्रतिनाहो जन्तुकर्णो विद्रधिद्विविधस्तथा ।
कर्णपाकः पूतिकर्णस्तथैवार्शश्चतुर्विधः ॥ २ ॥
तथाऽर्बुदं सप्तविधं शोफश्चापि चतुर्विधः ।
एते कर्णगता रोगा अष्टाविंशतिरीरिताः ॥ ३ ॥

Karṇaśūla, karṇa nāda, bādhirya, karṇakṣveḍa, karṇakāṇḍū, karṇagūtha, karṇa pratīnāha, jañtukarṇa, two kinds of karṇavidradhi, karṇapāka, pūtikarṇa, four kinds of karṇa arśas, seven kinds of karṇa arbuda, four kinds of karna śopha—these twentyeight diseases affect the ear.

1. Karṇaśūla

समीरणः श्रोत्रगतोऽन्यथा चरन्समन्ततः शूलमतीव कर्णयोः ।
करोति दोषैश्च यथास्वमावृतः स कर्णशूलः कथितो दुराचरः ॥ ४ ॥
मूर्च्छा दाहो ज्वरः कासः श्वासोऽथ वमथुस्तथा ।
उपद्रवाः कर्णशूले भवन्त्येते मरिष्यतः ॥ ५ ॥

Vāta localised in the ears getting aggravated, begins to move in abnormal direction or getting enveloped by other doṣās or by itself gives rise to Karṇaśūla—pain in the ears; and it is difficult to treat.

Fainting, feeling or burning sensation, fever, cough, dyspnoea, vomiting—these are the complications (secondary diseases) appearing in a patient who is going to die.

2. Karṇanāda

कर्णश्रोत्रास्थिते वाते शृणोति विविधान्स्वनान् ।
भेरीमृदङ्गशङ्खानां कर्णनादः स उच्यते ॥ ६ ॥

Vāta present in the ears, getting aggravated makes for hearing of different sounds such as that of a drum, cymbal and conch etc., this disease is known as Karṇa nāda.

3. Bādhirya

यदा शब्दवहं वायुः स्रोत आवृत्य तिष्ठति ।
शुद्धः श्लेष्मान्वितो वाऽपि बाधिर्यं तेन जायते ॥ ७ ॥
बाधिर्यं बालावृद्धोत्थं चिरोत्थञ्च विवर्जयेत् ॥ ८ ॥

When vāta either alone or with association of kapha, blocks the channels of hearing, then the person develops Bādhirya—deafness. Deafness arising in young and old persons and that which is chronic should be refused treatment.

4. Karṇakṣveda

वायुः पित्तादिभिर्युक्तो वेणुघोषसमं स्वनम् ।
करोति कर्णयोः क्ष्वेडं कर्णक्ष्वेडः स उच्यते ॥ ९ ॥

Vāta in association with pitta etc., getting aggravated gives rise to hearing of sound like that of a flute constantly, this disease is known as Karṇakṣveda.

5. Karṇa srāva

शिरोऽभिघातादथवा निमज्जतो जले प्रपातादथवाऽपि विद्रधेः ।
स्त्रवेद्धि पूयं श्रवणोऽनिलार्दितः स कर्णसंस्त्राव इति प्रकीर्तितः ॥ १० ॥

Due to either injury to the head, immersing in water, falling from a great height, or presence of an abscess inside, vāta becomes aggravated and makes for exudation of pus (or even other thin fluids), this disease is called Karṇasrāva.

6. Karṇa kaṇḍū

मारुतः कफसंयुक्तः कर्णे कण्डूं करोति हि ॥ ११ ॥

Vāta associated with kapha produces itching inside the ear; this is known as Karṇakaṇḍū.

7. Karṇagūtha

पित्तोष्मशोषितः श्लेष्मा कुरुते कर्णगूथकम् ॥ १२ ॥

Kapha gets dried up by the heat of pitta and gives rise to Karṇa gūtha (impact of wax).

8. Karṇa pratīnāha

स कर्णगूथो द्रवतां यदा गतो विलायितो घ्राणमुखं प्रपद्यते ।
तदा स कर्णप्रतिनाहसंज्ञितो भवेद्विकारः शिरसाऽर्द्धभेदकृत् ॥ १३ ॥

When the ear wax becomes liquified and begins to come out of the nostrils, the disease is called Karṇa pratīnāha; this gives rise to ardhāvabheda (partial headache).

9. Krimi karṇaka

यदा तु मूर्च्छन्त्यथवा तु जन्तवः सृजन्त्यपत्यान्यथवाऽपि मक्षिकाः ।
 तदञ्जनत्वाच्छ्रवणे निरुध्यते भिषग्भिराद्यैः कृमिकर्णको गदः ॥ १४ ॥
 पतङ्गाः शतपद्यश्च कर्णस्रोतः प्रविश्य हि ।
 अरतिं व्याकुलत्वञ्च भृशं कुर्वन्ति वेदनाम् ॥
 कर्णो निस्तुद्यते तस्य तथा च फर्फरायते ।
 कीटे चरिति रुक्तीव्रा निस्पन्दे मन्दवेदना ॥ १५ ॥

When worms arise inside the ears or flies bring up their young ones inside, these obstruct the channel of hearing and also gives rise to other symptoms, this disease is known as Krimikarṇaka.

Winged insects, centipede and such other insects sometimes getting into the ears, produce restlessness, anxiety and severe pain when alive and moving inside, but when these die the pain is mild.

10-11. Karṇa vidradhi

क्षताभिघातप्रभवस्तु विद्रधिर्भवेत्तथा दोषकृतोऽपरः पुनः ।
 स रक्तपीतारुणमस्त्रमास्त्रवेत्प्रतोदधूमायनदाहचोषवान् ॥ १६ ॥

The first kind of vidradhi (abscess) develops inside the ear due to wound or injury and second kind is produced by the aggravation of the doṣās; both these produce flow of blood which is either red, yellow or slight red, accompanied with pricking pain, feeling of hot fumes coming out, feeling of burning sensation as though touched by fire; this is Karṇa vidradhi.

12. Karṇapāka

कर्णपाकस्तु पित्तेन कोथविक्लेदकृद्भवेत् ॥ १७ ॥

Karṇapāka arises from aggravation of pitta and gives rise to suppuration and exudation.

13. Pūti karṇaka

कर्णविद्रधिपाकेन कर्णे वा वारिपूरणात् ।
 पूयं स्रवति यः पूति स ज्ञेयः पूतिकर्णकः ॥ १८ ॥

Pūtikarṇaka arises from ripening of abscess inside the ear or by accumulation of water inside, and gives rise to flow of pus from the ear. This is known as pūtikarṇa.

कर्णशोथार्बुदार्शांसि जानीयादुक्तलक्षणैः ॥ १९ ॥

Karṇaśoṭha, karṇa arśas and karṇa arbuda should be understood by the symptoms described earlier.

Notes—

Karṇaśoṭha is of four kinds, viz vātaja, pittaja, kaphaja and raktaja; karṇa

arśas also is of four kinds similarly; karna arbuda is of seven kinds viz. one each from vāta, pitta, kapha, rakta, māmsa, medas and sirā. Thus twenty eight diseases have been described. General symptoms of śoṭha have been described in chapter 42, those of arśas in chapter 5 and those of arbuda in chapter 44.

The following are the four kinds of karna roga described by Caraka.

नादोऽतिरुक्कर्मलस्य शोथः स्त्रावस्तनुश्चाश्रवणञ्च वातात् ॥ २० ॥

शोथः सरागो दरणं विदाहः सपूतिपीतस्त्रवणञ्च पितात् ॥ २१ ॥

वैश्रुत्यकण्डूस्थिरशोथशुक्ला स्निग्धा स्फुटिः स्वल्परुजा कफाच्च ॥ २२ ॥

सर्वाणि रूपाणि च सन्निपातात्स्त्रावश्च तत्राधिकदोषवर्णः ॥ २३ ॥

1. Vātaja karnaroga

Its symptoms are constant sound, severe pain, swelling, swelling of ear-wax, thin exudation and deafness.

2. Pittaja karna roga

Swelling, redness, splitting pain, burning sensation, bad smelling yellow discharge from the ear.

3. Kaphaja karnaroga

Disturbances of hearing, itching, static swelling, white coloured, unctous discharge and mild pain.

4. Sannipātaja karna roga

Presence of all the above symptoms, exudation is copious and its colour depending on the predominant doṣa.

Karṇapālī rogah—diseases of the earlobe

1. Paripoṭa

सौकुमार्याच्चिरोत्सृष्टे सहसैवातिवर्धिते ।

कर्णे शोथो भवत्याल्यां सरुजः परिपोटवान् ।

कृष्णारुणनिभः स्तब्धः स वातात्परिपोटकः ॥ २४ ॥

By attempts at widening the puncture of the earlobe very quickly, and because of tender nature in children, a swelling develops in the ear lobe which is painful, likely to tear off suddenly, blackish in colour and immovable; this disease produced by vāta aggravation is known as Paripoṭa.

2. Utpāta

गुर्वाभरणसंयोगात्ताडनात् घर्षणादपि ।

शोथः पाल्यां भवेच्छ्यावो दाहपाकरुजाऽन्वितः ।

रक्तो वा रक्तपित्ताभ्यामुत्पातः सगदः स्मृतः ॥ २५ ॥

By wearing ornaments which are heavy, blows or hard rubbing, swelling

develops in the earlobe, blue in colour accompanied with burning sensation, ulceration, suppuration and pain; or red in colour if produced by aggravation of blood; this disease is known as Utpāta.

3. Unmañtha

कर्णं बलाद्वर्द्धयतः पाल्यां वायुः प्रकुप्यति ।
कफं संगृह्य कुरुते शोथं स्तब्धमवेदनम् ।
उन्मथकः सकण्डूको विकारः कफवातजः ॥ २६ ॥

By widening the puncture by force, vāta gets aggravated and associating with kapha produces swelling (of the earlobe) which is immovable, painless and itching; this disease produced by kaphavāta together is known as Unmañtha.

4. Dukha vardhana

संवर्धमाने दुर्विद्धे कण्डूदाहरुजाऽन्वितः ।
शोथो भवति पाकश्च त्रिदोषो दुःखवर्द्धनः ॥ २७ ॥

If the earlobe is improperly punctured, then during its healing, there develops swelling accompanied with itching, burning sensation, pain and pus formation; this disease arising from all the three doṣās is called Dukhavardhana.

5. Parilehī

कफासृक्कृमयः क्रुद्धाः सर्षपाभा विसारिणः ।
कुर्वन्ति पिडकां पाल्यां कण्डूदाहसमन्विताम् ॥
कफासृक्कृमिसम्भूतः स विसर्पन्नितस्ततः ।
लिह्यात्सष्कुलीं पालीं परिलेही च स स्मृतः ॥ २८ ॥

Kapha, rakta and krimi (worms/bacteria), getting aggravated produce eruptions on the earlobe, resembling mustard, accompanied with itching and burning sensation, this spreading to nearby places eats away the entire lobe (pinna of the ear also); this disease is known as Parilehī.

Karṇa roga cikitsā—treatment of diseases of the ear

कर्णशूले कर्णनादे बाधिर्ये क्ष्वेड एव च ।
चतुर्विधं च रोगेषु सामान्यं भेषजं स्मृतम् ॥
शृङ्गवेरं सहमधु सैन्धवं तैलमेव च ।
कदुष्णं कर्णयोर्धार्यमेतत्स्याद् वेदनाऽपहम् ॥ २९ ॥
लशुनार्द्रकशिग्रूणां वारुण्या मूलकस्य च ।
कदल्याः स्वरसः श्रेष्ठः कदुष्णः कर्णपूरणे ॥ ३० ॥

In karna śūla, karṇanāda, bādhirya and karṇakṣveda—these four diseases the treatment is general and common.

Oil boiled with śrīṅgavera added with madhu (honey) and saiṇdhava put into the ears luke warm and retained for sometime relieves pain; so also the oil boiled with laśuna, ādraka, śigru and root of varuṇa; fresh juice of kadali kaṇḍa made lukewarm is best to fill the ears (for relief of pain).

अर्काङ्कुरानम्लपिष्टान्सतैललवणान्वितान् ।

सन्निदध्यात्सुधाकाण्डे कोरिते मृत्त्रयाऽऽवृते ॥ ३१ ॥

पुटपाकक्रमात्स्विन्नं पीडयेदारसागमात् ।

सुखोष्णं तद्रसं कर्णे प्रक्षिपेच्छूलशान्तये ॥ ३२ ॥

अर्कस्य पत्रं परिणामपीतमाज्येन लिप्तं शिखियोगतप्तम् ।

आपीड्य तस्याम्बु सुकोष्णमेव कर्णे निषिक्तं हरते हि शूलम् ॥ ३३ ॥

Arka añkura (sprouts of leaves) macerated in any sour juice, added with oil and saiṇdhava salt, rolled into a bolus is placed inside a piece of stem of sudhā (snuhī), enveloped with moist mud and subjected to cooking inside a heap of burning coal. After it cools, the juice is expressed from it and put into the ears, for the relief of pain.

Leaves of arka ripened naturally, are smeared with ghee and heated by fire, and its juice expressed. This instilled into the ear in luke warm state relieves pain.

तीव्रशूलातुरे कर्णे सशब्दे क्लेदवाहिनि ।

छागमूत्रं प्रशंसन्ति कोष्णं सैन्धवसंयुतम् ॥ ३४ ॥

तैलं श्वेतार्कमूलेन मन्देऽग्नौ विधिना कृतम् ।

हरेदाशु त्रिदोषोत्थं कर्णशूलप्रपूरणात् ॥ ३५ ॥

When there is severe pain, noise and exudations from the ears, it is beneficial to put goats urine warmed and added with little of saiṇdhava.

Oil (of sesame) together with root of śveta arka, cooked over mild fire and put into the ear, cures pain produced by all the three doṣās quickly.

हिङ्गुसैन्धवशुण्ठीभिस्तैलं सर्षपसम्भवम् ।

विपक्वं हरतेऽवश्यं कर्णशूलं प्रपूरणात् ॥ ३६ ॥

कर्णशूले कर्णनादे बाधिर्ये क्ष्वेड एव च ।

पूरणं कटुतैलेन हितं वातघ्नमौषधम् ॥ ३७ ॥

शिखरिक्षारजवारि तत्कृतकल्केन साधितं तैलम् ।

अपहरति कर्णनादं बाधिर्यं चापि पूरणतः ॥ ३८ ॥

Sarṣapa taila boiled with hiṅgu, saiṇdhava and śuṇṭhī, filled into the ear cures pain definitely.

In karṇaśūla, karṇanāda, bādhirya and karṇakṣeda—ears should be filled with kaṭutaila (sarṣapa taila) and administered therapies which mitigate vata.

Oil boiled with solution of ash of śikhari (apāmārga) put into the ears cures noise in the ears and deafness.

Bilva taila

गवां मूत्रेण बिल्वानि पिष्ट्वा तैलं विपाचयेत् ।
सजलञ्च सदुग्धञ्च तद्धाधिर्यहरं परम् ॥ ३९ ॥

Medicated oil prepared in the usual way, using cows urine, paste of bilva patra, water and milk; this put into the ear is best to cure deafness.

कर्णस्त्रावे पूतिकर्णे तथैव कृमिकर्णके ।
सामान्यं कर्म कुर्वीत योगान्वैशेषिकानपि ॥ ४० ॥

In karṇasrāva, pūtikarṇa and krimikarṇa—general treatment and use of special drugs should be adopted.

स्वर्जिकाचूर्णसंयुक्तं बीजपूरसं क्षिपेत् ।
कर्णस्त्रावरुजो दाहस्ते नश्यन्ति न संशयः ॥ ४१ ॥

Fresh juice of bījapūra added with powder of sarjakṣāra, filled into the ears, relieves exudations, pain and burning sensation without doubt.

आम्रजम्बूप्रवालानि मधूकस्य वटस्य च ।
एभिस्तु साधितं तैलं पूतिकर्णगदं हरेत् ॥ ४२ ॥

Oil boiled with tender leaves of āmra, jambū, madhūka and vaṭa put into the ears cures pūtikarṇa.

जातीपत्ररसैस्तैलं विपक्वं पूतिकर्णजित् ।
पिष्टं रसाञ्जनं नार्याः क्षीरेण क्षौद्रसंयुतम् ।
प्रशस्यते चिरोत्थे तत्त्रावके पूतिकर्णके ॥ ४३ ॥

Oil boiled with juice of jātipatra and put into the ears cures pūtikarṇa; rasāñjana macerated with breastmilk added with honey and put into the ear, cures chronic exudation and pūtikarṇa.

Kuṣṭhādi taila

कुष्ठहिङ्गुवचादारुशताह्वाविश्वसैन्धवैः ।
पूतिकर्णापहं तैलं वस्तमूत्रेण साधितम् ॥ ४४ ॥

Medicated oil prepared by using kuṣṭha, hiṅgu, vacā, dāru, śatāhvā, viśva, saiṇdhava and goats urine—is ideal to cure pūtikarṇa.

शम्बूकस्य तु मांसेन कटुतैलं विपाचयेत् ।
तस्य पूरणमात्रेण कर्णनाडी प्रशाम्यति ॥ ४५ ॥

Kaṭu taila boiled with flesh of śambūka (snail) and put into the ears cures karṇanāḍi (exudation).

चूर्णेन गन्धकशिलारजनीभवेन मुष्ट्यंशकेन कटुतैलपलाष्टकन्तु।

धत्तूरपत्ररसतुल्यमिदं विपक्वं नाडीं जयेच्चिरभवामपि कर्णजाताम् ॥ ४६ ॥

Gaṇdhaka, manaśśilā and rajanī—each one muṣṭī/pala (40gms.) added to kaṭu taila—eight pala (320gms.) and equal quantity of fresh juice of leaves of dhattūra are cooked together and medicated oil prepared; this filled into the ears cures karṇanāḍī (exudation) though chronic.

कृमिकर्णविनाशाय कृमिघ्नीं कारयेत्क्रियाम्।

वार्त्ताकधूमश्च हितः सार्षपः स्नेह एव च ॥ ४७ ॥

पूरणं हरितालेन गव्यमूत्रयुतेन च।

धूपने कर्णदौर्गन्ध्ये गुग्गुलुः श्रेष्ठ उच्यते ॥ ४८ ॥

For cure of krimikarṇa, treatment should be done to destroy the worms, fumigation of the ear with the smoke of vārtāka or oil of sarśapa, filling the ears with cows urine added with powder of haritāla is beneficial.

For banishing the bad smell of the ears, fumigation with guggulu is said to be best.

चिकित्सा कर्णशोथानां तथा कर्णार्शसामपि।

कर्णार्बुदानां कुर्वीत शोथार्शोऽर्बुदवद्विषक् ॥ ४९ ॥

Treatment of karṇa śoṭha, and karṇa arśās and karṇa arbuda should be done similar to those of śoṭha, arśās and arbuda generally.

Karṇa pālīroga cikitsā—treatment of diseases of earlobe

पालीसंशोषणे कुर्याद्वातकर्णरुजः क्रियाः।

स्वेदयेद्यत्नतस्तां च स्विन्नां संवर्धयेत्तिलैः ॥ ५० ॥

For pālīśoṣa, treatments prescribed for karṇaroga of vāta origin, fomentation be done carefully and then it is made to grow by applying paste of tila.

Śatāvarī taila

शतावरीवाजिगन्धापयस्यैरण्डबीजकैः ।

तैलं विपक्वं सक्षीरं पालीं संवर्द्धयेत्सुखम् ॥ ५१ ॥

Medicated oil cooked with śatāvarī, aśyagaṇḍha, payasyā and eraṇḍa bīja added with cows milk and anointed to the lobe, makes it to develop happily.

जीवनीयस्य कल्केन तैलं दुग्धेन पाचयेत्।

चिकित्सेत्तेन तैलेन हतास्त्रं परिपोटकम् ॥ ५२ ॥

शीतलेपैर्जलोकोभिरुत्पातं समुपाचरेत्।

हलिनीसुरसाभ्यां च गोधाकङ्कवसाऽन्वितम् ॥ ५३ ॥

तैलञ्च पक्कमभ्यङ्गादुन्मथं नाशयेद् ध्रुवम्।

दुःखवर्द्धनकं सिक्त्वा जम्ब्वाम्रबिल्वपत्रजैः ॥ ५४ ॥

क्वाथैस्तैलेन सुस्निग्धं तच्चूर्णैश्चावधूलयेत् ।
 बहुशो गोमयैस्तैः स्वेदितं परिलेहितम् ।
 घनसारैः समालिम्पेदजामूत्रेण कल्कितैः ॥ ५५ ॥

Utpāta should be treated with appliation of cold pastes and applying leeches to suck blood.

Anointing the earlobe with oil cooked with halinī, surasā, musciefat of godhā and kañka (heron) cures unmañtha.

Dukhavardhana should be anointed with oil cooked with leaves of jambū, āmra and bilva, after making it well lubricated; fine powder of these leaves should be sprinkled.

In parilehī, the lobe should be fomented often with ball of cowdung, then paste of ghanasāra (karpūra) macerated with goats urine should be applied.

*Thus ends chapter Sixtyfour in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-65

अथ पञ्चषष्टितमो नासारोगाधिकारः

Nāsāroga adhikāra— Diseases of the Nose— diagnosis and treatment

आदौ च पीनसः प्रोक्तः पूतिनस्यस्ततः परम् ।
 नासापाकोऽत्रगणितः पूयशोणितमेव च ॥ १ ॥
 क्षवथुर्भ्रशथुर्दीप्तिः प्रतीनाहः परिस्रवः ।
 नासाशोषः प्रतिश्यायाः पञ्च सप्तार्बुदानि च ॥ २ ॥
 चत्वार्यर्शांसि चत्वारः शोथाश्चत्वारि तानि च ।
 रक्तपित्तानि नासायां चतुस्त्रिंशद्गदाः स्मृताः ॥ ३ ॥

Pīnasa, pūtinasya, nāsāpāka, pūyaśoṇita, kṣavathu, bhramśathu, dīpti, pratīnāha, parisrāva, nāsaśoṣa, five kinds of pratiśyāya, seven kinds of arbuda, four kinds of arśas, four kinds of śoṭha and nāsa rakta-pitta—these thirty four, are the diseases of the nose.

1. Pīnasa

आनह्यते शुष्यति यस्य नासा प्रक्लेदमायाति तु धूष्यते च ।
 न वेत्ति यो गन्धरसांश्च जन्तुर्जुष्टं व्यवस्येदिह पीनसेन ॥ ४ ॥
 तं चानिलश्लेष्मभवं विकारं ब्रूयात्प्रतिश्यायसमानलिङ्गम् ॥ ५ ॥

The person affected by pīnasa, will feel his nose as blocked, dried up or moist; very warm, does not understand smell and taste; this disease produced by vātakapha together is said to be similar to pratiśyāya in its symptoms.

2. Pūtinasya

दोषैर्विदग्धैर्गलतालुमूले सन्दूषितो यस्य समीरणस्तु ।
 निरेति पूतिर्मुखनासिकाभ्यां तं पूतिनस्यं प्रवदन्ति रोगम् ॥ ६ ॥

Vāta associated with other doṣas, getting localised at the root of the throat and palate, comes out from the mouth and nose, with bad smell; this disease is called Pūtinasya.

3. Nāsāpāka

घ्राणाश्रितं पित्तमरुंषि कुर्याद्यस्मिन्विकारे बलवांश्च पाकः ।
 तं नासिकापकमिति व्यवस्येद्विक्लेदकोथावथवाऽपि यत्र ॥ ७ ॥

Pitta localised in the nose becoming aggravated produces pāka (ulceration) inside the nose, accompanied with exudation or putrefaction; this disease is called Nāsāpāka.

4. Pūyarakta

दोषैर्विदग्धैरथवाऽपि जन्तोर्ललाटदेशेऽभिहतस्य तैस्तैः ।

नासा स्रवेत्पूयमसृग्विमिश्रं तं पूयरक्तं प्रवदन्ति रोगम् ॥ ८ ॥

Doṣās undergoing aggravation, move up to the region of the forehead and getting localised there, give rise to exudation of pus mixed with blood; this disease is called Pūya rakta.

5. Kṣavathu

घ्राणाश्रिते मर्मणि सम्प्रदुष्टो यस्यानिलो नासिकया निरेति ।

कफानुयातो बहुशोऽतिशब्दस्तं रोगमाहुः क्षवथुं गदज्ञाः ॥ ९ ॥

तीक्ष्णोपयोगादतिजिघ्रतो वा भावान्कटून्कनिरीक्षणाद्वा ।

सूत्रादिभिर्वा तरुणास्थिमर्मण्युद्धर्षितेऽन्यः क्षवथुर्निरेति ॥ १० ॥

Vāta localised in the marma (vital spot) at the root of the nose (śṛṅgāṭaka marma) getting aggravated, comes out of the nose together with kapha, many times with loud sounds, this is called as Kṣavathu by specialists.

By intake of things which are penetrating deep (such as mustard, pepper etc.), smell things which are pungent, gazing at the sun or inserting threads etc. into the nose, the cartilage and vital spots of the nose getting friction (irritation, tingling) gives rise to kṣavathu (sneezing).

6. Bhramśathu

प्रभ्रश्यते नासिकया तु यस्य सान्द्रो विदग्धो लवणः कफस्तु ।

प्राक्सञ्चितो मूर्धनि पित्ततप्ते तं भ्रंशथुं व्याधिमुदाहरन्ति ॥ ११ ॥

Kapha aggravated and accumulated earlier in the head, becomes heated up by pitta (also increased) begins to flow from the nose often, in the form of thick, salty, and halfcooked fluid, this disease is known as Bhramśathu.

7. Dīpti

घ्राणे भृशं दाहसमन्विते तु विनिःसरेद् धूम इवेह वायुः ।

नासा प्रदीप्तेव च यस्य जन्तोर्व्याधिन्तु तं दीप्तिमुदाहरन्ति ॥ १२ ॥

Vāta aggravated, comes out of the nose accompanied with severe burning sensation and the feeling of hot smoke coming out; this disease is recognised as Dīpti.

8. Pratīnāha

उच्छ्रवासमार्गन्तु कफः सवातो रुन्ध्यात्प्रतीनाहमुदाहरेत्तम् ॥ १३ ॥

Kapha and vāta together getting aggravated, block the passage of respiration (leading to distention of the nose), this disease is known as Pratīnāha.

9. *Nāsā Srāva*

घ्राणाद्धनः पीतसितस्तनुर्वा दोषः स्रवेत्स्त्रावमुदाहरेत्तम् ॥ १४ ॥

Doṣa (kapha) aggravated, begins to flow out of the nose, the discharge being thick or thin, yellow or white; this disease is called Nāsārāva.

10. *Nāsā śoṣa*

घ्राणाश्रिते श्लेष्मणि मारुतेन पित्तेन गाढं परिशोषिते च ।

कृच्छ्राच्छ्रवसित्यूर्ध्वमधश्च जन्तुर्यस्मिन्स नासापरिशोष उक्तः ॥ १५ ॥

Kapha localised in the nose gets dried up by vāta and pitta, gives rise to difficult respiration both upward and down ward (and dryness of the nostrils) this disease is known as Nāsāśoṣa.

11. *Pratiśyāya—nidāna (causes)*

सन्धारणाजीर्णरजोऽतिभाष्यक्रोधर्तुवैषम्यशिरोऽभितापैः ।

सञ्जागरातिस्वपनाम्बुशीतावश्यायकैर्मैथुनबाष्पसैकैः ॥

संस्त्यानदोषे शिरसि प्रवृद्धो वायुः प्रतिश्यायमुदीरयेत्तु ॥ १६ ॥

चयं गता मूर्द्धनि मारुतादयः पृथक्समस्ताश्च तथैव शोणितम् ।

प्रकुप्यमाणा विविधैः प्रकोपणैस्ततः प्रतिश्यायकरा भवन्ति हि ॥ १७ ॥

Suppression of the urges, eating raw (uncooked) things, inhalation of dust, too much of talking, anger, unusual features of the seasons, injury to head, avoiding sleep or sleeping too much, drinking more of cold water, exposure to cold wind or snow/fog, too much indulgence in copulation, weeping and bath—by these causes the doṣa (kapha) getting solidified by vāta accumulates in the head and produces Pratiśyāsa.

Vāta and other doṣās and rakta undergo mild increase either separately or in combination become aggravated further by many exciting causes lead to development of pratiśyāya.

Pūrvarūpa—premonitory symptoms

क्षवप्रवृत्तिः शिरसोऽभिपूर्णाता स्तम्भोऽङ्गमर्दः परिहृष्टरोमता ।

उपद्रवाश्चाप्यपरे पृथग्विधा नृणां प्रतिश्यायपुरःसराः स्मृताः ॥ १८ ॥

Increase of sneezing, feeling of fullness of the head, stiffness and pain of the body parts, horripilations and many other troubles, appear as its pūrvarupa (premonitory symptoms of pratisyaya).

Lakṣaṇas—symptoms

आनद्धाऽपिहिता नासा तनुस्त्रावप्रसेकिनी ।

गलताल्वोष्ठशोषश्च निस्तोदः शङ्खयोस्तथा ।

क्षवप्रवृत्तिरत्यर्थं वक्त्रवैरस्यमेव च ।

भवेत्स्वरोपघातश्च प्रतिश्यायेऽनिलात्मके ॥ १९ ॥

उष्णः सपीतकः स्रावो घ्राणात्प्रवति पैत्तिके ।
 कृशोऽतिपाण्डुः सन्तप्तो भवेदुष्णाभिपीडितः ॥ २० ॥
 घ्राणात्कफकृते श्वेतः कफः शीतः स्रवेद बहुः ॥ २१ ॥
 शुक्लावभासः शूनाक्षो भवेद् गुरुशिरा नरः ।
 गलताल्वोष्ठशिरसां कण्डूभिरतिपीडितः ॥ २२ ॥
 भूत्वा भूत्वा प्रतिश्यायो योऽकस्मात्सन्निवर्त्तते ।
 सम्पक्को वाऽप्यपक्को वा स च सर्वभवः स्मृतः ॥ २३ ॥

Nose distended, blocked and exuding thin fluid, more of saliva, dryness of the throat, palate and lips, constant dull pain in the temples, too much of sneezing, bad taste in mouth, disorders of voice—are the symptoms of pratiśyāya of vāta origin.

Warm, slightly yellow discharge from the nose, patient being emaciated and very anaemic, suffers much from increase of heat—are the symptoms of pratiśyāya of pitta origin.

White, cold and copious discharge of kapha from the nose, body appearing more white, swelling of the eyes, feeling of heaviness of the head, itching irritation being more in the throat, palate, lips and head—are the symptoms of pratiśyāya of kapha origin.

Pratiśyāya appearing, disappearing and reappearing often without any apparent cause, occurring either in unripe or ripened state (along with symptoms of all the doṣās) are the features of pratiśyāya of tridosa origin.

प्रक्लिद्यते मुहुर्नासा पुनश्च परिशुष्यति ।
 पुनरानह्यते वाऽपि पुनर्विव्रियते तथा ॥ २४ ॥
 निश्वासो वाऽपि दुर्गन्धो नरो गन्धान्न वेत्ति च ।
 एवं दुष्टं प्रतिश्यायं जानीयात्कृच्छ्रसाधनम् ॥ २५ ॥

Nose having too much of fluid frequently and dries up again, some times gets blocked and sometimes gets dilated, bad smell in the breath, inability to understand smell—are the symptoms of Dusta pratiśyāya, which is difficult to cure.

रक्तजे तु प्रतिश्याये रक्तस्रावः प्रवर्त्तते ।
 पित्तप्रतिश्यायकृतैर्लिङ्गैश्चापि समन्वितः ॥ २६ ॥
 ताम्राक्षश्च भवेज्जन्तु उरोघातप्रपीडितः ।
 दुर्गन्धोच्छ्वासवक्त्रश्च गन्धानपि न वेत्ति सः ॥ २७ ॥

In pratiśyāya produced by rakta (blood) there will be flow of blood from the nose, along with symptoms of pratiśyāya of pitta origin; the person has copper coloured eyes, suffers from pain in the chest, bad smell in the breath and mouth and does not understand smell.

सर्व एव प्रतिश्याया नरस्याप्रतिकारिणः ।
 दुष्टतां यान्ति कालेन तदाऽसाध्या भवन्ति च ॥ २८ ॥
 मूर्च्छन्ति कृमयश्चात्र श्वेताः स्निग्धास्तथाऽणवः ।
 कृमिजन्यशिरोरोगैस्तुल्यं तेनात्र लक्षणम् ॥ २९ ॥
 बाधिर्यमान्ध्यमघ्नत्वं घोरांश्च नयनाममयान् ।
 शोषाग्निमान्द्यकासांश्च वृद्धाः कुर्वन्ति पीनसाः ॥ ३० ॥

All types of pratiśyāya, when neglected become converted as duṣṭa pratiśyāya which is incurable; worms (bacteria) which are white, unctous and minute (invisible) develop inside the nose and symptoms similar to krimijaśīroroga (chapter 62) appear.

Pratiśyāya if becomes chronic, might gives rise to deafness, blindness, loss of smell, dreadful diseases of the nose, consumption, weakness of digestive fire, cough and rhinitis.

अर्बुदं सप्तधा शोथाश्चत्वारोऽर्शाश्चतुर्विधम् ।
 चतुर्विधं रक्तपित्तमुक्तं घ्राणेऽपि तद्विदुः ॥ ३१ ॥

Seven kinds of arbuda, four kinds of śoṭha, four kinds of arśas, four kinds of raktapitta developing in the nose are similar to their respective kinds (described in earlier chapters).

Āma and pakva pīnasa

शिरोगुरुत्वमरुचिर्नासास्रावस्तनुः स्वरः ।
 क्षामः श्लीवति चाभीक्ष्णमामपीनसलक्षणम् ॥ ३२ ॥
 आमालिङ्गान्वितः श्लेष्मा घनः खेषु निमज्जति ।
 स्वरवर्णविशुद्धिश्च पक्वपीनसलक्षणम् ॥ ३३ ॥

Feeling of heaviness of the head, loss of taste, thin discharge from the nose, small voice, frequent expectorations—are the symptoms of āma pīnasa (early stage of pīnasa).

Kapha which had symptoms of āma earlier, now becomes thick, gets filled into hollow spaces inside, thus purifying the voice and colour (thereby the symptoms of āma disappear)—are the symptoms of pakva pīnasa (later stages of pīnasa).

Nāsāroga cikitsā—treatment of diseases of the nose

सर्वेषु सर्वकालं पीनसरोगे जातमात्रेषु ।
 मरिचं गुडेन दद्याद्भुञ्जीत नरः सुखं लभते ॥ ३४ ॥

In all types of pīnasa of recent onset, it is beneficial to consume marica added with guḍa (jaggery) always and partake food along with dadhi (curd).

कट्फलं पौष्करं शृङ्गी व्योषं यासश्च कारवी ।
 एषां चूर्णं कषायं वा दद्यादार्द्रकजै रसैः ॥ ३५ ॥

पीनसे स्वरभेदे च तमके च हलीमके ।
सन्निपाते कफे कासे ज्वरे श्वासे च शस्यते ॥ ३६ ॥

Kaṭphala, puṣkaramūla, śrīṅgī, vyoṣa, dhanvayāsa and kāravī—nicely powdered should be licked with the juice of ādraka or their decoction consumed is beneficial in pīnasa (rhinitis), disorders of voice, asthma, advanced jaundice, cough, fever and dyspnoea.

कलिङ्गहिङ्गुमरिचलाक्षासुरसकट्फलैः ।
कुष्ठोग्राशिगुजन्तुघ्नैरवपीडः प्रशस्यते ॥ ३७ ॥

Kaliṅgaka, hiṅgu, marica lākṣā, surasā, kaṭphala, kuṣṭha, ugrā (vacā), śigru and jaṇtughna (viḍaṅga) all together converted into fine powder and used as avapīḍa (insufflation) is beneficial.

Vyoṣādi cūrṇa

व्योषचित्रकतालीसतिन्तिडीकाम्लवेतसम् ।
स चव्याजजितुल्यांशमेलात्वक्पत्रपादिकम् ॥ ३८ ॥
व्योषादिकमिदं चूर्णं पुराणगुडमिश्रितम् ।
पीनश्वासकासघ्नं रुचिस्वरकरं परम् ॥ ३९ ॥

Vyoṣa, citraka, tālīsa, tiṇṭidīka, amlavetasa, cavya and ajājī—all equal in quantity, elā, tvak and patra together one-fourth of the quantity are converted into powder, added with old guḍa (jaggery) and consumed. This Vyoṣādi cūrṇa cures rhinitis, dyspnoea, and cough and best to bestow good taste and voice.

Vyāghrī taila

व्याघ्रीदन्तीवचाशिगुसुरसाव्योषसिन्धुजैः ।
सिद्धं तैलं नासि क्षिप्तं पूतिनासागदापहम् ॥ ४० ॥

Oil cooked with vyāghrī, daṇṭī, vacā, śigru, surasā, vyoṣa and saiṇdhava—put into the nose cures putinasya.

Śigru taila

शिग्रुसिंहीनिकुम्भानां बीजैः सव्योषसैन्धवैः ।
बिल्वपत्ररसैः सिद्धं तैलं स्यात्पूतिनस्यनुत् ॥ ४१ ॥

Oil cooked with seeds of śigru, simhī, and nikumbha, vyoṣa, saiṇdhava and fresh juice of leaves of bilva and used as nasal drops cures pūtinasya.

घृतगुग्गुलुमिश्रस्य सिक्थकस्य प्रयत्नतः ।
धूमं क्षवथुरोगघ्नं भ्रंशथुघ्नञ्च निर्दिशेत् ॥ ४२ ॥

Inhalation of smoke of ghr̥ta, guggulu and siktaka—many times cures both ksavathu and bhramśathu.

शुण्ठीकुष्ठकणाबिल्वद्राक्षाकल्ककषायवत् ।
तैलं पक्वमथाज्यं वा नस्यात् क्षवथुनाशनम् ॥ ४३ ॥

Oil or ghee cooked with śuṇṭhī, kuṣṭha, kaṇā, bilva and drākṣā used for preparing decoction and paste, made use of as nasal drops cures kṣavathu.

नस्यं हितं निम्बरसाञ्जनाभ्यां दीप्ते शिरःस्वेदनमल्पशस्तु ।

नस्ये कृते क्षीरजलावसेकाञ्छ्रवसन्ति भुञ्जीत च मुद्गयूषैः ॥ ४४ ॥

In dīpti, instilling into the nose the juice of nimba (neem) and añjana (rasānjana) is beneficial; mild fomentation to the head, putting drops of milk or water into the nose and then partake food along with soup of mudga.

नासास्त्रावे घ्राणयोश्चूर्णमुक्तं नाड्या देयं येऽवपीडाश्च पथ्याः ।

तीक्ष्णान्ध्रूमान्देवदार्वग्निकाभ्यां मांसं त्वाजं पथ्यमत्रादिशन्ति ॥ ४५ ॥

For nāsā srāva, fine powder of drugs should be blown into the nose, fumigation/inhalation of strong drugs such as devadāru, agni etc. is ideal; meat should not be used as food but only suitable foods consumed.

प्रतिश्यायेषु सर्वेषु गृहं वातविवर्जितम् ।

वस्त्रेण गुरुणा तेन शिरसो वेष्टनं हितम् ॥ ४६ ॥

विडङ्गं सैन्धवं हिङ्गु गुग्गुलुः समनःशिलाः ।

वचैतच्चूर्णमाघ्रातं प्रतिश्यायां विनाशयेत् ।

घृततैलसमायुक्तं सक्तुधूमं पिबेन्नरः ॥ ४७ ॥

सधूमः स्यात्प्रतिश्यायकासहिक्काहरः परः ।

प्रतिश्याये पिबेद्धूमं सर्वगन्धसमायुतम् ॥ ४८ ॥

चातुर्जातकचूर्णं वा घ्रेयं वा कृष्णजीरकम् ॥ ४९ ॥

In all kinds of pratiśyāya, the patient should reside in a house devoid of breeze, cover his head with thick cloth; powder of viḍaṅga, saiṇdhava, hiṅgu, guggulu, manaśśilā and vacā, used for inhaling the smell cures pratiśyāya; fumes of saktu (flour of yava etc.) mixed with ghee and oil should be inhaled, this cures pratiśyāya, kasa and hikka, Inhalation of fumes of sarvagaṇḍha together with powder of caturjātaka should be done in pratiśyāya or smell of kṛṣṇa jīraka should be inhaled.

पुटपक्कं जयापत्रं तैलसैन्धवसंयुतम् ।

प्रतिश्यायेषु सर्वेषु शीलितं परमौषधम् ॥ ५० ॥

Leaves of jayā/vijayā (bhaṅga) cooked by puṭapāka method, its juice taken out, mixed with taila (sesame oil), and saiṇdhava and used (as nasal drops) is best medicine for all varieties of pratiśyāya.

पिप्पल्यः शिगुबीजानि विडङ्गमरिचानि च ।

अवपीडः प्रशस्तोऽयं प्रतिश्यायनिवारणे ॥ ५१ ॥

Insufflation into the nose the powder of pippalī, śigrubīja, viḍaṅga, and marica is specially useful to cure pratiśyāya.

BHĀVAPRAKĀŚA-MADHYAKHAṆḌA

शिरसोऽभ्यञ्जनः स्वेदैर्नस्यैर्मन्दोष्णभोजनैः ।
 वमनैर्घृतपानैश्च तान्यथास्वमुपाचरेत् ॥ ५२ ॥
 कृमिघ्ना ये क्रमाः प्रोक्तास्तान्वै कृमिषु योजयेत् ।
 नावनानि कृमिघ्नानि भेषजानि च बुद्धिमान् ॥ ५३ ॥

The patient of pratiśyaya should be treated with anointing the head fomentation, nasal medications, partaking warm food, emesis therapy, drinking ghee etc. as found suitable.

In krimija pratiśyāya all the methods prescribed for destroying worms (bacteria etc.) and nasal drops which kill worms should be administered.

रक्तपित्तानि शोथांश्च तथाऽर्शास्यर्बुदानि च ।
 नासिकायां स्युरेतेषां स्वं स्वं कुर्याच्चिकित्सतम् ॥ ५४ ॥

Raktapitta, śoṭha, arśas and arbuda occurring in the nose should be treated with therapies as described in their respective chapters.

गृहधूमकणादारुक्षारनक्ताह्वसैन्धवैः ।
 सिद्धं शिखरिबीजैश्च तैलं नासाऽर्शासां हितम् ॥ ५५ ॥

Medicated oil prepared by using grhadhūma, kaṇā, devadāru, yavakṣāra, naktāhvā (haridrā), saiṇdhava and seeds of śikarī (apāmārga) put into the nose is best for curing of nāsa arśas.

*Thus ends chapter Sixtyfive in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-66

अथ षट्षष्टितमो मुखरोगाधिकारः

Mukharoga adhikāra— Diseases of the Mouth— diagnosis and treatment

Mukha aṅgās—parts of the mouth

ओष्ठौ च दन्तमूलानि दन्ता जिह्वा च तालु च ।
गलो मुखादि सकलं सप्ताङ्गं मुखमुच्यते ॥ १ ॥

Lips, gums, teeth, tongue, palate, throat and entire mouth these seven are the parts of the mouth.

Mukharoga saṅkhyā—number of diseases of the mouth

स्युरष्टावोष्ठयोर्दन्तमूले तु दश षट् तथा ।
दन्तेष्वष्टौ च जिह्वायां पञ्च स्युर्नव तालुनि ॥ २ ॥
कण्ठे त्वष्टादश प्रोक्तास्त्रयः सर्वेषु च स्मृताः ।
एवं मुखामयाः सर्वे सप्तषष्टिर्मता बुधैः ॥ ३ ॥

Eight diseases of the lips, sixteen of gums, eight of the teeth, five of the tongue, nine of the palate, eighteen of the throat and three of the entire mouth—thus diseases of the mouth are sixtyseven in total.

Nidāna—causes

आनूपपिशितक्षारदधिमाषादिसेवनात् ।
मुखमध्ये गदान्कुर्युः कुब्धा दोषाः कफोत्तराः ॥ ४ ॥

Doṣās, among which kapha, is predominant get aggravated by use of meat of animals of marshy regions, alkaline foods, curds, māṣa (black gram) etc. and produce many diseases inside the mouth.

I. Oṣtha rogah—diseases of the lips

पृथग्दोषैः समस्तैश्च रक्तजो मांसजस्तथा ।
मेदोजश्चाभिघातोत्थ एवमष्टौष्ठजा गदाः ॥ ५ ॥

Diseases of the lips are eight; viz. one from each doṣa separately, one from

the combination of all three, one each from rakta (blood), māmsa (muscles) medas (fat) and one from abhighāta (trauma).

Lakṣaṇās—symptoms

कर्कशौ पुरुषौ स्तब्धौ संप्राप्तानिलवेदनौ ।
 दाल्येते परिपाद्येते ओष्ठौ मारुतकोपतः ॥ ६ ॥
 चीयेते पिडकाभिस्तु सरुजाभिः समन्ततः ।
 सदाहपाकपिडकौ पीताभासौ च पित्ततः ॥ ७ ॥
 सवर्णाभिस्तु चीयेते पिडकाभिरवेदनौ ।
 कण्डूमन्तौ कफाच्छ्रवेतौ पिच्छिलौ शीतलौ गुरु ॥ ८ ॥
 सकृत्कृष्णौ सकृत्पीतौ सकृच्छ्रवेतौ तथैव च ।
 सन्निपातेन विज्ञेयावनेकपिडकाऽन्वितौ ॥ ९ ॥
 खर्जूरफलवर्णाभिः पिडकाभिर्निपीडितौ ।
 रक्तोपसृष्टौ रुधिरं स्रवन्तौ शोणितप्रभौ ॥ १० ॥
 मांसदुष्टौ गुरु स्थूलौ मांसपिण्डवदुद्गतौ ।
 जन्तवश्चात्र मूर्च्छन्ति नरस्योभयतो मुखात् ॥ ११ ॥
 सर्पिर्मण्डप्रतीकाशौ मेदसा कण्डुरौ मृदू ।
 स्वच्छस्फटिकसंकाशमास्त्रावं स्रवतो भृशम् ॥ १२ ॥
 क्षतजाभौ विदीर्येते पीड्येते चाभिघाततः ।
 मथितौ च समाख्यातावोष्ठौ कण्डूसमन्वितौ ॥ १३ ॥

Lips are rough, hard, static, painful, characteristics of vāta vṛddhi, has cracks/fissures, peeling of the skin—are the symptoms of diseases of lips of vāta origin.

Lips covered with painful eruptions, accompanied with burning sensation, ulceration and yellow in colour—are the symptoms of pitta origin.

Lips covered with painless eruptions, of the same colour, or white, accompanied with itching, lips slimy, cold and heavy—are the symptoms of kapha origin.

Lips covered with many kinds of eruptions—some black, some yellow and some white, along with other symptoms of aggravation of all the doṣās are the symptoms of sannipāta.

Lips having eruptions of similar colour to that of fruit of kharjūra (red), exude blood and having symptoms of rakta aggravation—are the symptoms in that produced by rakta (blood).

In that produced by vitiation of māmsa, the lips are heavy, thick, elevated like a ball of muscle and even worms develop at the two ends (angles) of the mouth.

In that produced by aggravation of medas (fat), lips appear like the scum

of ghee in colour (yellowish white) have itching, heavyness, appear like a clean crystal and exudes plenty of fluids.

In diseases of the lips due to trauma, the lips have severe pain such as churning etc. itching and even fissures/tears with blood coming out.

Cikitsā—treatment

गलदन्तमूलदशनच्छदेषु रोगाः कफास्त्रभूयिष्ठाः ।

तस्मादेतेष्वसकृद्रुधिरं विस्त्रावयेदुष्णम् ॥ १४ ॥

चतुर्विधेन स्नेहेन मधूच्छिष्टयुतेन च ।

वातजेऽभ्यञ्जनं कुर्यान्नाडीस्वेदञ्च बुद्धिमान् ॥ १५ ॥

वेधं शिराणां वमनं विरेकं तिक्तस्य पानं रसभोजनञ्च ।

शीताः प्रदेहाः परिरचनञ्च पित्तोपसृष्टेष्वधरेषु कुर्यात् ॥ १६ ॥

शिरोविरेचनं धूमः स्वेदः कवल एव च ।

हृते रक्ते प्रयोक्तव्यमोष्ठकोपे कफात्मके ॥ १७ ॥

मेदोजे शोधिते स्विन्ने स्वेदिते कवलो हितः ।

प्रियङ्गुत्रिफलालोधं सक्षौद्रं प्रतिसारणम् ॥ १८ ॥

दन्तजिह्वामुखानां यच्चूर्णकल्कावलेहकः ।

शनैर्धर्षणमङ्गुल्या तदुक्तं प्रतिसारणम् ॥ १९ ॥

ओष्ठ रोगेष्वशेषेषु दृष्ट्वा दोषमुपाचरेत् ।

तेषु व्रणत्वं जातेषु व्रणवत्समुपाचरेत् ॥ २० ॥

Diseases of throat, gums, and lips have kapha and rakta predominance, hence in these disease, blood letting should be done quickly.

In diseases of lips produced by vāta, anointing the lips with a mixture of four fats (oil, ghee fat and marrow) and madhūschista (beeswax) should be done followed by fomentation by steam coming out through a pipe.

In diseases of lips produced by pitta, venesection, emesis, purgation, drinking decoction of bitter drugs, meals along with meat soup, cold applications and cold bath—should be administered.

In diseases of lips caused by kapha, purgation to the head, inhalation of smoke, fomentation, mouth gargles, and blood letting therapies should be adopted.

In diseases produced by medas (fat) purification, fomentation, mouth gargles are beneficial, pratisāraṇa (application of paste) of priyaṅgu, triphalā and lodhra added with honey should be done.

Mild rubbing/massaging of the teeth/gums, tongue and cavity of the mouth, with the fingers using either powder, paste or confection of drugs is known as pratisāraṇa.

In all the diseases of the lips, treatments should be done which are appro-

priate to the aggravated doṣa; in those having ulcers therapies to heal the ulcers should also be done.

II. Dañtaveṣṭa rogah—diseases of the gums

शीतादो गदितः पूर्वं दन्तपुष्पुटकस्तथा ।
 दन्तवेष्टः सौषिरश्च महासौषिर एव च ॥ २१ ॥
 ततः परिदरः प्रोक्तस्ततस्तूपकुशः स्मृतः ।
 वैदर्भश्च ततः प्रोक्तः खल्लीवर्द्धन एव च ॥ २२ ॥
 अधिमांसकनामा च दन्तनाड्यश्च पञ्च च ।
 दन्तविद्राधिरप्यत्र दन्तवेष्टेषु षोडश ॥ २३ ॥

Śītāda, dañtapuppuṭaka, dañtaveṣṭa, sauṣira, mahāsauṣira, paridara, upakuśa, vaidarbha, khallivardhana, adhimāmsaka, fivekinds of dañtanāḍī and dañta vidradhi—these sixteen diseases pertain to dañtaveṣṭa (gums).

Lakṣaṇās—symptoms

1. Śītāda—

शोणितं दन्तवेष्टेभ्यो यस्याकस्मात्प्रवर्तते ।
 दुर्गन्धीनि सकृष्णानि प्रक्लेदीनि मृदूनि च ॥ २४ ॥
 दन्तमांसानि शीर्यन्ते पचन्ति च परस्परम् ।
 शीतादो नाम स व्याधिः कफशोणितसम्भवः ॥ २५ ॥

Blood comes out from the gums without any cause, it is of bad smell, black colour, moist and soft; gums tear off, pus forms inside—these are the symptoms of Sitada, which arises from kapha and rakta.

2. Dañta puppuṭaka—

दन्तयोस्त्रिषु वाऽप्यत्र श्वयथुर्जायते महान् ।
 दन्तपुष्पुटको नाम स व्याधिः कफरक्तजः ॥ २६ ॥

Gums of either two or three teeth become greatly swollen, this disease caused by kapha and rakta is known as Dañta pupputaka.

3. Dañta veṣṭa—

स्त्रवन्ति पूयं रुधिरं चला दन्ता भवन्ति च ।
 दन्तवेष्टः स विज्ञेयो दुष्टशोणितसम्भवः ॥ २७ ॥

Gums begin to exude pus and blood, teeth becomes shaky—are the symptoms of dañtaveṣṭaka a disease produced by vitiated blood.

4. Sauṣira—

श्वयथुर्दन्तमूलेषु रुजावान्कफवातजः ।
 लालास्रावी च कण्डूरः स ज्ञेयः सौषिरो गदः ॥ २८ ॥

The disease in which there is swelling at the root of the teeth, which is painful, exuding more of saliva and having itching—is known as Sauṣira produced by kaphavāta together.

5. Mahā sauṣira—

दन्ताश्चलन्ति वेष्टेभ्यस्तालु चाप्यवदीर्यते।
दन्तमांसानि पच्यन्ते मुखञ्च परिपच्यते।
यस्मिन्स सर्वजो व्याधिर्महासौषिरसंज्ञकः ॥ २९ ॥

Teeth coming out of the gums, fissures appear in the palate, gums develop pus formation, ulcers appear in the mouth—are the symptoms of the disease Mahāsauṣira produced by all the doṣās together.

6. Paridara—

दन्तमांसानि शीर्यन्ते यस्मिन्शीवति चाप्यसृक्।
पित्तासृक्फजो व्याधिर्ज्ञेयः परिदरो हि सः ॥ ३० ॥

The disease in which the gums fall off and the patient spits blood is known as Paridara produced by pitta, rakta and kapha together.

7. Upakuśa—

वेष्टेषु दाहः पाकश्च ताभ्यां दन्ताश्चलन्ति च।
आघट्टिताः प्रस्रवन्ति शोणितं मन्दवेदनम् ॥ ३१ ॥
आध्मायन्तेऽस्रुते रक्ते मुखं पूति च जायते।
यस्मिन्नुपकुशः स स्यात्पित्तरक्तसमुद्भवः ॥ ३२ ॥

Gums having burning sensation, pus formation or ulceration, teeth become shaky, exudes blood when touched, slightly painful, swells up when blood is not flowing, mouth emits bad smell—are the symptoms of the disease called Upakuśa produced by pitta and rakta together.

8. Vaidarbha—

वेष्टेषु दन्तमूलेषु संरम्भो जायते महान्।
चलन्ति च रदा यस्मिन्स वैदर्भोऽभिघातजः ॥ ३३ ॥

Profound swelling develops when the roots of the teeth are touched, teeth are shaky—are the symptoms of the disease Vaidarbha caused by injury.

9. Khallivardhana—

मारुतेनाधिको दन्तो जायते तीव्रवेदनः।
खल्लीवर्द्धनसंज्ञोऽसौ सञ्जाते रुक्प्रशाम्यति ॥ ३४ ॥

Extra tooth erupting accompanied with severe pain and pain subsiding after the tooth erupts—is known as Khallivardhana and due to aggravation of vāta.

10. Adhimāmsaka—

हानव्ये पश्चिमे दन्ते महाशोथो महत्तृजः ।

लालास्रावी कफकृतो विज्ञेयः सोऽधिमांसकः ॥ ३५ ॥

Profond swelling with severe pain in the last teeth of the lower jaw (or upper jaw), producing more salivation is known as Adhimāmsaka produced by aggravated kapha.

11-15. Five kinds of dañtanāḍī—

दन्तमूलगता नाड्यः पञ्च ज्ञेया यथेरिताः ॥ ३६ ॥

Nāḍi (sinuses) which are of five kinds (one from each doṣa, one from sannipāta and one from āgañtu) also appear at the root of the teeth and their symptoms will be as has been described earlier (chapter 49.)

16. Dañta vidradhi—

दन्तमांसमलः सास्त्रैर्बाह्यान्तः श्वयथुर्महान् ।

सदाहरकृ स्रवेद्भिन्नः पूयास्त्रं दन्तविद्रधिः ॥ ३७ ॥

Tartar accumulating more, both outside and inside the gums, gives rise to profound swelling with burning sensation, pain and exuding pus and blood when punctured; this disease is called Dañtavidradhi.

Dañtaveṣṭa roga cikitsā—treatment of diseases of gums

शीतादे हतरक्ते तु तोये नागरसर्षपान् ।

निष्काथ्य त्रिफलाञ्चापि कुर्याद्गण्डूषधारणम् ॥ ३८ ॥

कासीसलोधकृष्णामनःशिलाप्रियङ्गुतेजोह्वाः ।

एषां चूर्णं मधुयुतं शीतादे पूतिमांसहरम् ॥ ३९ ॥

तैलं घृतं वा वातघ्नं शीतादे सम्प्रशस्यते ।

In Śītāda, after doing blood letting, gaṇḍūsa (holding liquids in the mouth) should be done with the decoction of nāgara, sarṣapa and triphalā; massaging the gums with the powder of kāsīsa, lodhra, kṛṣṇā, manaśśilā, priyaṅgu and tejohvā—mixed with honey removes suppurated gums; consumption of medicated oil or ghee which mitigate vatā is considered highly beneficial.

दन्तपुष्पुटके कार्यं तरुणे रक्तमोक्षणम् ॥ ४० ॥

सपञ्चलवणक्षारः सक्षौद्रः प्रतिसारणम् ।

शिरोविरेकश्च हितो नस्यं स्निग्धञ्च भोजनम् ॥ ४१ ॥

In Dañtapuppuṭaka of recent onset, blood letting should be done first, powder of pañca lavaṇa and yavakṣāra mixed with honey should be used for massaging the gums; purgation to the head, oily nasal drops and food with fats (oil/ghee) are beneficial.

विस्त्राविते दन्तवेष्टे व्रणन्तु प्रतिसारयेत् ।
 लोध्रपत्तङ्गमधुकलाक्षाचूर्णैर्मधुप्लुतैः ॥ ४२ ॥
 गण्डूषे क्षीरिणो योज्याः सक्षौद्रघृतशर्कराः ।
 चलदन्तस्थिरकरं कार्यं बुकलचर्वणम् ॥ ४३ ॥

In Dañta veṣṭaka, after draining out the exudation, the ulcer should be massaged with the powder of lodhra, pattaṅga, madhuka and lākṣā added with honey. Decoction of bark of trees yielding milky sap added with honey, ghee and sugar should be held in the mouth often; chewing the bark of bakula makes the shaky teeth firm.

Mustādi vaṭi

भद्रमुस्ताऽभयाव्योषविडङ्गारिष्टपल्लवैः ।
 गोमूत्रपिष्ट गुटिकां छायाशुष्कां प्रकल्पयेत् ॥ ४४ ॥
 तां निधाय मुखे स्वप्याच्चलदन्तातुरो नरः ।
 नातः परतरं किञ्चिच्चलदन्तस्य भेषजम् ॥ ४५ ॥

Bhadramustā, abhayā, vyoṣa, viḍaṅga, tender leaves of ariṣṭa (nimba)—all are macerated in cows urine, rolled into pill, dried in shade and preserved; this pill kept in the mouth at the time of sleeping by the person having shaky teeth, there is no better medicine than this, for shaky teeth.

Sahacarādi taila

तुलावृतं नीलसहाचरन्तु द्रोणाम्भसा संश्रपयेद्यथावत् ।
 ततश्चतुर्भागसे तु तैलं पचेच्छनैरर्द्धपलप्रमाणैः ॥ ४६ ॥
 कल्कैरनन्ताखदिरेरिमेदजम्ब्वाम्रयष्टीमधुकोत्पलानाम् ।
 ततैलमाज्यञ्च धृतं मुखेन स्थैर्यं द्विजानां विदधाति सद्यः ॥ ४७ ॥

Nila saharā—one tula (4kg.) is boiled in one drona (10.24kg.) of water and decoction reduced to one-fourth the quantity; to this are added taila (oil) or ghee—one prastha (640gms.), paste of anañtā, khadira, irrimedā, jambū, āmra, yaṣṭimadhuka and utpala—each half pala (20gms.) and medicated oil prepared. This oil or ghee held in the mouth (for some days) bestows firmness to the teeth quickly.

सौषिरे हतरक्ते तु लोध्रमुस्तारसाञ्जनैः ।
 सक्षौद्रैः शस्यते लेपो गण्डूषे क्षीरिणो हिताः ॥ ४८ ॥

In Sauṣira, blood should be drained out first, and then the gums should be applied the paste of lodhra, mustā, raśaṅjana added with honey; decoction of bark of kṣīrīvrkṣās is ideal for holding in the mouth.

क्रियां परिदरे कुर्याच्छीतादोक्तां विचक्षणः ।
 संशोध्योभयतः कार्यं शिरश्चोपकुशे तथा ॥ ४९ ॥

काष्ठोदुम्बरिकापत्रैर्व्रणं विस्त्रावयेद्भिषक्।
लवणैः क्षौद्रयुक्तैश्च सव्योषैः प्रतिसारयेत् ॥ ५० ॥

For Paridara the physician should adopt the same treatments as prescribed for śītada.

For upakuśa purification of the body, upward and downward (emesis and purgation) and also of purgation to the head should be done.

The ulcer should be rubbed with the leaves of kâṣṭhodumbarikā and exudates drained out, followed by massaging the gums with powder of lavanas (salts) and vyoṣa added with honey.

शस्त्रेणोद्धृत्य वैदर्भे दन्तमूलानि शोधयेत्।
ततः क्षीरं प्रयुञ्जीत क्रियाः सर्वाश्च शीतलाः ॥ ५१ ॥

Vaidarbha should be treated by extracting the shaky tooth with the help of instruments, area of its root cleaned, followed by giving cold treatments; use of milk as food is desirable.

उद्धृत्याधिकदन्तं तु ततोऽग्निमवचारयेत्।
कृमिदन्तकवच्चात्र विधिः कार्या विजानता ॥ ५२ ॥

Adhika dañta should be extracted and the area touched by fire (cauterised), further treatment is similar to that of krimidañta.

छित्वाऽधिमांसं सक्षौद्ररेतैश्चूर्णैरुपाचरेत्।
वचातेजोवतीपाठास्वर्जिकायावशूकजैः ॥ ५३ ॥
क्षौद्रद्वितीयाः पिप्पल्यः कवले चात्र कीर्त्तिताः।
पटोलनिम्बत्रिफलाकषायश्चात्र धावने ॥ ५४ ॥

Adhimāmsa should be incised and then the powder of vacā, tejovatī, pāṭhā, svarjika kṣāra and yavakṣāra mixed with honey applied over the area; decoction of the two haridrā and pippali added with honey be used for gargling the mouth and decoction of paṭola, nimba and triphala be used for washing.

नाडीव्रणहरं कर्म दन्तनाडीषु कारयेत्।
यद्दन्तमध्ये जायेत नाडीदन्तं तदुद्धरेत् ॥ ५५ ॥
क्षित्वा मांसानि शस्त्रेण यदि नोपरिजो भवेत्।
उद्धृत्य च दहेच्चापि क्षारेण ज्वलनेन वा ॥ ५६ ॥
भिनत्त्युपेक्षिते दन्ते हनुमस्थिगतिर्ध्रुवम्।
समूलं दशनं तस्मादुद्धरेद्भग्नमस्थि च ॥ ५७ ॥
उद्धृते तूत्तरे दन्ते शोणितं प्रस्त्रवेदति।
रक्ताभिषेकात्पूर्वोक्ता घोरा रोगा भवन्ति हि ॥ ५८ ॥

काणः सञ्जायते जन्तुरदितं तस्य जायते ।
 चलमप्युत्तरं दन्तमतो नैवोद्धरेद्विषक् ।
 धावनं जातिमदनस्वादुकण्टकखादिरैः ॥ ५९ ॥

For Dañtanāḍī treatments which cure nāḍivraṇa (sinus ulcer—vide chapter 49) should be administered; if the sinus has developed in the middle of the tooth should be extracted, the overlapping muscles if any should be removed by cutting and the area cauterised either by alkali or fire; if neglected, such a tooth will surely give rise to deformities of movement of the lower jaw, hence the tooth should be pulled out, along with its root and also the broken bone; if the tooth in the upper jaw is pulled out there will be too much of flow of blood and many dreadful disease produced by great loss of blood will manifest; the person becomes blind and a patient of ardita (facial paralysis), hence tooth of the upper jaw should not be pulled out even though shaky; the mouth should be washed with decoction of jāṭī, madana (dhattūra), svādukaṇṭaka and khadira.

Jātyādi taila

कषायैर्जातिमदनकण्टकीस्वादुकण्टकैः ॥ ६० ॥
 मञ्जिष्ठा लोध्रखदिरयष्ट्याह्वैश्चापि यत्कृतम् ।
 तैलं यत्साधितं तत्तु हन्याद् दन्तगतां गतिम् ॥ ६१ ॥

Jāṭī, madana, kaṇṭakī (brhatī), svādukaṇṭaka (gokṣura), manjiṣṭhā, lodhra, khadira and yaṣṭyāhvā—are made into decoction and medicated oil cooked with it. This oil used cures sinuses of the teeth.

विद्रध्युक्तं विधिं युक्तं विदध्याद् दन्तविद्रधौ ।
 शस्त्रकर्म नरस्तत्र कुशलो नैव कारयेत् ॥ ६२ ॥

In Dañta vidradhi, all treatments prescribed for vidradhi (ch. 46) should be adopted, but an intelligent physician should not do any surgical operation.

III. Dañta rogah—diseases of the teeth

दालनः कथितः पूर्वं कृमिदन्तक एव च ।
 प्रोक्तो भञ्जनको दन्तहर्षो वै दन्तशर्करा ॥ ६३ ॥
 कपालिकाऽत्र कथिता श्यावदन्तक एव च ।
 करालसंज्ञ इत्यष्टौ दन्तरोगाः प्रकीर्त्तिताः ॥ ६४ ॥

Dālana, krimidañtaka, bhañjanaka, dañtaharṣa, dañtaśarkara, kapālika, śyāvadañtaka and karāla dañta—these eight are the diseases affecting the teeth.

1. Dālana—

दीर्यमाणेष्विव रुजा यत्र दन्तेषु जायते ।
 दालनो नाम स व्याधिः सदागतिनिमित्तजः ॥ ६५ ॥

Pain in the tooth as though splitting, produced by aggravated vāta is known as Dālana.

2. Krimidañta—

कृष्णच्छिद्रश्चलः स्त्रावी ससंरम्भो महारुजः ।
अनिमित्तरुजो वातात्स ज्ञेयः कृमिदन्तकः ॥ ६६ ॥

Tooth has black holes, is shaky, exudes fluid (blood or pus), has swelling and severe pain appearing without any apparent cause—are the symptoms of Krimidañta produced by aggravated vāta.

3. Bhañjanaka—

वक्त्रं वक्रं भवेद्यत्र दन्तभङ्गश्च जायते ।
कफवातकृतो व्याधिः स भञ्जनकसंज्ञकः ॥ ६७ ॥

Face becoming distorted and teeth breaking off—are the symptoms of Bhañjanaka produced by kaphavāta together.

4. Dañta harṣa—

शीतरूक्षप्रवाताम्लस्पर्शानामसहा द्विजाः ।
तत्र स्युर्वातपित्ताभ्यां दन्तहर्षः स कीर्तितः ॥ ६८ ॥

Teeth unable to tolerate cold, touch of dry things, heavy breeze and sour taste—are the symptoms of Dañta harṣa caused by vātapitta together.

5. Dañta śarkara—

मलो दन्तगतो यस्तु कफश्चानिलशोषितः ।
शर्करेव खरस्पर्शा सा ज्ञेया दन्तशर्करा ॥ ६९ ॥

Dirt of the teeth (tartar) getting dried from kapha vāta—together, accumulates on the teeth like sugar and is rough to touch—are the symptoms of Dañta śarkara.

6. Kapālikā—

कपालेष्विव दीर्यत्सु दन्तेषु समलेषु च ।
कपालिकेति विज्ञेया दन्तच्छिद् दन्तशर्करा ॥ ७० ॥

Dirt of the teeth (tartar) formed like pieces of potsherd adhering on the teeth, splitting into smaller pieces and destroying the teeth—are the symptoms of the disease called Kāpalikā.

7. Śyāvadañta—

योऽसृङ्मिश्रेण पित्तेन दग्धो दन्तस्त्वशेषतः ।
श्यावतां नीलतां वापि गतः स श्यावदन्तकः ॥ ७१ ॥

Tooth getting burnt by pitta mixed with rakta acquiring black or blue colour is the features of disease called Śyāvadañtaka.

8. Karāla dañta—

शनैः शनैः प्रकुरुते यत्र दन्ताश्रितोऽनिलः ।

करालान्विकटान्दन्तान्स करालो न सिद्ध्यति ॥ ७२ ॥

Vāta localised in the area of the teeth getting aggravated, slowly makes the teeth to become ugly, and terrifying, this disease is known as Kāraladañta.

*Dañta roga cikitsā—treatment of diseases of the teeth**Lākṣādi taila*

तैलं लाक्षारसं क्षारं पृथक्प्रस्थमितं पचेत् ।

द्रव्यैः पलमितैरेतैः क्वाथैश्चापि चतुर्गुणैः ॥ ७३ ॥

लोधकट्फलमञ्जिष्ठापद्मकेशरपद्मकैः ।

चन्दनोत्पलयष्ट्याहस्ततैलं वदने धृतम् ॥ ७४ ॥

दालनं दन्तचालं च दन्तमोक्षं कपालिकाम् ।

शीतादं पूतिवक्त्रञ्च विरुचिं विरसास्यताम् ॥ ७५ ॥

हन्यादाशु गदानेतान्कुर्याद् दन्तानपि स्थिरान् ।

लाक्षादिकमिदं तैलं दन्तरोगेषु पूजितम् ॥ ७६ ॥

One prastha (640gm.) each of juice of lākṣa, taila (oil of sesame) and yavakṣāra should be cooked with drugs such as lodhra, katphala, mañjiṣṭhā, padmakaesara, padmaka, cañdana, utpala and yaṣṭyāhvā—each one pala (40gms.) are made into decoction, to this are added taila (sesame oil), solution of lākṣā, yavakṣāra and cows milk—each one prastha (640gms.) and medicated oil cooked in the usual way. This known as Lākṣādi taila used for holding in the mouth (gaṇḍūṣa) quickly cures diseases such as dālana, caladañta, (shaky teeth), dañta mokṣa (falling of teeth), kapālikā, śītāda, bad smell of the mouth, disorders of taste etc. and makes the teeth even firm; so considered best for all diseases of the teeth.

जयेद्विस्त्रावणैः स्विन्नमचलं कृमिदन्तकम् ।

तथाऽवपीडर्वातघ्नः स्नेहगण्डूषधारणैः ॥ ७७ ॥

भद्रदार्वादिवर्षाभूलेपैः स्निग्धैश्च भोजनैः ।

कृमिदन्तापहं कोष्णं हिङ्गु दन्तान्तरे स्थितम् ॥ ७८ ॥

बृहतीभूमिकदम्बपञ्चाङ्गुलकण्टकारिकाक्वाथः ।

गण्डूषस्तैलयुतः कृमिदन्तकवेदनाशमनः ॥ ७९ ॥

नीलीवायसजङ्घाकटुतुम्बीमूलमेकैकम् ।

सञ्जूर्ण्य दशनविधृतं दशनकृमिनाशनं प्राहुः ॥ ८० ॥

Krimidañta which is not shaky should be treated by blood letting, fomentations, avapīḍa (nasal drops of plant juices) mitigating vāta, holding oils or other

fatty substances in the mouth, applying the paste of bhadradāru etc. or of varṣābhū and partaking foods which are unctous. Hiṅgu slightly warmed and placed on the teeth cures the caries when found in between the teeth. Decoction of bṛhatī, bhūmikadamba, pañcāṅgulaa and kaṇṭakārika added with oil and held in the mouth relieves the pain of caries teeth; powder of nīlī, vāyasañjañghā, kaṭutum-bimūla—each one separately, placed on the teeth (or rubbed) is said to be destroying the worms in the teeth.

स्नेहानां कवलाः कोष्णाः सर्पिषस्त्रैवृतस्य च ।
 निर्यूहाश्चानिलघ्नानां दन्तहर्षप्रमर्दनाः ॥ ८१ ॥
 स्नैहिकोऽत्र हितो धूमो नस्यं स्नैहिकमेव च ।
 पेया रसा यवाग्वश्च क्षीरसन्तानिकाघृतम् ।
 शिरोबस्तिहितश्चापि क्रमो यश्चानिलापहः ॥ ८२ ॥

For Daṇṭa harṣa, gargling the mouth with warm oils or ghee boiled with trivṛt, drinking decoction of drugs mitigating vāta, inhalation of smoke which is lubricating, so also lubricating nasal medication are beneficial; peyā (thin gruel), soup of meat, yavāgū (thick gruel), cream of milk and ghee should be used more in diet; śirobasti is beneficial so also other vāta mitigating therapies.

अच्छिन्दन् दन्तमूलानि शर्करामुद्धरेद्विषक् ।
 लाक्षाचूर्णेर्मधुयुतैर्तत्तां प्रतिसारयेत् ॥ ८३ ॥
 दन्तहर्षक्रियां चात्र कुर्यान्निरवशेषतः ।
 कपालिका कृच्छ्रतमा तत्राप्येषा क्रिया मता ॥ ८४ ॥

Daṇṭaśarkara should be removed without injuring the root of the tooth, powder of lākṣā mixed with honey should be smeared on the area.

Kapālikā is difficult to treat; still treatments advocated for daṇṭaharṣa should be followed.

फलान्यम्लानि शीताम्बु रुक्षान्नं दन्तधावनम् ।
 तथाऽतिकठिनं भक्ष्यं दन्तरोगी न भक्षयेत् ॥ ८५ ॥

Patients suffering from diseases of the teeth should not eat sour fruits, dry foods, not drink cold water, not brush the teeth and not eat very hard snaks/foods.

IV. Jihvārogah—diseases of the tongue

वातजः पित्तजश्चापि कफजोऽलाससंज्ञकः ।
 उपजिह्विका च गदा जिह्वायां पञ्च कीर्त्तिताः ॥ ८६ ॥

Jihvā roga produced by vāta, pitta and kapha, alasa and upajihvikā are the five diseases arising in the tongue.

जिह्वाऽनिलेन स्फुटिता प्रसुप्ता भवेच्च शाकच्छदनप्रकाशा ॥ ८७ ॥

पित्तोत्सदाहैरुपचीयते च दीर्घः सरक्तैरपि कण्टकैश्च ॥ ८८ ॥

कफेन गुर्वी बहुला चिता च मांसोच्छ्रयैः शाल्मलिकण्टकाभैः ॥ ८९ ॥

In Jihvāroga produced by vāta, the tongue is found cracked, sleeping (not recognising taste) and appears like a leaf of śāka tree (has small thorns); in that produced by pitta, tongue has burning sensation and appears as having red and long thorns; in that produced by kapha tongue feels heavy, thick and having muscular growths resembling the sprouts of śālmālī tree.

Alasa

जिह्वातले यः श्वयथुः प्रगाढः सोऽलाससंज्ञः कफरक्तमूर्तिः ।

जिह्वां स तु स्तम्भयति प्रवृद्धो मूले च जिह्वा भृशमेति पाकात् ॥ ९० ॥

A big swelling developing on the tongue, having symptoms of kapha and rakta aggravation is known as Alasa; if greatly advanced it stops the movements of the tongue and even undergoes pāka (pus formation).

Upajihvikā

जिह्वाऽग्ररूपः श्वयथुर्हि जिह्वामुन्नम्य जातः कफरक्तयोनिः ।

प्रसेककण्डूपरिदाहयुक्तः प्रकथ्यतेऽसावुपजिह्विकेति ॥ ९१ ॥

There is swelling of the tip of the tongue, elevation of the tongue; arises from aggravation of kapha and rakta together, accompanied with more of salivation, itching and burning sensation—this disease is spoken of as Upajihvikā.

Jihvaroga cikitsā—treatment

जिह्वागतधिकाराणां शस्तं शोणितमोक्षणम् ।

गुडूचीपिप्पलीनिम्बकवलः कटुभिः सुखः ।

ओष्ठप्रकोपेऽनिलजे यदुक्तं प्राक् चिकित्सितम् ।

कण्टकेष्वनिलोत्थेषु तत्कार्यं भिषजा खलु ॥ ९२ ॥

पित्तजे परिवृष्टे तु निःसृते दुष्टशोणिते ।

प्रतिसारणगण्डूषनस्यञ्च मधुरं हितम् ॥ ९३ ॥

कण्टकेषु कफोत्थेषु लिखितेष्वसृजः क्षये ।

पिप्पल्यादिर्मधुयुतः कार्यस्तु प्रतिसारणे ॥ ९४ ॥

उपजिह्वां तु संलिख्य क्षारेण प्रतिसारयेत् ।

शिरोविरेकगण्डूषधूमैश्चैनामुपाचरेत् ॥ ९५ ॥

व्योषक्षाराभयावह्निचूर्णमेतत्प्रघर्षणम् ।

उपजिह्वाप्रशान्त्यर्थमेभिर्स्तैलञ्च पाचयेत् ॥ ९६ ॥

In diseases of the tongue, blood letting is beneficial, gargling the mouth with decoction of guḍūcī, pippalī, nimba and drugs of pungent taste is comforting.

In jihvāroga is vāta origin all treatments advocated for vātaja oṣṭhakopa described earlier (in this chapter) are to be followed; in that of pitta origin, tongue should be scraped and vitiated blood removed, applying pastes on the tongue, holding liquids in the mouth and nasal medications using drugs which are sweet is beneficial; in that arising from kapha, the tongue be scraped and after removal of blood in this way a paste of drugs of pippalyādigaṇa (chapter 6 of prathama khaṇḍa) mixed with honey should be applied on the tongue.

Upajihvika should also be scraped and then paste of kṣāras (alkalies) applied on it; purgation to the head, holding liquids in the mouth and inhalation of smoke should be administered; powder of vyoṣa, yavakṣāra, abhayā and vahni should be rubbed on or oil cooked with these may be anointed on the spot.

V. Tālurogah—diseases of the palate

गलशुण्डी तुण्डिकेर्यभ्रूषः कच्छप एव च ।
ताल्वर्बुदश्च कथितो मांससङ्घात एव च ॥ ९७ ॥
तालुपुष्पुटनामा च तालुशोषस्तथैव च ।
तालुपाकश्च कथितास्तालुरोगा अमी नव ॥ ९८ ॥

Galaśuṇḍī, tuṇḍikerī, abhrūṣa, kacchapa, tālurbuda, māmsa saṅghāta, tālu puppuṭaka, taluśoṣa and tālupāka—these nine are enumerated as diseases of the palate.

1. Galaśuṇḍī—

श्लेष्मासृग्भ्यां तालुमूलात्प्रवृद्धो दीर्घः शोथो ध्मातबस्तिप्रकाशः ।
तृष्णाकासश्चासकृत्तं वदन्ति व्याधिं वैद्याः कण्ठशुण्डीति नाम्ना ॥ ९९ ॥

A swelling at the root of the palate arising from kapha and rakta together, elongated, resembling a bag filled with air, accompanied with thirst, cough and dyspnoea are the symptoms of the diseases called by the physicians of Galaśuṇḍī.

2. Tuṇḍikerī—

शोथः स्थूलस्तोददाहप्रपाकी श्लेष्मासृग्भ्यां कीर्त्तिता तुण्डिकेरी ॥ १०० ॥

A big swelling with pricking pain, burning sensation and undergoing paka (pus formation), produced by kapha and rakta together is called as Tuṇḍikerī.

3. Abhrūṣā—

शोथः स्तब्धो लोहितः शोणितोत्थो ज्ञेयोऽभ्रूषः सज्वरस्तीव्ररुक् च ॥ १०१ ॥

An immovable reddish swelling accompanied with fever and severe pain arising from rakta (vitiated) is known as Abhrūṣā.

4. Kacchapa—

कूर्मोत्सन्नोऽवेदनोऽशीघ्रजन्मा रोगो ज्ञेयः कच्छपः श्लेष्मणः स्यात् ॥ १०२ ॥

A swelling, elevated in the middle and depressed at the edge like a tortoise shell, painless, developing slowly and produced by kapha is called Kacchapa.

5. Tālu arbuda—

पद्माकारं तालुमध्ये तु शोथं विद्याद्रक्तादर्बुद्रं पित्तलिङ्गम् ॥ १०३ ॥

A swelling at the centre of the palate, resembling a lotus flower, having other symptoms of increase of pitta, produced by rakta is known as Tālu arbuda.

6. Māmsa saṅghāta—

दुष्टं मांसश्लेष्मणा नीरुजञ्च ताल्वन्तःस्थं मांससङ्घातमाहुः ॥ १०४ ॥

Māmsa and kapha getting vitiated, give rise to swelling/collection of muscles inside the palate, this disease is known as Māmsa saṅghāta.

7. Tālupuppuṭa—

नीरुक्स्थायी कोलमात्रः कफात्स्यान्मेदोयुक्तात् पुष्पुटस्तालुदेशे ॥ १०५ ॥

A painless, static, swelling in the palate, of the size of a jujube fruit, produced by kapha together with medas is known as Tālupuppuṭa.

8. Tālu śoṣa—

शोषोऽत्यर्थं दीर्यते वाऽपि तालु श्वासश्चोग्रस्तालुशोषोऽनिलाच्च ॥ १०६ ॥

Profound dryness of the palate, having fissures even, accompanied with increased breathing, is known as Tāluśoṣa which is produced by vāta.

9. Tālupāka—

पित्तं कुर्यात्पाकमत्यर्थघोरं तालुन्येवं तालुपाकं वदन्ति ॥ १०७ ॥

Pitta aggravated, gives rise to severe pāka (ulceration) in the palate which is dreadful, this disease is called Tālupāka.

Tāluroga cikitsā—treatment of diseases of the palate

कुष्ठोषणवचासिन्धुकणापाठाप्लवैः सह ।
 सक्षौद्रैर्भिषजा कार्यं गलशुण्डीप्रघर्षणम् ॥ १०८ ॥
 अङ्गुष्ठाङ्गुलिसन्दंशेनाकृष्य गलशुण्डिकाम् ।
 छेदयेन्मण्डलाग्रेण जिह्वोपरि तु संस्थिताम् ॥ १०९ ॥
 अत्यादानात्स्त्रवेद्रक्तं ततः स म्रियते नरः ।
 हीनच्छेदाद्भवेच्छोथो लालास्त्रावो भ्रमस्तथा ॥
 तस्माद्वैद्यः प्रयत्नेन दृष्टकर्मा विशारदः ।
 गलशुण्डीं तु संचिच्छ कुर्यात्प्राप्तमिमं क्रमम् ॥
 पिप्पल्यतिविषाकुष्ठवचामरिचनागरैः ।
 क्षौद्रयुक्तैः सलवणैस्ततस्तां प्रतिसारयेत् ॥

वचामतिविषापाठारास्त्राकटुकरोहिणीः ।
 निक्वाथ्य पिचुमर्दञ्च कवलं तत्र कारयेत् ॥
 तुण्डिकेर्यभ्रुषे कूर्मे सङ्घाते तालुपुप्पुटे ।
 एष एव विधिः कार्यो विशेषः शस्त्रकर्मणि ॥ ११० ॥
 तालुपाके तु कर्तव्यं विधानं पित्तनाशनम् ।
 स्नेहस्वेदौ तालुशोषे विधिश्चानिलनाशनः ॥ १११ ॥

Galaśuṇḍi—should be rubbed with the powder of kuṣṭha, ūṣaṇa, vacā, saiṇdhava, kaṇā, pāṭhā and plava, mixed with honey, it should be pulled down, held by the thumb and fingers or by a forceps and the portions sitting on the tongue should be cut off with maṇḍalāgra śaṣṭra (lancet with round tip); if the cutting is more, the person dies due to heavy bleeding and if the cutting is inadequate there will be swelling, too much of salivation and giddiness, hence the physician, well experienced and skillful should cut the galaśuṇḍi carefully and properly and then adopt the following treatments; pippalī, ativiṣā, kuṣṭha, vacā, marica, and nāgara, nicely powdered and added with honey and salt should be smeared, gargling of the mouth be done with the decoction of vacā, ativiṣā, pāṭhā, rāsnā, kaṭukaroḥiṇī and picumarda.

The same treatments enumerated above should be adopted in tuṇḍikerī—abhrūṣā, kūrma (kacchapa), māmsa saṅghāta and tālupuppuṭa; surgical treatment is special (whenever necessary).

For tālupaka, all treatments mitigating pitta should be done, and for tāluśoṣa treatments should be to mitigate vāta.

VI. Gala rogaḥ—diseases of the throat

रोहिणी पञ्चधा प्रोक्ता कण्ठशालूक एव च ।
 अधिजिह्वश्च वलयो बलासश्चैकवृन्दकः ॥ ११२ ॥
 ततो वृन्दः शतघ्नी च गिलायुः कण्ठविद्रधिः ।
 गलौघश्च स्वरघ्नश्च मांसतानस्तथैव च ॥ ११३ ॥
 विदारी कण्ठदेशे तु रोगा अष्टादश स्मृताः ॥ ११४ ॥

Five kinds of rohiṇī, kaṇṭhaśāluka, adhijihvā, valaya, balāsa, ekavṛnda, vṛnda, śataghni, gilāyu, kaṇṭhavidradhi, galaugha, svaraghna, māmsatāna, and vidārī—these eighteen are the diseases developing in the throat.

1-5. Rohiṇī—

गलेऽनिलः पित्तकफौ च मूर्च्छितौ प्रदूष्य मांसञ्च तथैव शोणितम् ।
 गलोपसंरोधकरैस्तथाऽङ्गुरेर्निहन्त्यसून्ध्याधिरयं च रोहिणी ॥ ११५ ॥
 Vāta, pitta and kapha becoming aggravated and localised in the throat,

vitiāte mām̐sa (muscles) and śoṇita (blood) give rise to development of sprouts (thorny projections) causing obstruction of the throat and killing the person; this disease is known as Rohiṇī.

जिह्वासमन्ताद् भृशवेदनास्तु मांसाङ्कुराः कण्ठनिरोधनाः स्युः ।
 सा रोहिणी वातकृता प्रदिष्टा वातात्मकोपद्रवगाढजुष्टा ॥ ११६ ॥
 क्षिप्रोद्गमा क्षिप्रविदाहपाका तीव्रज्वरा पित्तनिमित्तजाता ॥ ११७ ॥
 स्रोतोनिरोधिन्यपि मन्दपाका गुर्वी स्थिरा सा कफसम्भवा तु ॥ ११८ ॥
 गम्भीरपाकिन्यनिवार्यवीर्या त्रिदोषलिङ्गा त्रिभवा भवेत्सा ॥ ११९ ॥
 स्फोटैश्चिता पित्तसमानलिङ्गा साध्या प्रदिष्टा रुधिरात्मिका तु ॥ १२० ॥
 सद्यस्त्रिदोषजा हन्ति त्र्यहात्कफसमुद्भवा ।
 पञ्चाहात्पित्तसम्भूता सप्ताहात्पवनोत्थिता ॥ १२१ ॥

Severe pain all around the tongue, sprouts causing obstruction of the throat and accompanied with all symptoms of increase of vāta are the features of rohiṇī produced by vāta; that produced by pitta develops quickly, gives rise to burning sensation and pus formation quickly, and accompanied with high fever; that produced by kapha, though obstructing the throat, forms pus slowly, sprouts are heavy (thick) and static; that born from tridoṣās has the symptoms of all three doṣās, forms pus deeply and is of uncontrollable strength; that produced by rakta has symptoms similar to that of pitta origin, covered with eruptions and said to be curable; that produced by tridoṣās kills the person immediately, that produced by kapha by three days, that by pitta by five days, and that born by vāta by seven days.

6. Kaṇṭha śālūka—

कोलास्थिगात्रः कफसम्भवो यो ग्रन्थिर्गले कण्टकशूकभूतः ।
 खरः स्थिरः शस्त्रनिपातसाध्यस्तं कण्ठशालूकमिति ब्रूवन्ति ॥ १२२ ॥

A tumor in the throat produced by kapha of size of seed of kola (jujube) fruit, having sprouts and thorny projections, rough, static and requiring surgical operation—are the symptoms of the diseases called as Kaṇṭha śālūka.

7. Adhijihvakā—

जिह्वाऽग्ररूपः श्वयथुः कफात्तु जिह्वोपरिष्ठादसृजैव मिश्रात् ।
 ज्ञेयोऽधिजिह्वः खलु रोग एष विवर्जयेदागतपाकमेनम् ॥ १२३ ॥

Swelling in the throat, resembling the tip of the tongue develops overlapping the tongue, produced by kapha and rakta together, is the disease known as Adhijihvaka and fit to be rejected when it undergoes pāka (pus formation).

8. Valāya—

बलास एवागतमुन्नतञ्च शोथं करोत्यन्नगतिर्निवार्य ।
 तं सर्वथैवाप्रतिवार्यमेव विवर्जनीयं वलयं वदन्ति ॥ १२४ ॥

Kapha getting aggravated produces an elevated swelling which obstructs the channel of food, this is not curable by any method of treatment and fit to be rejected—these are the features of the disease Valaya.

9. Balāsa—

गले तु शोथं कुरुतः प्रवृद्धौ श्लेष्मानिलौ श्वासरुजोपपन्नम् ।
मर्मच्छिदं दुस्तरमेनमाहुर्बलाससंज्ञं भिषजो विकारम् ॥ १२५ ॥

Kapha and vāta together getting aggravated produce swelling in the throat, causing difficult breathing, pain as though tearing of the throat. This is Balāsa.

10. Ekavṛṇḍa—

वृत्तोन्नतोऽन्तः श्वयथुः सदाहः सकण्डुरोऽपाक्यमृदुर्गुरुश्च ।
नाग्नैकवृन्दः परिकीर्तितोऽसौ व्यादिर्बलासक्षतजप्रसूतः ॥ १२६ ॥

A round elevated swelling in the throat, accompanied with burning sensation, itching, undergoing pus formation very slightly, hard and heavy produced by kapha and rakta together, is known by the name Ekavṛṇḍa.

11. Vṛṇḍa—

समुन्नतं वृत्तममन्ददाहं तीव्रज्वरं वृन्दमुदाहरन्ति ।
तं चापि पित्तक्षतजप्रकोपाद्विद्यात्सतोदं पवनात्मकं तु ॥ १२७ ॥

Elevated round swelling in the throat, producing severe burning sensation and high fever quickly, this also produced by pitta and rakta together; if associated with vāta aggravation there is pricking pain also. This disease is known as Vṛṇḍa.

12. Śataghñī—

वर्तिर्धना कण्ठनिरोधिनी तु चिताऽतिमात्रं पिशितप्ररोहैः ।
अनेकरुक्प्राणहरी त्रिदोषाज्ज्ञेया शतघ्नीसदृशी शतघ्नी ॥ १२८ ॥

A wick like projection in the throat causing obstruction, covered all over with sprouts of muscles having different kinds of pain, produced by all the doṣās together, going to kill the person just as the śataghñī (a war weapon having a ball of metal studded with sharp spikes, attached to a metal chain) hence it is called as Śataghñī.

13. Gilāyu—

ग्रन्थिर्गले त्वामलकास्थिमात्रः स्थिरोऽल्परुक्स्यात्कफरक्तमूर्तिः ।
संलक्ष्यते सक्तमिवाशितञ्च स शस्त्रसाध्यस्तु गिलायुसंज्ञः ॥ १२९ ॥

A swelling in the throat, of the size of seeds of āmalaka, static, slightly painful, with symptoms of kapha and rakta, obstructing the passage of food—this disease known as Gilāyu, requires surgery for its cure.

14. Galavidradhi—

सर्वं गलं व्याप्य समुत्थितो यः शोथो रुजः सन्ति च यत्र सर्वाः ।

स सर्वदोषैर्गलविद्रधिस्तु तस्यैव तुल्यः खलु सर्वजस्य ॥ १३० ॥

A profound swelling covering all the parts of the throat with different kinds of pain—are the symptoms of Gala vidhradhi, produced by all the doṣās together, its other symptoms being similar to vidradhi of tridoṣa origin (chapter 46).

15. Galaugha—

शोथो महान्यस्तु गलावरोधी तीव्रज्वरो वायुगतेर्निहन्ता ।

कफेन जातो रुधिरान्वितेन गले गलौधः परिकीर्तितोऽसौ ॥ १३१ ॥

A profound swelling obstructing the throat, and movement of air (respiration) produced by kapha together with rakta is known as Galaugha.

16. Svaraghna—

यस्ताम्यमानः श्वसिति प्रसक्तं भिन्नस्वरः शुष्कविमुक्तकण्ठः ।

कफोपदुष्टेष्वनिलायनेषु ज्ञेयः स रोगः श्वसनात्स्वरघ्नः ॥ १३२ ॥

He who becomes unconscious, having obstructed breathing, broken voice, dryness of the throat and free throat (without any obstruction) are the symptoms of the disease called Svaraghna, produced by kapha adhering to the passage of vāta (respiration).

17. Māmsatāna—

प्रतानवान्यः श्वयथुः सुकष्टो गलोपरोधं कुरुते क्रमेण ।

स मांसतानः कथितोऽवलम्बी प्राणप्रणुत्सर्वकृतो विकारः ॥ १३३ ॥

A broad swelling, difficult to bear, gradually obstructing the throat and drooping down and taking away life even, producing by all the doṣas together is known as Māmsatāna.

18. Vidārī—

सदाहतोदं श्वयथुं सताम्रमन्तर्गले पूतिविशीर्णमांसम् ।

पित्तेन विद्याद्वदने विदारीं पार्श्वे विशेषात्स तु येन शेते ॥ १३४ ॥

A swelling in the interior of the throat, coppery in colour with burning sensation, pricking pain, muscles torn off and emitting bad smell, commonly seen on the side on which the person sleeps habitually, produced by aggravation of pitta—are the symptoms of the diseases called Vidārī.

Galaroga cikitsā—treatment of diseases of the throat

रोहिणीनान्तु साध्यानां हितं शोणितमोचनम् ।

वमनं धूमपानञ्च गण्डूषो नस्यकर्म च ॥

वातजान्तु हते रक्ते लवणैः प्रतिसारयेत् ।
 सुखोष्णान्त्रेहगण्डूषान्धारयेच्चाप्यभीक्षणशः ॥
 विस्राव्य पित्तसम्भूतां सिताक्षौद्रप्रियङ्गुभिः ।
 घर्षयेत्कवलोद्राक्षापरुषैः कथिता हितः ॥
 आगारधूमकटुकैः कफजां प्रतिसारयेत् ॥ १३५ ॥
 श्वेताविडङ्गदन्तीषु तैलं सिद्धं ससैन्धवम् ।
 नस्यकर्मणि दातव्यं कवलञ्च कफोच्छ्रये ॥ १३६ ॥
 पित्तवत्साधयेद्वैद्यो रोहिणीं रक्तसम्भवाम् ।
 विस्राव्य कण्ठशालूकं साधयेत्तुण्डिकेरिवत् ॥ १३७ ॥
 एककालं यवान्नञ्च भुञ्जीत स्निग्धमल्पशः ।
 उपजिह्वकवच्चापि साधयेदधिजिह्वकम् ॥ १३८ ॥
 एकवृन्दं तु विस्राव्य विधिं शोधनमाचरेत् ।
 एकवृन्दमिव प्रायो वृन्दञ्च समुपाचरेत् ॥ १३९ ॥
 गिलायुश्चापि यो व्याधिस्तञ्च शस्त्रेण साधयेत् ।
 अमर्मस्थं सुसम्पक्कं छेदयेद्गलविद्रधिम् ॥ १४० ॥

In Rohiṇi which are curable, it is beneficial to do blood letting first, followed by emesis, inhalation of smoke, holding liquids in the mouth and nasal medication. In that kind produced by vāta, after blood letting, the area should be rubbed with salts, then lubrication/palliative liquids should be held in the mouth often comfortably warm. In that produced by pitta, blood letting should be followed by rubbing with powder of sitā (sugar) kṣaudra (honey) and priyaṅgu, and gargling the mouth with decoction of drākṣā and parūṣaka. In that produced by kapha, the throat should be rubbed with powder of āgāradhūma and kaṭukā (trikaṭu); oil cooked with śvetā (aparajita), viḍaṅga, daṇṭi and saiṇdhava should be for nasal medication, and even mouth gaggles done. That born from rakta should be treated similar to that of pitta origin.

In Kaṇṭha śāluka, blood letting be done first followed by treatments prescribed for tuṇḍikerī; the patient should take food prepared from yava (barley) with fats in little quantity and only once in the day.

Adhijihvakā should be treated similar to upajihva. In Ekavṛṇḍa blood should be let out, followed by purificatory therapies; even Vṛṇḍa should be treated similarly.

The disease Gilāyu should be treated surgically, when not presnet on any vital point and when well ripe it should be cut open in the same way as described for galavidradhi.

कण्ठरोगेष्वसृङ्मोक्षैस्तीक्ष्णैर्नस्यादिकर्मभिः ।
 चिकित्सकश्चिकित्सान्तु कुशलोऽत्र समाचरेत् ॥ १४१ ॥

The intelligent physician should treat all diseases of the throat with therapies like blood letting, strong nasal medication etc., appropriate to the condition.

क्वाथं दद्याच्च दार्वीत्वङ्निम्बताक्ष्यकलिङ्गजम् ।
 हरीतकीकषायो वा हितो माक्षिकसंयुतः ॥ १४२ ॥
 कटुककृतिविषादारुपाठामुस्तकलिङ्गकाः ।
 गोमूत्रकृथिताः पीता कण्ठरोगविनाशनाः ॥ १४३ ॥
 मृद्वीका कटुका व्योषं दार्वीत्वक् त्रिफला घनम् ।
 पाठा रसाञ्जनं दूर्वा तेजोह्वेति सूचूर्णितम् ॥ १४४ ॥
 क्षौद्रयुक्तं विधातव्यं गलरोगे महौषधम् ।
 योगाश्चैते त्रयः प्रोक्ता वातपित्तकफापहाः ॥ १४५ ॥

यवाग्रजं तेजवतीञ्च पाठां रसाञ्जनं दारुनिशां सकृष्णाम् ।
 क्षौद्रेण कुर्याद् गुटिकां मुखेन तां धारयेत्सर्वगलामयेषु ॥ १४६ ॥

Decoction of dārvītvak, nimba, tārykṣya (rasāñjana), kaliṅga bīja or that of harītaki, added with honey should be consumed. Kaṭukā, ativiṣā, dāru, pāṭhā, mustā and kaliṅgaka boiled with cows urine and consumed cures all throat diseases; powder of mṛdvīkā, kaṭuka, vyoṣa, dārvītvak, triphalā, ghana, pāṭhā, rasāñjana, dūrvā and tejohvā, mixed with honey should be consumed as the best medicine for diseases of the throat; the above three formulae mitigate vāta, pitta and kapha respectively. Yavāgraja (yavakṣāra) tejovatī, pāṭhā, rasāñjana, dārūniśā and kṛṣṇa powdered nicely, mixed with honey made into pills and dried in shade. This pill should be held in the mouth in all the diseases of the throat.

VII. Sarvāsya rogah—diseases affecting the entire mouth

पृथग्दोषैस्त्रयो रोगाः समस्तमुखजाः स्मृताः ॥ १४७ ॥
 स्फोटैः सतोदैर्वदनं समन्ताद्यत्राचितं सर्वसरः सवातात् ॥ १४८ ॥
 रक्तैः सदाहैः पिडकैः सपीतैर्यत्राचितं चापि च पित्तकोपात् ॥ १४९ ॥
 अवेदनैः कण्डुयुतैः सवर्णैर्यत्राचितं चापि स वै कफेन ॥ १५० ॥

Diseases affecting the entire mouth Sarvasara (mukhapāka/āsyapāka) are three; one each, born from each dosa seperately.

In that mukhapāka produced by vāta, the entire mouth is full of eruptions, having pricking and cutting like pain; in that produced by pitta aggravation, the mouth is filled with eruptions, which are red or yellow in colour and having burning sensation; in that produced by aggravated kapha the mouth has eruptions which are painless but itching, of the same colour as of the mouth.

ओष्ठप्रकोपे वर्ज्यास्तु मांसरक्तत्रिदोषजाः ।
 दन्तवेष्टेषु वर्ज्यौ तु त्रिलिङ्गगतिषौषिरौ ॥ १५१ ॥

दन्तेषु च न सिध्यन्ति श्यावदालनभञ्जनाः ।
 जिह्वारोगेष्वलासस्तु तालुजेष्वर्बुदं तथा ।
 स्वरघ्नो वलयो वृन्दो बलासः हि दारुणः (च विदारिका) ।
 गलौघो मांसतानश्च शतघ्नी रोहिणी गले ।
 असाध्याः कीर्तिता ह्येते रोगा दश नवोत्तराः ।
 तेषु वाऽपि क्रियां वैद्यः प्रत्याख्याये समाचरेत् ॥ १५२ ॥

Among the diseases of the lips, oṣṭhakopa, arising from aggravation of māmśa, rakta and from all the three doṣās are to be rejected treatment; among diseases of daṇṭa veta (gums) that arising from tridoṣās, dantā nāḍi and sauṣira are rejectable; among diseases of the teeth, śyāva daṇṭa, dālana and bhañjana do not respond to treatment; alasa, among diseases of the the tongue; tālurbuda among diseases of the palate; svaraghna, valaya, vṛṇḍa, balāsa, vidārika, galaugha, māmsatāna, śataghni and rohiṇī, among the diseases of the throat—these nineteen diseases are considered as incurable; the physician should treat these after intimating their incurability (to the patient and his kin).

वातात्सर्वसरं चूर्णैर्लवणैः प्रतिसारयेत् ।
 तैलं वातहरैः सिद्धं हितं कवलनस्ययोः ॥ १५३ ॥
 पित्तात्मके सर्वसरे शुद्धकायस्य देहिनः ।
 सर्वः पित्तहरः कार्यो विधिर्मधुरशीतलः ॥ १५४ ॥
 प्रतिसारणं गण्डूषधूमसंशोधनानि च ।
 कफात्मके सर्वसरे क्रमं कुर्यात्कफापहम् ॥ १५५ ॥
 मुखपाके सिरावेधः शिरसश्च विरेचनम् ।
 मधुमूत्रघृतक्षीरैः शीतैश्च कवलग्रहः ॥ १५६ ॥

Diseases of the entire mouth (mukha pāka) produced by vata should be treated by smearing the mouth with powder of salts, oil cooked with drugs mitigating vāta is useful for gargling and nasal drops. In that due to pitta, the body should be purified first, followed by all pitta mitigating treatments such as pratisāraṇa, gaṇḍūṣā, dhūma, which are sweet and cold; in that produced by kapha all kapha mitigating treatments should be done. Venesection, purgation to the head, gargling the mouth with honey, cows urine, ghee or milk all in cold condition.

जातीपत्रामृताद्राक्षायसदावीफलत्रिकैः ।
 क्वाथः क्षौद्रयुतः शीतो गण्डूषो मुखपाकनुत् ॥ १५७ ॥
 कार्यञ्च बहुधा नित्यं जातीपत्रस्य चर्वणम् ।
 कृष्णजीरककुष्ठेन्द्रयवचर्वणतस्त्रयहात् ॥ १५८ ॥
 मुखपाकव्रणक्लेददौर्गन्ध्यमुपशाम्यति ।
 पटोलनिम्बजम्बाम्रमालतीनवपल्लवैः ॥ १५९ ॥

पञ्चपल्लवजः श्रेष्ठः कषायो मुखधावने ।

पञ्चवल्कलजः क्वाथस्त्रिफलासम्भवोऽथ वा ॥ १६० ॥

मुखपाके प्रयोक्तव्यः सक्षौद्रो मुखधावने ।

स्वरसः कथितो दाव्या घनीभूतो रसक्रिया ।

सक्षौद्रामुखरोगासृग्दोषनाडीव्रणापहा ॥ १६१ ॥

Decoction of jātipatra, amṛta, drākṣā, yāsa, dārvī and phalatrika added with honey and held in the mouth in cold condition cures mukhapāka.

Chewing the leaves of jāti many times daily or powder of kṛṣṇajīra, kustha, and iṇdrayava once in three days, heals ulcers of the mouth, removes bad smell moistness etc.

Pañcapallava quātha

Decoction of pallava (tender leaves) of paṭola, nimba, jambū, āmra and mālatī—this Pañcapallava quātha is best for mouth wash (gargle) this decoction or that of triphala added with honey should be used as gargles. Fresh juice of dārvī or its rasakriyā (thick decoction) added with honey and used as gargle cures all diseases of the mouth, disorders of blood and sinus ulcer.

सप्तच्छदोशीरपटोलमुस्तहरीतकीतिक्तकरेहिणीभिः ।

यष्ट्याह्वराजद्रुमचन्दनैश्च क्वाथं पिबेत्पाकहरं मुखस्य ॥ १६२ ॥

Decoction of saptacchadā, uśīra, paṭola, mustā, harītakī, tikta rohiṇī (kaṭurohiṇī), yaṣṭhyāhvā, rājadruma and caṇḍana consumed internally heals the ulcers of the mouth.

तिला नीलोत्पलं सर्पिः शर्करा क्षीरमेव च ।

क्षौद्राढ्या दग्धवक्त्रस्य गण्डूषो मुखपाकनुत् ॥ १६३ ॥

आस्वादिता सकृदपि मुखगन्धं सकलमपनयति ।

त्वग्बीजपूरफलजा पवनमपाच्यं वारयति ॥ १६४ ॥

हरिद्रा निम्बपत्राणि मधुकं नीलमुत्पलम् ।

तैलमेभिर्विपक्तव्यं मुखपाकहरं परम् ॥ १६५ ॥

यष्टीमधु पलमेकं त्रिंशत्रीलोत्पलस्य तैलस्य ।

प्रस्थं तद् द्विगुणपयोविधिनापक्वं तु नस्येन ॥ १६६ ॥

निशि वदनस्य स्रावं क्षपयति गात्रस्य दोषसंघातम् ।

कचघर्षत्वमवश्यं क्रमतोऽभ्यङ्गेन जन्तूनाम् ॥ १६७ ॥

Tila, nīlotpala, ghr̥ta, śarkara and kṣīra added with more of honey held in the mouth cures ulcers of the mouth.

Bark of fruit of bija pūra chewed often, removes all the bad smell of the mouth and also that of belching due to indigestion.

Medicated oil prepared with haridrā, nimba patra, madhuka and nīlotpala and applied to the mouth (or used as gargle) is best to cure ulcers of the mouth.

Medicated oil prepared with yaṣṭī—one pala (40gms.), nīlotpala—thirty pala (1200gms.), taila (oil)—one prastha (640gms.) and paya (milk)—two prastha (1280gms.) and cooked in the usual way. This oil put into the nose at night daily, retards exudations of the mouth, mitigates the aggravation of doṣās in the whole body, and by anointing the head, it removes roughness of the hairs also.

*Thus ends chapter Sixtysix in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*



Chapter-67

अथ सप्तषष्ठितमो विषाधिकारः

**Viṣa adhikāra— Diseases caused by Poisons—
diagnosis and treatment**

Viṣa bheda—kinds of poisons

स्थावरं जङ्गमञ्चैव द्विविधं विषमुच्यते।

दशाधिष्ठानमाद्यं तु द्वितीयं षोडशाश्रयम् ॥ १ ॥

Viṣa (poison) is of two kinds, viz. sthāvara (immobile) and jaṅgama (mobile), the first has ten seats (place of presence) and the second has sixteen seats.

I. Sthāvara viṣa

मूलं पत्रं फलं पुष्पंत्वक् क्षीरं सारमेव च।

निर्यासो धातवः कन्दः स्थावरस्याश्रया दश ॥ २ ॥

Mula (root), patra (leaf), phala (fruit) puṣpa (flower), tvak (bark) kṣīra (latex/milky sap), sāra (pith), niryāsa (gum, exudate) kāṇḍa (rhizome) and dhātu (minerals, ores etc.) are the ten seats of sthāvara viṣa.

Notes—

Sthāvara viṣa includes both sasya (vegetables—plant and its parts) and dhātu (minerals, metals, ore etc.), the first nine seats enumerated above pertain to plants only.

II. Jaṅgama viṣa

दृष्टिनिश्वासदंष्ट्राश्च नखमूत्रमलानि च।

शुक्रं लालाऽर्तवस्पर्शसंदांशश्चावमर्दितम्।

गुदास्थिपित्तशूकानि दश षड् जङ्गमाश्रयाः ॥ ३ ॥

Drṣṭi, (sight, look), niśvāsa (breath especially expiration) damṣṭrā (tusk, whiskers), nakha (claw), mūtra (urine), mala (excreta, dung) śukra (semen), lālā (saliva), ārtava (menstral blood), sparśa (touch, contact) samdamśa (bite), avamardana (rubbing), guda (rectum, hind part, tail), asthi (bone), pitta (bile), śūka (bristles, needle like projections)—these are the sixteen seats of jaṅgama viṣa.

Notes—

Jaṅgama means those which are moving from place to place and so includes all

varieties of animals and birds including winged insects. The different parts of the body of many living creatures, their tissues, exudations, excreta etc., their activities such as breathing, touch, biting, stinging, assualting etc. of many living creatures are poisonous to man and give rise to many diseases.

I. Sthāvara viṣa karma—effects of sthāvara (immobile) poisons

उद्वेष्टनं मूलविषैर्मोहः प्रलपनं तथा ॥ ४ ॥
 जृम्भणं वेपनं श्वासो नृणां पत्रविषैर्भवेत् ॥ ५ ॥
 मुष्कशोथः फलविषैर्दाहो द्वेषश्च भोजने ॥ ६ ॥
 भवेत्पुष्पविषैश्छर्दिराध्मानं मूर्च्छनं तथा ॥ ७ ॥
 त्वक्सारनिर्यासविषैरुपभुक्तैर्भवन्ति हि ।
 आस्यदौर्गन्ध्यपारुष्यशिरोरुक्कफसंस्त्रवाः ॥ ८ ॥
 फेनागमः क्षीरविषैर्विड्भेदो गुरुजिह्वता ॥ ९ ॥
 हृत्पीडनं धातुविषैर्मूर्च्छा दाहश्च तालुनि ।
 प्रायोकालघातीनि विषाण्येतानि निर्दिशेत् ॥ १० ॥
 कन्दजान्युग्रवीर्याणि यान्युक्तानि त्रयोदश ।
 सर्वाण्येतानि कुशलैर्ज्ञेयानि दशभिर्गुणैः ॥ ११ ॥

1. Mula viṣa (root poison)—Produces udveṣṭana (twisting pain), moha (delusion, loss of discrimination) and pralāpana (irrelevant and excess of talking).

2. Patraviṣa (leaf poison)— Gives rise to jṛmbhana (more of yawnings) vepana (tremors) and śvāsa (dyspnoea).

3. Phala viṣa (fruit poison)— Produce, muṣkaśoṭha (swelling of the scrotum (or testes), feeling of burning sensation, bhojana dveṣa (aversion to food).

4. Puṣpa viṣa (flower poison)— Produces vomitting, distention of the abdomen and fainting.

5. Tvak, sāra (niryāsa viṣa)— Bark, pith and exudate poison—these when consumed give rise to bad smell in the mouth, roughness, headache, and more flow of kapha (body fluids).

8. Kṣīra viṣa (latex/milky sap poison)— Appearance of froth in the mouth, diarrhoea and feeling of heaviness of the tongue.

9. Dhātu viṣa (poison by menerals, metals etc.)— Discomfort in the (area of) heart fainting, burning sensation in the palate; generally this is going to kill the person after some time.

10. Kaṇḍaviṣa (poison by rhizome of plants)— Poison from thirteen kinds of rhizomes described are very powerful and so their ten properties should be learnt from experts.

Viṣa guṇa karma;—properties and actions of poisons

स्थावरं जङ्गमं वाऽपि कृत्रिमं चापि यद्विषम् ।
 सद्यो निहन्ति तत्सर्वं गुणैश्च दशभिर्युतम् ॥ १२ ॥

Poisons whether sthāvara, jaṅgama or even kṛtrima (artificial, synthetic)—are going to kill human beings when having all their ten properties.

रूक्षमुष्णं तथा तीक्ष्णं सूक्ष्ममाशु व्यवायि च ।
 विकाशि विशदञ्चैव लघुपाकि च ते दश ॥ १३ ॥
 तद्रौक्ष्यात्कोपयेद्वायुमौष्ण्यात् पित्तं सशोणितम् ।
 तैक्षण्यान्मतिं मोहयति मर्मबन्धान् ज्छिनत्ति हि ॥
 शरीरावयवान्सौक्ष्म्यात्प्रविशेद्विकरोति च ।
 आशुत्वादाशु तत्प्रोक्तं व्यवायात्प्रकृतिं हरेत् ॥
 विकाशित्वात्क्षपयति दोषान्धातून्मलानपि ।
 अतिरिच्यते वैशद्याद् दुश्चिकित्स्यं च लाघवात् ॥ १४ ॥
 दुर्जरं चाविपाकित्वात्तस्मात्क्लेशयते चिरम् ॥ १५ ॥

Rūkṣa (dryness, viscosity) uṣṇa (hot potency) tīkṣṇa (penetrating) sūkṣma (capacity to enter into minute pores, channels), āśu (quick acting) vyavāyī (spreading to all parts of the body first and then undergoing digestion), vikāśī (causing dilatation of pores/channels and loosening of the joints), viśada (non-sticky/non unctous) and lghu pākī (undergoing digestion very slightly or not at all) these are the ten qualities/properties of viṣa (poison).

Poison by its property of dryness aggravates vāta, by property of heat (hot potency) it aggravates pitta and rakta; by penetrating action produces delusion of the mind and loosening of the vital points; by the property of subtlety and quick action it enters to the body parts and causes abnormalities in them; by its property of spreading all over the body first, it destroys the constitution (physical and psychological features); by the property of causing dilatation it makes for decrease of doṣās, dhātus and malās; by its non-sticking, non-unctous property it acts very powerfully and becomes difficult to treat; by its poor digest ability, very difficult to undergo digestion; and by all these it increases the misery (troubles) for long periods of time.

Viśalīpta śastraghāta lakṣaṇa—signs of the person injured by weapons smeared with poison

सद्यः क्षतं पच्यते यस्य जन्तोः स्रवेद्रक्तं पच्यते चाप्यभीक्ष्णम् ।
 कृष्णीभूतं क्लिन्नमत्यर्थपूति क्षतान्मांसं शीर्यते यस्य वाऽपि ॥ १६ ॥
 तृष्णातापौ दाहमूर्च्छे च यस्य दिग्धं विद्धं तं मनुष्यं व्यवस्येत् ।
 लिङ्गान्येतान्येव कुर्यादमित्रैर्दत्तः क्ष्वेडो वा व्रणे यस्य चापि ॥ १७ ॥

The wound develops signs of pāka (pus formation) immediately, bleeds heavily, forms pus frequently, becomes black, very moist, foul smelling, muscles tear off; the person suffers from thirst, exhaustion, feeling of burning sensation and fainting—these are the symptoms of the person injured by weapon smeared

with poison; these symptoms will be found even when foes put poison into the wounds (formed due to any cause).

Viṣadātru lakṣaṇa—signs of person who administers poison

इङ्गितज्ञो मनुष्याणां वाक्त्रेष्टामुखवैकृतैः ।
 जानीयाद्विषदातारमेभिर्लिङ्गैश्च बुद्धिमान् ॥ १८ ॥
 न ददात्युत्तरं पृष्ठो विवक्षुर्मोहमेति च ।
 अपार्यं बहु सङ्कीर्णं भाषते चापि मूढवत् ॥ १९ ॥
 अङ्गुलीः स्फोटयेदुर्वी विलिखेत्प्रहसेदपि -
 वेपथुश्चास्य भवति त्रस्तश्चैकैकमीक्षते ॥ २० ॥
 विवर्णवस्त्रो ध्यामश्च नखैः किञ्चिच्छिनत्ति च ।
 आलभेतासकृद्दीनः करेणां च शिरोरुहान् ॥ २१ ॥
 निर्यियासुरपद्वारैर्वीक्षते च पुनः पुनः ।
 वर्तते विपरीतं च विषदाता विचेतनः ॥ २२ ॥

The intelligent physician, well versed in understanding the intention of others by their speech, activities and facial expressions should decide a person as intent on administering poison, by noting the following signs in him. The person does not give reply to the question asked, if persisted for reply he becomes unconscious though he wishes to reply, speaks incoherently, irrelevant things or the like as a idiot; makes crackling sound from the fingers, scratches the ground, laughs without any reason, shivers, appears afraid of every one, wears discoloured or even torn clothes or burnt clothes; tears something with his finger nails always, pulls out his hairs by the hands though it is not available to grasp, searches for side doors leaving away the main one (for escape); exhibits unusual behaviour in all activities, having lost sanity of mind.

II. Jaṅgama viṣa—animal poisons

निद्रां तन्द्रां क्लमं दाहं सम्पाकं लोमहर्षणम् ।
 शोथं चैवातिसारं च कुरुते जङ्गमं विषम् ॥ २३ ॥

Sleep, stupor, exhaustion, feeling of burning sensation, pus formation, horripilations, swelling and diarrhoea—are the symptoms produced by animal poison.

Sarpa bheda—kinds of snakes

वातपित्तकफात्मनो भोगिमण्डलिराजिलाः ।
 यथाक्रमं समाख्याता द्व्यन्तराद्वन्द्वरूपिणः ॥ २४ ॥
 फणिनो भोगिनो ज्ञेयाः संख्यातास्तेऽत्र विंशतिः ।
 मण्डलैर्विविधैश्चित्राः पृथवो मन्दगामिनः ॥

षट् ते मण्डलिनो ज्ञेया ज्वलनार्कविषाः स्मृताः ॥ २५ ॥

स्निग्धा विविधवर्णाभिस्तिर्यगूर्ध्वञ्च राजिभिः ।

विचित्रा इव ये भान्ति राजिलास्ते हि तेऽपि षट् ॥ २६ ॥

Bhogi, maṇḍala and rājila—are the three kinds of snakes having predominance of vāta, pitta and kapha respectively; vyāntara (hybrid) snakes have features of both (the partners).

Bhogis are snakes which have a hood, these are of twenty kinds; Maṇḍali are those which have different kinds of patches (on their back), are big in size and moving slowly, these are of six kinds, and their poison is like fire and sun (in intensity); Rājila are those having stripes on their body horizontally and vertically are of different colour and appearances, these also are of six kinds.

दंशो भोगिकृतः कृष्णः सर्ववातविकारकृत् ।

पीतो मण्डलिनः शोथो मृदुः पित्तविकारवान् ॥ २७ ॥

राजिलोत्थो भवेदंशः स्थिरशोथश्च पिच्छिलः ।

पाण्डुः स्निग्धोऽतिसान्द्रासृक्सर्वश्लेष्मविकारवान् ॥ २८ ॥

The bite of bhogī (snake with hood) is black and produces all the symptoms of aggravation of vāta; bite of maṇḍali (snake with patches) is yellow, has swelling, soft to touch and produces all symptoms of pitta aggravation; bite of rājila (snakes with stripes) has hard swelling which is slimy (slippery), white in colour, exudes blood which is thick and unctous, and produces all symptoms of aggravation of kapha.

अश्वत्थदेवायतनश्मशानवल्मीकसन्ध्यासु चतुष्पथेषु ।

याम्ये च पित्त्ये परिवर्जनीयाः ऋक्षे नरा मर्मसु ये च दष्टाः ॥ २९ ॥

Person bitten by snake, near the aśvattha tree, temple, burial ground, ant-hill and meeting place of four roads, during evening, during yāmya and pitr nakṣatra (bharaṇi and maghā respectively) and bite being on vital spots—such persons should be refused.

दर्वीकराणां विषमाशु हन्ति मेघानिलोष्णे द्विगुणीभवन्ति ॥ ३० ॥

रथाङ्गलाङ्गलच्छत्रस्वस्तिकाङ्कुशधारिणः ।

ज्ञेया दर्वीकराः सर्पाः फणिनः शीघ्रगामिनः ॥ ३१ ॥

Poisons of darvikara (snakes which make a hood) kills the person quickly, becomes doubly powerful by cloud, breeze, and heat; darvikara snake should be recognised by the presence of marks like wheel, plough, umbrella, svastika or añkusa (goad) on their hood and by their quick movement.

अजीर्णपित्तातपपीडितेषु बालेषु वृद्धेषु बुभुक्षितेषु ।

क्षीणे क्षते मेहिनि कुष्ठजुष्टे रूक्षेऽबले गर्भवतीषु चापि ॥ ३२ ॥

Poisons kill those persons quickly, who are suffering from indigestion, aggravation of pitta, effects of sunlight, children, the aged, who are hungry, emaciated (having loss/depletion of tissues), suffering from wounds/ulcers, diabetes, leprosy etc. who are dry, women and the pregnant.

शस्त्रक्षते यस्य न रक्तमस्ति राज्यो लताभिश्च न सम्भवन्ति ।
 शीताभिरद्भिश्च न रोमहर्षा विषाभिभूतं परिवर्जयेत्तम् ॥ ३३ ॥
 जिह्वं मुखं यस्य च केशशातो नासाऽवसादश्च सकण्ठभङ्गः ।
 कृष्णश्च रक्तः श्वयथुश्च दंशे हन्वोः स्थिरत्वञ्च विवर्जनीयः ॥ ३४ ॥

The person affected by poison should be rejected, if blood does not flow out when a wound is made in his body, lines and network (of veins) do not develop, the body becomes cold and there are no horripilations, the mouth/face is found irregular, hairs falling off, distortion of the nose, inability to bear the head straight, black blood flowing from the site of bite, swelling at the site, and stiffness of the lower jaw; with even these symptoms the person should be rejected.

वान्तिर्घना यस्य निरेति वक्त्राद्रक्तं स्रवेदूर्ध्वमधश्च यस्य ।
 दंष्ट्रानिपातांश्चतुरश्च पश्येद्यस्यापि वैद्यैः परिवर्जनीयः ॥ ३५ ॥
 उन्मत्तमत्यर्थमुपद्रुतं वा हीनस्वरं वाऽप्यथवा विवर्णम् ।
 सारिष्टमत्यर्थमवेगिनञ्च जह्यान्नरं तत्र न कर्म कुर्यात् ॥ ३६ ॥

Thick materials coming out from the mouth during vomiting, blood flowing out of the body from the upper or lower parts, the bite being clearly seen—even with these signs the patient should be rejected.

When the patient has become insane by too many complications (secondary diseases), his voice become very low/feeble, has become discoloured, when many fatal signs have appeared, spreading and effect of poison being very quick—such a patient also should be refused and no treatment need be done.

Duṣi viṣa—weak poisons

जीर्णं विषद्वौषधिभिर्हतं वा दावाग्निवातातपशोषितं वा ।
 स्वभावतो वा गुणविप्रहीनं विषं हि दूषीर्विषतामुपैति ॥ ३७ ॥

Poisons which are very old, impoverished by antipoisonous drugs, dried up by forest fire, breeze or sunlight, deprived of qualities of poison by their nature itself—such poisons are known as duṣi viṣa (weak/impotent poison).

वीर्याल्पभावान्न विपातयेत्तत्कफान्वितं वर्षगणानुबन्धि ।
 तेनार्दितो भिन्नपुरीषवर्णो विगन्धिवैरस्ययुतः पिपासी ।
 मूर्च्छा भ्रमं गद्गदवाग्वमिञ्च विचेष्टमानोऽरतिमाप्नुयाद्वा ॥ ३८ ॥

Because of its mild potency, it does not kill the person; associating with kapha it remains in the body for many years; affected by it, the person eliminates faeces which is broken (liquid), of many colours and smell, suffers from bad

taste, thirst, fainting, giddiness, stammering, vomiting, restlessness and does all activities in improper manner.

आमाशयस्थे कफवातरोगी पक्वाशयस्थेऽनिलपित्तरोगी ।

भवेत्समुद्धस्तशिरोऽङ्गरुट्को विलूनपक्षश्च यथा विहङ्गः ॥ ३९ ॥

स्थितं रसादिष्वथ तद्यथोक्तान्करोति धातुप्रभवान्विकारान् ॥ ४० ॥

If it (dūśiṣa) is localised in the āmāśaya (stomach), the person is a patient of diseases produced by kaphavāta, it is localised in the pakvāśaya (large intestine) he becomes a patient of diseases produced by vātapitta; all the hair on his head and body fall off making him appear like a bird with wings having no feathers, produces similar symptoms even in rasa and other dhātus and gives rise to many diseases produced by vitiation of the tissues.

Dūśiṣa prakopa—exacerbation of weak poisons

कोपं तु शीतानिलदुर्दिनेषु यात्याशु पूर्वं शृणु तस्य रूपम् ॥ ४१ ॥

निद्रा गुरुत्वञ्च विजृम्भवच्च विश्लेषहर्षावथावाऽङ्गमर्दः ॥ ४२ ॥

Dūśiṣa becomes aggravated (in its effects) by cold breeze and on cloudy days; now listen to its premonitory symptoms—sleep, feeling of heaviness, more yawning, looseness of the body, horripilations or pain in the body parts.

ततः करोत्यन्नमदाविपाकामरोचकं मण्डलकोठजन्म ।

मांसक्षयं पाणिपदे प्रशोथं मूर्च्छा तथा छर्दिमथातिसारम् ।

दूषीविषं श्वासतृषाज्वरांश्च कुर्यात्प्रवृद्धिं जठरस्य चापि ॥ ४३ ॥

Thereafter, it produces anna mada (toxicity due to food intake) indigestion, loss of taste, appearances of elevated patches and swellings in the skin (rashes), loss of muscles, oedema of the hands or feet, fainting, vomiting and diarrhoea, dyspnoea, thirst, fever and when greatly increased causes enlargement of the abdomen also.

उन्मादमन्यजनयेत्तथाऽन्यदानाहमन्यक्षपयेच्च शुक्रम् ।

गादगद्यमन्मजनयेच्च कुष्ठं तांस्तान्विकारांश्च बहुप्रकारान् ॥ ४४ ॥

Some kinds of dūśiṣa produces unmāda (insanity) some others produces distention of the abdomen, yet others produce decrease of semen, some other produce stammering, yet others produce kuṣṭha (leprosy and other skin diseases) and others gives rise to many diseases of different kinds.

Nirukti—definition

दूषितं देशकालान्नदिवास्वप्नैरभीक्ष्णशः ।

यस्मात्सन्दूषयेद्धातून्तस्माद् दूषीविषं स्मृतम् ॥ ४५ ॥

That (kind of poison) which becomes vitiated by the region (nature of

land), season, food, day sleep etc. frequently, and because it vitiates all the dhatus (tissues of the body) it is called Dūṣī visa.

साध्यमात्मवतः सद्यो याप्यं संवत्सरोत्थितम् ।
दूषीविषमसाध्यं स्यात्क्षीणस्याहितसेविनः ॥ ४६ ॥

This (effect of this kind of poison) is curable in persons who are self-controlled and if of recent onset; that old by one year is controllable but persist long, and incurable in persons who are weak by loss of tissues and who indulge in unhealthy foods.

Kṛtrima or Gara viṣa—artificial poisons

सौभाग्यार्थं स्त्रियः स्वेदं रजो नानाऽङ्गजान्मलान् ।
शत्रुप्रयुक्तांश्च गरान्प्रयच्छन्त्यन्नमिश्रितान् ॥ ४७ ॥

Women, for the purpose of increase of their wealth or instigated by enemies, prepare poison by mixing sweat, menstrual blood, body parts and excreta of many animals and administer it to men.

तैः स्यात्पाण्डुः कृशोऽल्पाग्रिगैश्चास्योपजायते ।
मर्मप्रधमनाध्मानं हस्तयोः शोथसम्भवः ॥ ४८ ॥
जठरं ग्रहणीदोषो यक्ष्मगुल्मक्षयज्वराः ।
एवंविधस्य चान्यस्य व्याधेर्लिङ्गानि दर्शयेत् ॥ ४९ ॥

Affected by this kind of gara (artificial poison) the person becomes anaemic, emaciated, poor in digestive fire, develops pain in the vital spots, distention of the abdomen, oedema of the hands and feet, symptoms of enlargement of the abdomen, duodenal diseases, consumption, abdominal tumor, depletion of body tissues, fever and symptoms of many other diseases.

Lūtā utpatti—origin of spiders

यस्माल्लूनं तृणं प्राप्ता मुनेः प्रस्वेदबिन्दवः ।
तेभ्यो जातास्तथा लूता इति ख्यातास्तु षोडश ॥ ५० ॥

The drops of sweat of the sage (Vasiṣṭha) which fell on the luna (cut grass) gave rise to creatures, so these became popularly known as Lūtā (spiders) and are of sixteen kinds.

Susruta describes them as follows—

विश्वामित्रो नृपवरः कदाचिद्विषसत्तमम् ।
वसिष्ठं कोपयामास गत्वाऽऽश्रमपदं किल ॥ ५१ ॥
कुपितस्य मुनेस्तस्य ललाटात्स्वेदबिन्दवः ।
अपतन्दर्शनादेव ह्यधस्तात्तीव्रवर्चसः ॥ ५२ ॥
लूने तृणे महर्षेस्तु धेन्वर्थे सम्भृतेऽपि च ।
ततो जातास्त्वमे घोरा नानारूपा महाविषाः ॥ ५३ ॥

तासामष्टौ कष्टसाध्या वर्ज्यास्तावत्य एव हि ॥ ५४ ॥

Viśvāmitra the powerful king, having gone to the hermitage of the great sage Vasiṣṭha, enraged him due to some reason; then the drops of sweat on the forehead of the enraged sage began to flow downward and fell on the cut grass collected for feeding the cow. From those drops, arose these dreaded creatures of many shapes, having powerful poison; out of these, bites by eight kinds are difficult to cure and that others of the same number are rejectable (as incurable).

Lūtā damśa sāmānya lakṣaṇa—general symptoms of bite by spiders

ताभिर्दष्टे दंशकोथः प्रवृत्तिः क्षतजस्य च ।

ज्वरो दाहोऽतिसारश्च गदाः स्युश्च त्रिदोषजाः ॥ ५५ ॥

पिडका विविधाकारा मण्डलानि महान्ति च ।

शोथा महान्तो मृदवो रक्ताः श्यावाश्चलास्तथा ॥

सामान्यं सर्वलूतानामेतद् दंशस्य लक्षणम् ॥ ५६ ॥

Bitten by these spiders, there is putrefaction/pus formation at the site of bite, flow of blood, fever, burning sensation, diarrhoea, diseases arising from three doṣās, appearance of eruptions of different kinds, producing large raised patches with great swelling, which are soft, red or blue in colour and moveable; these are the symptoms generally seen in bites of spiders of all kinds.

दंशमध्ये तु यत्कृष्णं श्यावं वा जालकावृतम् ।

दग्धाकृति भृशं पाकक्लेदशोथज्वरान्वितम् ।

दूषीविषाभिर्लूताभिस्तद्दृष्टमिति निर्दिशेत् ॥ ५७ ॥

If the centre of the bite appears as black or blue and a seive or as though burnt by fire, having pus, moisture, swelling and accompanied with fever, then it is to be considered as bitten by spiders having qualities of dūṣīviṣa.

शोथः श्वेताः सिता रक्ताः पीता वा पिडका ज्वरः ।

प्राणान्तकाश्च जायन्ते दाहहिक्काशिरोग्रहाः ॥ ५८ ॥

Swelling (at the site of bite) being white, red or yellow in colour, accompanied with eruptions, fever, burning sensation, hiccup and catching pain in the head—these are going to kill the person.

Mūṣika viṣa—Rat bite poison

आदंशाच्छोणितं पाण्डु मण्डलानि ज्वरोऽरुचिः ।

लोमहर्षश्च दाहश्चाप्याखुदूषीविषादि ते ॥ ५९ ॥

मूर्च्छाऽङ्गशोथवैवर्ण्यं क्लेदो मन्दश्रुतिर्ज्वरः ।

शिरोगुरुत्वं लालाऽसृक्छर्दिश्चासाध्यमूषकात् ॥ ६० ॥

The site of bite by a rat develops red or white patches accompanied with fever, loss of taste, horripilations and feeling of burning sensation.

Fainting, swelling of the body, discolouration, more of moistness, slight deafness, fever, feeling of heaviness of the head, more of salivation and vomiting of blood are symptoms of rat bite poisoning which are considered as incurable.

Kṛkalāsa viṣa—chamelion bite poisons

शोथस्य काष्ण्यमथवा नानावर्णत्वमेव च ।

मोहोऽथ वर्चसो भेदो दष्टस्य कृकलासकैः ॥ ६१ ॥

The site of bite becomes swollen, is black or of many colours, delusion and diarrhoea are the symptoms of bite by a chamelion.

Vṛścika viṣa—scorpion poison

दहत्यग्निरिवादौ तु भिनत्तीवोद्ध्वमाशु च ।

वृश्चिकस्य विषं याति पश्चाद् दंशेऽवतिष्ठते ॥ ६२ ॥

दष्टोऽसाध्यैस्तु हृद्घ्राणरसनोपहतो नरः ।

मांसै पतद्भिरत्यर्थं वेदनाऽऽर्त्तो जहात्यसून् ॥ ६३ ॥

There is severe burning sensation in the beginning followed by spreading upward as though splitting, and after sometime becoming confined to the site of sting only are the symptoms of scorpion poison.

Impairment of functions of the heart, nose and tongue, muscles falling off at the site, accompanied with severe pain and the patient dies—these are the symptoms of poison of scorpion which is incurable or fatal.

Kaṇabha viṣa—poison of wasp

विसर्पः श्वयथुः शूलं ज्वरश्छर्दिस्थापि वा ।

लक्षणं कणभैर्दष्टे दंशश्चैव विशीर्यते ॥ ६४ ॥

Visarpa (erysepelas), swelling, pain, fever, vomiting and laceration at the site of bite are the symptoms of poison of sting of wasp.

Uccitīṅga viṣa—poison of shrimp

कृष्णलोमोच्छिदिङ्गेन स्तब्धलिङ्गो भृशार्त्तिमान् ।

दष्टः शीतोदकेनेव सिक्तान्यङ्गानि मन्यते ॥ ६५ ॥

When bitten by uccitīṅga having plenty of black hairs on its body the person develops stiffness of the body parts, severe pain and feels as though immersed in cold water.

Maṇḍūka viṣa—poison of frog

एकदंष्ट्राऽर्दितः शूनः सरुजः पीतकः सतृट् ।

सनिद्रश्छर्दिमान्दष्टो मण्डूकैः सविषैर्भवेत् ॥ ६६ ॥

When bitten by a poisonous frog with its single tooth, the person develops swelling which is painful and yellow in colour, others symptoms such as thirst, sleep, vomittings, etc. are the features of bite by a poisonous frog.

Matsyā viṣa—poison of fish

मत्स्यास्तु सविषाः कुर्युर्दाहं शोथं रुजं तथा ॥ ६७ ॥

Poisonous fish when they bite, give rise burning sensation, swelling and pain.

Jalaukā viṣa—poison of leech

कण्डूं शोथं ज्वरं मूर्च्छां सविषास्तु जलौकसः ॥ ६८ ॥

Poisonous leeches when they bite produce itching, swelling, fever and fainting.

Grhagodhikā viṣa—poison of house lizard

विदाहश्चयथुं तोदं प्रस्वेदं गृहगोधिकाः ॥ ६९ ॥

Bite by a house lizard produces burning sensation, swelling, pricking pain and profuse sweating.

Śatapadī viṣa—poison of centepede

दंशे स्वेदं रुजं दाहं कुर्याच्छतपदीविषम् ॥ ७० ॥

Perspiration, pain, burning sensation are the symptoms produced by poison of centepede.

Maśaka viṣa—poison of mosquito

कण्डूमान्मशकैरीषच्छोथः स्यान्मन्दवेदनः ॥ ७१ ॥

When bitten by mosquito the person has itching at the site, slight swelling and mild pain.

असाध्यकीटसदृशमसाध्यं मशकक्षतम् ॥ ७२ ॥

Bite by mosquito which develops symptoms similar to incurable insect bite should be considered as incurable.

Makṣikā viṣa—poison of honey bee

सद्यः संस्त्राविणी श्यावा दाहमूर्च्छाज्वरान्विता ।

पिडका मक्षिकादंशे तासान्तु स्थगिकाऽसुहृत् ॥ ७३ ॥

When bitten by honey bee, an eruption develops at the site which exudes fluid and is black in colour, accompanied with burning sensation, fainting and fever; among them, bite by name sthagika bees, takes away life.

Vyāghrādi viṣa—poison by tiger etc.

चतुष्पाद्भिर्द्विपाद्भिर्वा नखैर्दनैश्च यत्कृतम् ।

शूयते पच्यते तत्तु स्रवति ज्वरयत्यपि ॥ ७४ ॥

Attack of either quadruped or biped wild animals and causing injury by their claws or teeth gives rise to swelling, pus formation, exudation and fever.

Signs of persons free from poison

प्रसन्नदोषं प्रकृतिस्थधातुमन्नाभिकामं सममूत्रविट्कम् ।

प्रसन्नवर्णोन्द्रियचित्तचेष्टं वैद्योऽवगच्छेदविषं मनुष्यम् ॥ ७५ ॥

The physician should decide a person as free from poison, in whom the doṣās and dhātus are in their normal condition, who has desire for food, eliminates urine and faeces normally, is excellent in respect of colour/complexion, functions of the sense organs and mind.

Viṣa Cikitsā—treatment of poisons

Sthāvara viṣa cikitsā

स्थावरेण विषेणार्त्तं नरं यत्नेन वामयेत् ।

वमनेन समं नास्ति यतस्तस्य चिकित्सितम् ॥

विषमत्यर्थमुष्णाञ्च तीक्ष्णं च कथितं यतः ।

अतः सर्वविशेषूक्तः परिषेकस्तु शीतलः ।

औष्ण्यात्तैक्षण्याद्विशेषेण विषं पित्तं प्रकोपयेत् ।

वमितं सेचयेत्तस्माच्छीतलेन जलेन च ॥

पाययेन्मधुसर्पिर्भ्यां विषघ्नं भेषजं द्रुतम् ।

भोक्तुमम्लं रसं दद्याद्धर्षयेन्मरिचानि च ॥ ७६ ॥

यस्य यस्य च दोषस्य पश्येल्लिङ्गानि भूरिशः ।

तस्य तस्योषधैः कुर्याद्विपरीतगुणैः क्रियाम् ॥ ७७ ॥

The person suffering from sthāvara viṣa (vegetable and metallic poison) should be made to vomit by all efforts (administering drugs etc.) because there is no better treatment than this (vomitting); since poison has been described as possessing very hot potency and power to penetrate deep, poring cold water on the body is said to be ideal. Poison by its properties especially hot potency and penetrating deep, aggravates pitta, so after making the patient to vomit, he should be bathed with cold water, antipoisonous medicines should be administered mixed with honey and ghee immediately; foods which are sour in taste be given and powder of marica (pepper) rubbed. Symptoms of whichever doṣa are prominently seen, that doṣa should be brought to normal by treatment opposite of their nature.

शालयः षष्टिकाश्चैव कोरदूषाः प्रियङ्गवः ।

भोजनार्थं विषार्त्तानामूर्ध्वञ्चाधञ्च शोधनम् ॥ ७८ ॥

Śālī, ṣaṣṭika koradūṣa, priyaṅgu should be made use of for food; purifications—both upper and lower (emesis and purgation)—be administered often.

मूलत्वक्पत्रपुष्पाणि बीजं चेति शिरीषतः ।

गवां मूत्रेण सम्पिष्टं लेपाद्विषहरं परम् ॥ ७९ ॥

Root, bark, leaves, flowers, and seeds of śirīṣa, macerated with cows urine and applied on the body removes the effects of poison.

Dūśiṣa cikitsā—treatment of weak poisons

दूषिविषार्तं सुस्निग्धमूर्ध्वञ्चाधश्च शोधनम् ।

पाययेदगदं मुख्यमिदं दूषीविषापहम् ॥ ८० ॥

पिप्पली ध्यामकं मांसो लोध्रमेला सुवर्चिका ।

मरिचं वालकञ्जैला तथा कनकगैरिकम् ।

क्षौद्रयुक्तः कषायोऽयं दूषीविषमपोहति ॥ ८१ ॥

Person suffering from dūśiṣa (weak poison) should be given oleation therapy first, followed by purificatory therapies—upper and lower (emesis and purgation) and then consuming antipoisonous recipes. This is the chief method of treatment.

Pippalī, dhyāmaka, māmsī, lodhra, elā, suvarcika, marica, vālaka, elā and kanakagairika—are made into decoction, added with honey and consumed; this cures effects of weak poisons.

Jaṅgama viṣa cikitsā—treatment of animal poisons

Mṛtyupasāchedi ghr̥ta

अभयां रोचनां कुष्ठमर्कपत्रं तथोत्पलम् ।

नलवेतसमूलानि गरलं सुरसां तथा ॥ ८२ ॥

सकलिङ्गां समञ्जिष्ठामनन्ताञ्च शतावरीम् ।

शृङ्गाटकं समङ्गां च पद्मकेसरमित्यपि ॥ ८३ ॥

कल्कीकृत्य पचेत्सर्पिः पयो दद्याच्चतुर्गुणम् ।

सम्यक्पक्वेऽवतीर्णे च शीते तस्मिन्विनिक्षिपेत् ॥ ८४ ॥

सर्पिस्तुल्यं विषक्षौद्रं कृतरक्षं निधापयेत् ।

विषाणि हन्ति दुर्गाणि गरदोषकृतानि च ॥ ८५ ॥

स्पर्शाद्भन्ति विषं सर्वं गरैरुपहतां त्वचम् ।

योगजं तमकं कण्डूं मांससादं विसंज्ञताम् ॥ ८६ ॥

नाशयत्यञ्जनाभ्यङ्गपानबस्तिषु योजितम् ।

सर्पकीटाखुलूताऽऽदिदष्टानां विषहृत्परम् ॥ ८७ ॥

Abhayā, rocanā, kuṣṭha, arkapatra, utpala, nala mūla, vetasamūla, garala (vatsanābha), surasā, kaliṅgaka, mañjiṣṭhā, anaṅtā, śatāvarī, śṛṅgāṭaka, samaṅgā and padmakesara—are used for preparing decoction and also paste; one prastha

(640gms.) of ghee along with four parts of milk are mixed with the above decoction and paste and all are cooked over mild fire and medicated ghee prepared. After it becomes cool, honey equal in quantity of ghee (one prastha) is added and preseved. This ghee cures the diseases of all kinds of poisons including artificial one; by anointing, it dispels the effects of poison on the skin such as itching, anointing, and drinking it cures the poison of snakes, insects, spiders etc.

Śvaviṣa cikitsā—treatment of dog bite poison

धत्तूरस्य शिफा पेया क्षीरेण परिपेषिता ।

अङ्कोटवंशजा चापि श्वविषिघ्नी प्रयत्नतः ॥ ८८ ॥

Root of either dhattūra or añkota macerated with milk and consumed cures the effects of poison of mad dog bite.

Lūtā viṣa cikitsā—treatment of spider bite

रजनीयुग्मपत्तङ्गमन्जिष्ठानागकेशरैः ।

शीताम्बुपिष्ठैरालेपः सद्यो लूतां विनाशयेत् ॥ ८९ ॥

The two rajanī, pattaṅga, mañjiṣṭhā and nāgakesara macerated in cold water, and this paste applied cures the effects of poison of spider bite.

Vṛścika viṣa cikitsā—treatment of scorpion bite

जीरकस्य कृतः कल्को घृतसैन्धवसंयुतः ।

सुखोष्णो मधुना लेपो वृश्चिकस्य विषं हरेत् ॥ ९० ॥

Paste of jīraka added with ghee, saiṇdhava and honey and applied warm on the site, cures the effects of poison of scorpion sting.

गन्धमाघ्राय मृदितं सूर्यावर्तदलस्य तु ।

वृश्चिकेन नरो विद्धः क्षणाद्भवति निर्विषः ॥ ९१ ॥

Leaf of suryāvarta rubbed slightly with the hands and the smell of this inhaled, cures the effects of poison of scorpion sting immediately.

*Thus ends chapter Sixtyseven in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-68

तत्राष्टषष्टितमः स्त्रीरोगाधिकारः

Strīroga adhikāra— Diseases of Women diagnosis and treatment

Pradara/Aṣṛgdara—menorrhagea

विरुद्धमद्याध्यशनादजीर्णाद्भ्रूभ्रपातादतिमैथुनाच्च ।
यानाध्वशोकादतिकर्षणाच्च भाराभिघाताच्छयनाद्दिवा च ॥ १ ॥
तं श्लेष्मपित्तानिलसन्निपातश्चतुष्प्रकारं प्रदरं वदन्ति ॥ २ ॥

Ingestion of incompatible foods, taking meals more frequently, eating uncooked foods, drinking wines, frequent abortions, too much of copulation, fatigue due to too much of walking, riding or grief; carrying heavy loads, trauma, sleeping during day—these causes give rise to Pradara in women; it is of four kinds viz. from kapha, pitta, vāta and sannipāta (combination of all the three doṣās).

Lakṣaṇās—symptoms

असृग्दरं भवेत्सर्वं साङ्गमर्दं सवेदनम् ॥ ३ ॥
आमं सपिच्छाप्रतिमं सपाण्डु पुलाकतोयप्रतिमं कफात्तु ॥ ४ ॥
सपीतनीलासितरक्तमुष्णं पित्तार्त्तियुक्तं भृशवेगि पित्तात् ॥ ५ ॥
रूक्षारुणं फेनिलमल्पमल्पं वातात्सतोदं पिशितोदकाभम् ॥ ६ ॥
सक्षौद्रसर्पिर्हरितालवर्णं मज्जप्रकाशं कुणपं त्रिदोषम् ।
तच्चाप्यसाध्यं प्रवदन्ति तज्ज्ञा न तत्र कुर्वीत भिषक् चिकित्साम् ॥ ७ ॥

Aṣṛgdara/pradara (more quantity of menstrual blood flowing out) is accompanied with aches in the body and pain (in the lower abdomen and vagina).

When it is produced by aggravation of kapha, blood flow will be āma (improperly processed blood) slimy, white and resembles rice-wash.

Produced by pitta, the blood flow is either yellow, blue, or black, warm, coming out in quick gushes and associated with symptoms of increase of pitta.

Produced by vāta, blood will be dry (non-sticky) warm, frothy, little in quantity, resembles mutton-wash accompanied with pricking pain (and other symptoms of increase of vāta).

Produced by all the three doṣās, the blood flow has colours like honey, ghee or haritāla, resembles bone marrow and emits smell of a cadaver; experts opine this as incurable, and the physicians should not treat it.

तस्यातिवृत्तौ दौर्बल्यं श्रमो मूर्च्छा मदस्तृषा ।
 दाहः प्रलापः पाण्डुत्वं तन्द्रा रोगाश्च वातजाः ॥ ८ ॥
 शश्वत्स्त्रवन्तीमास्त्रावं तृष्णादाहज्वरान्विताम् ।
 दुर्बलां क्षीणरक्ताञ्च तामसाध्यां विवर्जयेत् ॥ ९ ॥

Too much flow of blood, gives rise to debility, fatigue, fainting, toxicity, thirst, burning sensation, delirium, yellowish white colour of the body (anaemia) stupor and other diseases of aggravation of vata.

Blood flow being continuous accompanied with thirst, burning sensation, fever, debility and loss of blood—should be considered as incurable and the patient rejected.

मासान्निष्यिच्छदाहार्ति पञ्चरात्रानुबन्धि च ।
 नैवातिबहु नात्यल्पमार्त्तवं शुद्धमादिशेत् ॥ १० ॥

Monthly flow (menstrual flow) being regular every month, not slimy, not accompanied with burning sensation or pain, continuing for five days, neither too much nor too less of quantity is to be considered as pure (normal).

Cikitsā-treatment

दद्या सौवर्चलाऽजाजी मधुकं नीलमुत्पलम् ।
 पिबेत्क्षौद्रयुतं नारी वातासृग्दरशान्तये ॥ ११ ॥

The woman suffering from pradara of vāta origin should be made to drink curd mixed with paste of sauvarcala salt, ajājī, madhuka and nīlotpala and added with honey.

मधुकं कर्षमेकं तु कर्षकाञ्च सितां तथा ।
 तण्डुलोदकसम्पिष्टां लोहित प्रदरे पिबेत् ॥
 बला कङ्कतिकाऽऽख्या या तस्या मूलं सुचूर्णितम् ।
 लोहितप्रदरे खादेच्छर्करामधुसंयुतम् ॥
 शुचिस्थाने व्याघ्रनख्या मूलमुत्तरदिग्भवम् ।
 नीतमुत्तरफल्गुन्यां कटिबद्धं हरेदसृक् ॥ १२ ॥

Madhuka and sitā each one karśa (10gms.) macerated with ricewash and consumed cures lohita (rakta) pradara.

Balā, root of kañkatika, nicely powdered, mixed with sugar and honey and consumed cures rakta pradara.

Root of vyāghranakha plant, spreading to north direction and found in a clean place, is dug out during uttaraphālagnī star, brought home and tied to the waist of the woman, cures/stops too much of flow of blood.

रसाञ्जन तण्डुलकस्य मूलं क्षौद्रान्वितं तण्डुलतोयपीतम्।

असृग्दरं सर्वभवं निहन्ति श्वासञ्च भार्गी सह नागरेण ॥ १३ ॥

Rasāñjana and root of taṇḍuliyaka bhārṅgī and nāgara macerated with rice-wash and then consumed added with honey, cures pradara produced by all the doṣās together. consumed with rice-wash it cures dyspnoea and also pradara.

अशोकवल्कलक्काथशृतं दुग्धं सुशीतलम्।

यथाबलं पिबेत्प्रातस्तीव्रासृग्दरनाशनम् ॥ १४ ॥

Decoction of bark of aśoka added with milk and consumed in the mornings, in accordance with the strength of the patient, cures aṣṛgdara though very severe.

कुशमूलं समुद्धृत्य पेषयेत्तण्डुलाम्बुना।

एतत्पीत्वा त्र्यहं नारी प्रदरात्परिमुच्यते ॥ १५ ॥

Root of kuśa should be macerated with ricewash and consumed for three days, the woman becomes free of pradara.

क्षौद्रयुक्तं फलरसमौदुम्बरभवं पिबेत्।

असृग्दरविनाशाय सशर्करपयोऽन्नभुक् ॥ १६ ॥

Juice of fruit of audumbara mixed with honey and consumed, the patient partaking cooked rice adding sugar and milk, cures pradara.

अलाबुफलचूर्णस्य शर्करासहितस्य च।

मधुना मोदकं कृत्वा खादेत्प्रदरशान्तये ॥ १७ ॥

Powder of fruit of alābū mixed with sugar and honey made into a ball and consumed cures pradara.

Dārvyādi quātha

दावीरसाञ्जनकिरातवृषाब्दबिल्व सक्षौद्रचन्दनदिनेशभवप्रसूनैः।

क्काथः कृतो मधुयुतो विधिना निपीतो रक्तं सितञ्च सरुजं प्रदरं निहन्ति।

रक्तपित्ताधिकारोक्तं हितं कूष्माण्डखण्डकम् ॥ १८ ॥

Dārvī rasāñjana, kirāta, vṛṣa, abda, bilva, kṣudra, caṇḍana, and dīnēśabhava prasūna (flowers of arka)—all together made into decoction, added with honey and consumed cures pradara accompanied with pain.

Kūṣmāṇḍa khaṇḍa described in the treatment of bleeding disease (chapter. 9) is also beneficial in this disease.

*Thus ends chapter Sixtyeight in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-69

अथैकोनसप्तसितमः सोमरोगाधिकारः

Soma roga adhikāra— Leucorrhoea— diagnosis and treatment

Nidāna—samprāpti—causes and pathogenesis

सोमामतिप्रसङ्गेन शोकाच्चापि श्रमादपि ।
आभिचारिकयोगाद्वा गरयोगात्तथैव च ॥ १ ॥
आपः सर्वशरीरस्थाः क्षुभ्यन्ति प्रस्रवन्ति च ।
तस्यास्ताः प्रच्युताः स्थानान्मूत्रमार्गं व्रजन्ति हि ॥ २ ॥

Women indulging in too much of copulation, grief and fatigue; effects of sorcery (witch craft), homicidal posion etc. water present all over the body becomes increased and begins to flow out through the urinary passage. This disease is known as Somaroga (Śveta pradara).

Lakṣaṇās—symptoms

प्रसन्ना विमलाः शीता निर्गन्धा नीरुजाः सिताः ।
स्रवन्ति चातिमात्रं ताः सा न शक्नोति दुर्बला ॥ ३ ॥
वेगं धारयितुं तासां न विन्दति सुखं क्वचित् ।
शिरः शिथिलता तस्य मुखं तालु च शुष्यति ॥ ४ ॥
मूर्च्छा जृम्भा प्रलापश्च त्वग्रूक्षा चातिमात्रतः ।
भक्ष्यैर्भोज्यैश्च पेयैश्च न तृप्तिं लभते सदा ॥ ५ ॥
सन्धारणाच्छरीरस्य ता आपः सोमसंज्ञिताः ।
ततः सोमक्षयात्स्त्रीणां सोमरोग इति स्मृतः ॥ ६ ॥

The flow is clear, not dirty, cold, odourless, white, large in quantity, not accompanied with pain and the woman is debilitated/being unable to withstand the flow, because of this woman does not get comfort even a little, her head becomes weak, mouth and palate get dry, fainting, yawning, delerium and dryness of the skin, does not get satisfaction with food, snaks or drinks. This water being the sustainer of the body is called as Soma and the disease caused by loss of this water is called Soma roga.

Cikitsā—treatment

कदलीनां फलं पक्वं धात्रीफलरसं मधु।
 शर्करासहितं खादेत्सोमधारणमुत्तमम् ॥ ७ ॥
 माषचूर्णं समधुकं विदारीं मधुशर्कराम्।
 पयसा पाययेत्प्रातः सोमधारणमुत्तमम् ॥ ८ ॥
 स एव सरुजः सोमः स्रवेन्मूत्रेण चेन्मुहुः।
 तत्रैलापत्रचूर्णेन पाययेद्धारुणीं सुराम् ॥ ९ ॥
 जलेनामलकीबीजकल्कं समधुशर्करम्।
 पिबेद्दिनत्रयेणैव श्वेतप्रदरनाशनम् ॥ १० ॥
 तक्रौदनाहाररता सप्पिबेन्नागकेशरम्।
 त्र्यहं तत्क्रेण सप्पिष्टं श्वेतप्रदरशान्तये ॥ ११ ॥

Ripe fruit of kadālī mixed with juice of dhātrīphala (āmalaka), honey and sugar and consumed is best to stop the flow of water.

Powder of māṣa, madhuka, vidārī added with honey and sugar, consumed with milk in the mornings is best to stop the flow.

Seeds of āmalakī made as a paste with water and consumed adding honey and sugar cures śvetapredara (soma roga) within three days.

Nāgakesara macerated with buttermilk consumed for three days, the patient taking food along with buttermilk only cures śveta pradara.

सोमरोगे चिरं जाते यदा मूत्रमतिस्त्रवेत्।
 मूत्रातिसारं तं प्राहुर्बलविध्वंसनं परम् ॥ १२ ॥

Soma roga persisting for long period leading to flow of large quantity of urine; such a condition is called as Mūtrātīsāra which destroys the strength of the patient greatly.

*Thus ends chapter Sixtynine in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-70

अथ सप्ततितमो योनिरोगाधिकारः

**Yoni roga adhikāra— Diseases of Vagina and uterus
diagnosis and treatment**

Nadāna—causes

मिथ्याऽऽहारविहाराभ्यां दुष्टैर्दोषैः प्रदूषिताम् ।

आर्त्तवाद्बीजतश्चापि दैवाद्वा स्युर्भगे गदाः ॥ १ ॥

Doṣās which undergo vitiation (increase) by the use of unhealthy foods and activities, disorders of menstruation and ovum and providential causes give rise to diseases of the uterus and vagina.

Yoni rogās

उदावर्त्ता तथा वन्ध्या विप्लुता च परिप्लुता ।

वातला योनिजो रोगो वातदोषेण पञ्चधा ॥ २ ॥

पञ्चधा पित्तदोषेण तत्रादौ लोहितक्षरा ।

प्रस्रंसिनी वामनी च पुत्रघ्नी पित्तला तथा ॥ ३ ॥

अत्यानन्दा कर्णिनी च चरणानन्दपूर्विका ।

अतिपूर्वाऽपि सा ज्ञेया श्लेष्मला च कफादिमाः ॥ ४ ॥

षण्ड्यण्डिनी च महती सूचीवक्त्रा त्रिदोषिणी ।

पञ्चैता योनयः प्रोक्ताः सर्वदोषप्रकोपतः ॥ ५ ॥

Udāvartā yoni, vañdhyā yoni, viplutā yoni, pariplutā yoni and vātala yoni—these five are produced by aggravation of vāta.

Lohita kṣara, prasamsinī, vāminī, putraghnī, and pittalāyoni—these five are produced by aggravation of pitta.

Atyānañdā, karṇinī, carañānañdā (prākacarana), aticaraṇā and śleṣmalā yoni—these five are produced by aggravation of kapha.

Ṣaṇḍa yoni, aṇḍinī yoni, mahatī yoni, sūcīvakra (sucimukhi) and tri-doṣiṇī yoni—these five diseases arise from aggravation of all the three doṣās.

Lakṣaṇās—symptoms

Vātaja—

सफेनिलमुदावर्त्ता स्जः कृच्छ्रेण मुञ्चति ।

वन्ध्या निरार्त्तवा ज्ञेया विप्लुता नित्यवेदना ॥ ६ ॥

परिप्लुतायां भवति ग्राम्यधर्मरुजा भृशम्।
 वातला कर्कशा स्तब्धा शूलनिस्तोदपीडिता।
 चतसृष्वपि चाद्यासु भवन्त्यनिलवेदनाः ॥ ७ ॥

In udāvarta yoni menstrual fluid is frothy and eliminated with difficulty (painfully); in vañdhyā yoni there is no menstruation at all; in viplutā, there is pain daily during menstrual peiod; in pariplutā, the woman has severe pain during copulation; in vatalā yoni, the vagina is rough, static, painful and has pricking pain; in all the first four of the above diseases other symptoms of increase of vāta will also be present.

Pittaja—

सदाहं क्षरते रक्तं यस्याः सा लोहितक्षरा।
 प्रसंसिनी स्त्रंसते च क्षोभिता दुष्प्रजायिनी ॥ ८ ॥
 सवातमुद्गिरद्बीजं वामनी रजसा युतम्।
 स्थितं हि पातयेद्गर्भं पुत्रघ्नी रक्तसंस्त्रवात् ॥ ९ ॥
 अत्यर्थं पित्तला योनिर्दाहपाकज्वरान्विता।
 चतसृष्वपि चाद्यासु पित्तलिङ्गोच्छ्रयो भवेत् ॥ १० ॥

In lohita kṣara (raktakṣara) the menstrual fluid flows out accompanied with burning sensation; in prasamsinī the woman menstruates even by emotional states and has difficult delivery; in vāminī yoni, the woman expels the seed (semen) along with menstrual blood, accompanied with symptoms of vāta increase; in putraghnī yoni, the woman expels the foetus prematurely accompanied with more of bleeding; in pittala yoni, the woman has severe burning sensation, ulceration, and fever (during menstrual period); in all the first four of the above diseases there will be other symptoms of increase of pitta.

Kaphaja—

अत्यानन्दा न सन्तोषं ग्राम्यधर्मेण विन्दति।
 कर्णिन्यां कर्णिका योनौ श्लेष्मासृग्भ्यां प्रजायते ॥ ११ ॥
 मैथुने चरणा पूर्वं पुरुषादतिरिच्यते।
 बहुषश्चातिचरणा तयोर्बीजं न तिष्ठति ॥ १२ ॥
 श्लेष्मला पिच्छला योनिः कण्डूयुक्ताऽतिशीतला।
 चतसृष्वपि चाद्यासु श्लेष्मलिङ्गोच्छ्रयो भवेत् ॥ १३ ॥

In atyānañda the woman does not obtain any happiness (pleasure) during copulation; in karṇinī, rings (folds) produced by kapha and rakta develops in the vagina. In pūrvacaraṇā (prākacaraṇa) the woman gets contentment/pleasure (during copulation) first; in aticarana, the woman has more of exudation even before copulation, in both these diseases the seed (semen) does not remain inside; in śleṣmalā yoni, the vagina is slimy, itching, and very cold; in all the first four of the above diseases symptoms of increase of kapha will also be present.

Tridoṣaja—

अनार्त्तवाऽस्तनी षण्ढी खरस्पर्शा च मैथुने ।
 महामेढ्रगृहीतायाबालायास्त्वण्डिनी भवते ॥ १४ ॥
 विवृताऽतिमहायोनिः सूचीवक्त्राऽतिसंवृता ॥ १५ ॥
 सर्वलिङ्गसमुत्थाना सर्वदोषप्रकोपजा ।
 चतसृष्वपि चाद्यासु सर्वलिङ्गानदर्शनम् ॥ १६ ॥
 पञ्चासाध्या भवन्तीह योनयः सर्वदोषजाः ॥ १७ ॥

Ṣaṇḍī is the woman who has no menstruation, no breasts, and her vagina being rough/coarse for copulation; aṇḍinī is the young woman whose vagina is torn by the penis of big size of man; in vivṛtā (mahayoni) the vagina is very much dilated; and in sūcīvaktra the vagina is very much constricted; in diseases arising from all the doṣās, the symptoms of all doṣās will be present so also in the first four of the above disease. All the five diseases produced by the tridoṣās together are incurable.

Yoni kañda—

दिवास्वप्नादतिक्रोधाद् व्यायामादतिमैथुनात् ।
 क्षताच्च नखदन्ताद्यैर्वाताद्याः कुपिता यथा ॥ १८ ॥
 पूयशोणितसङ्काश लकुचाकृतिसन्निभम् ।
 जनयन्ति यदा योनौ नाम्ना कन्दः स योनिजः ॥ १९ ॥
 रूक्षं विवर्णं स्फुटितं वातिकं तं विनिर्दिशेत् ।
 दाहरागज्वरयुतं विद्यात्पित्तात्मकं तु तम् ॥ २० ॥
 तिलपुष्पप्रतीकाशं कण्डूमन्तं कफात्मकम् ।
 सर्वलिङ्गसमायुक्तं सन्निपातात्मकं वदेत् ॥ २१ ॥

By indulgence in day sleep, too much of anger, physical exercise and copulation and injury by nails, teeth etc. vāta and other doṣās become aggravated and give rise to new growth in the vagina, of the size of lakuca (jujube fruit) accompanied with pus formation and bleeding; this is called Yonikañda.

That produced by vāta is dry/rough, discoloured and fissured; that produced by pitta, is having burning sensation, red colour, and fever; that produced by kapha resembles flower of tila plant and has itching; that produced by the tridoṣās, will be having symptoms of all the dosas.

Yoni roga cikitsā—treatment of vaginal diseases**Naṣṭārtava—treatment of amenorrhoea**

आर्त्तवादर्शने नारी मत्स्यान्सेवेत नित्यशः ।
 काञ्जिकं च तिलान्माषानुदश्चिच्च तथा दधि ॥ २२ ॥

When the menstrual flow does not appear, the woman should partake matsya (fish), kāñjika, tila, māṣa, udaśvit (buttermilk added with plenty of water) and dadhi (curds) daily.

इक्ष्वाकुबीजदन्तीचपलागुडमदनकिण्वयवशूकैः ।

सस्नुवक्षीरैर्वर्त्तियोनिगता कुसुमसञ्जननी ॥ २३ ॥

Seeds of ikṣvāku, dañtī, capalā, guḍa (jaggery), madanaphala, kiṇva (yeast), yavaśūka, and snuhikṣīra—all macerated well (smeared to a piece of cloth) and made as a diaper and kept in the vagina, gives rise to menstruation).

पीतं ज्योतिष्मतीपत्रं स्वर्जिकोग्रासनं त्र्यहम् ।

शीतेन पयसा पिष्टं कुसुमं जनयेद् ध्रुवम् ॥ २४ ॥

Leaves of jyotiṣmatī, svarjika kṣāra, ugrā and asana—macerated with milk and consumed cold for three days, is sure to produce menstruation.

Vaṇdhya cikitsā—treatment of sterility/infertility

बला सिता सातिबला मधूकं वटस्य शुङ्गं गजकेशरं च ।

एतन्मधुक्षीरघृतैर्निपीतं वन्ध्या सुपुत्रं नियतं प्रसूते ॥ २५ ॥

Balā, atibalā, sita (śarkara), madhuka, vaṭaśuṅga (leaf buds of vaṭa tree) and nāgakesara macerated well, added with honey, milk and ghee and consumed, such a woman gives birth to a good son, without doubt.

अश्वगन्धाकषायेण सिद्धं दुग्धं घृतान्वितम् ।

ऋतुस्नाताऽङ्गना प्रातः पीत्वा गर्भं दधाति हि ॥ २६ ॥

Milk boiled with decoction of aśvagañdhā and added with ghee and consumed in the morning on the day of bathing (fourth day of menstrual period) makes the woman to conceive.

पुष्योद्धतं लक्ष्मणाया मूलं दुग्धेन कन्यया ।

पिष्टं पीत्वा ऋतुस्नाता गर्भं धत्ते न संशयः ॥ २७ ॥

The woman who drinks milk added with paste of root of lakṣmaṇa dug up during pūṣya stellar constellation, made into paste, with juice of kumārī and consumed by the woman after bath after menstruation (fourth day of the menstrual period) is sure to conceive, without any doubt.

कुरण्टमूलं धातक्याः कुसुमानि वटाङ्कुराः ।

नीलोत्पलं पयोयुक्तमेतद् गर्भप्रदं ध्रुवम् ॥ २८ ॥

Root of kuraṇṭaka, dhātakī kusuma, vaṭāṅkura and nīlotpala macerated with milk and consumed is sure to help onception.

याऽबला पिबति पार्श्वपिप्पलं जीरकेण सहितं हिताशिनी ।

श्वेतया विशिखपुङ्खया युतं सा सुतं जनयतीह नान्यथा ॥ २९ ॥

She who drinks the paste of balā, pārīṣapippala, jīraka and śveta viśikha-puñkha (śveta śarapuñkhā) made with milk and partakes healthy foods only—is going to give birth to a son.

पत्रमेकं पलाशस्य पिष्ट्वा दुग्धेन गर्भिणी ।
पीत्वा पुत्रमवाप्नोति वीर्यवन्तं न संशयः ॥ ३० ॥

The pregnant woman who drinks milk added with the paste of one leaf of palāśa, is sure to beget a valiant son, there is no doubt about it.

शूकरशिम्बीमूलं मध्यं वा दधिफलस्य सपयस्कम् ।
पीत्वाऽथो भवलिङ्गीबीजं कन्यां न सूते स्त्री ॥ ३१ ॥

Root of sūkaraśimbī or pulp of dadhi phala (kapittha) or seeds of bhavaliṅgī seeds when consumed, makes the woman to beget not a female child (but a male child only).

पुत्रकमञ्जरिमूलं विष्णुक्रान्तेशलिङ्गिनी सहिता ।
एतद्गर्भेऽष्टदिनं पीत्वा कन्यां न सर्वथा सूते ॥ ३२ ॥

The pregnant lady who consumes for eight days, milk added with the paste of root of putrakamañjarī, viṣṇukrāntā and iṣaliṅgī never gives birth to a female child (but only to a male child).

Garbha anāsthapaka yogas—recipes preventing conception

पिप्पलिविडङ्गटङ्कणसमचूर्णं या पिबेत्पयसा ।
ऋतुसमये न हि तस्या गर्भः सञ्जायते क्वापि ॥ ३३ ॥

Powder of equal quantities of pippalī, viḍaṅga and taṅkaṇa—mixed with milk and consumed at the time of conception, such a woman will not conceive at all.

आरनालपरिपेषितं त्र्यहं या जपाकुसुममत्ति पुष्पिणी ।
सत्पुराणगुडमुष्टिसेविनी सन्दधाति न हि गर्भमङ्गना ॥ ३४ ॥

Japākusuma macerated with āranāla (fermented ricewash) added with one muṣṭi (40gms.) of old guda (jaggery) consumed during menstraul period, such a woman doesnot become pregnant at all.

Yoni-roga cikitsā—treatment of vaginal diseases

तासु योनिषु चाद्यासु स्नेहादिक्रम इष्यते ।
बस्त्यभ्यङ्गपरीषेकप्रलेपपिचुधारणम् ॥ ३५ ॥

In the first kind of vaginal diseases (udāvartā yoni) administration of oleation and other therapies are desired; basti (uttarabasti—vaginal douche) anointing, pouring liquids on the part, application of pastes and retaining diaper are also to be done.

नतवात्ताकिनीकुष्ठसैन्धवामरदारुभिः ।
 तिलतैलं पचेन्नासी पिचुमस्य विधारयेत् ।
 विप्लुतायां सदा योनौ व्यथा तेन प्रशाम्यति ॥ ३६ ॥

For vipluta, the woman should keep a diaper always in the vagina soaked in the oil prepared with nata, vārtakini, kuṣṭha, saiṇdhava, amaradāru and tila taila; by this the vaginal pain subsides.

वातालां कर्कशां तब्धामल्पस्पर्शां तथैव च ।
 कुम्भीस्वेदैरुपचरेदन्तर्वेश्मनि संवृते ।
 धारयेद्वा पिचुं योनौ तिलतैलस्य सा सदा ॥ ३७ ॥

If the vagina is rough, static, with little of tactile sensation (signs of vātālā yoni) the vagina should be given kumbhisveda (fomentation using a pot filled with hot liquids) inside a room covered by curtains, or the woman should wear a diaper always soaked in tila taila.

पित्तलानां च योनीनां सेकाभ्यङ्गपिचुक्रियाः ।
 शीताः पित्तहराः कार्याः स्नेहनार्थं घृतानि च ॥ ३८ ॥
 प्रस्त्रंसिनीं घृताभ्यक्तां क्षीरस्विन्नां प्रवेशयेत् ।
 पिधाय वेशवारेण ततो बन्धं समाचरेत् ॥ ३९ ॥
 शुण्ठीमरिचकृष्णाभिर्धान्यकाजाजिदाडिमैः ।
 पिप्पलीमूलसंयुक्तैवेसवारः स्मृतो बुधैः ॥ ४० ॥

For diseases of vagina produced by pitta, bathing the part, anointing and wearing diapers should be done using drugs which mitigate pitta, all in cold condition, ghee should be used for oleation. For prasramsini, the vagina should be smeared with ghee, given fomentation by (steam of) milk and pushed inside; vesavara used for filling the vagina and then a bandage applied (to keep it in position). Powder of śuṇṭhī, marica, kṛṣṇa, dhāñyaka, ajājī, dāḍima and pippalī-mūla all cooked well and made as a paste is called as vesavara by the learned.

धात्रीरसं सितायुक्तं योनिदाहे पिबेत्सदा ।
 सूर्यकान्ता भवं मूलं पिबेद्वा तण्डुलाम्बुना ॥ ४१ ॥

For yonidāha (burning sensation in the vagina) the woman should be made to drink dhātrīrasa (juice of fresh āmalaka) added with sugar always or drink the juice of root of sūryakānta mixed with rice-wash.

योन्यां तु पूयस्त्राविण्यां शोधनद्रव्यनिर्मितैः ।
 सगोमूत्रैः सलवणैः पिण्डैः सम्पूरणं हितम् ॥ ४२ ॥
 दुर्गन्धां पिच्छिलां वाऽपि चूर्णे पञ्चकषायजैः ।
 पूरयेद्धारयेद्वाजवृक्षादिक्रथिताम्बुना ॥ ४३ ॥

If the vagina is exuding pus, it is beneficial to fill the vagina with a ball of paste of cleansing drugs (such as nimbapatra etc.) added with powder of pañcakaṣāya (vacā, vāsa, paṭola, priyaṅgu and nimba according to the commentator) made as a ball mixing it with decoction of rājavṛkṣa should be filled into the vagina.

पिप्पल्या मरिचैर्माषैः शताह्वाकुष्ठसैन्धवैः ।
वर्त्तिस्तुल्या प्रदेशिन्या योनौ श्लेष्मविशोधिनी ॥ ४४ ॥

In śleṣmalā yoni, a diaper of the thickness of a finger, smeared with paste of pippalī, marica, māṣa, śatāhvā, kuṣṭha and saindhava should be held inside the vagina, this clears the kapha.

कर्णिन्यां वर्त्तयो देयाः शोधनद्रव्यनिर्मिताः ॥ ४५ ॥
गुडूची त्रिफलादन्तीकथितोदकधारया ।
योनिं प्रक्षालयेत्तेन तत्र कण्डूः प्रशाम्यति ॥ ४६ ॥

In karṇinī yoni, diaper smeared with the paste of śodhna drugs (cleansing drugs such as nimbapatra etc.) should be held in the vagina. This clears the kapha. Decoction of guḍūcī, triphalā and dañti poured in a stream over the vagina relieves itching.

मुद्गयूषं सखदिरं पथ्यां जातीफलं तथा ।
निम्बं पूगञ्च सञ्चूर्ण्य वस्त्रपूतं क्षिपेद्भग्रे ॥ ४७ ॥
योनिर्भवति सङ्कीर्णा न स्रवेण जलं ततः ।
कपिकच्छूभवं मूलं क्वाथयेद्विधिना भिषक् ।
योनिः सङ्कीर्णतां याति क्वाथेनानेन धावने ॥ ४८ ॥

Khadira, pathyā, jāṭīphala, nimba and pūga are powdered nicely, filtered through cloth and then mixed with soup of mudga, made as a paste and filled into the vagina, by this the vagina becomes constricted and does not exude fluids. Root of kapikacchū made into decoction in the usual way and used for washing, makes the vagina constricted.

जीरकद्वितयं कृष्णा सुषवी सुरभिर्वचा ।
वासकः सैन्धवश्चापि यवक्षारो यवानिका ॥ ४९ ॥
एषां चूर्णं घृते किञ्चिद्भृष्टा खण्डेन मोदकम् ।
कृत्वा खादेद्यथावह्नि योनिरोगाद्विमुच्यते ॥ ५० ॥

Two jīraka, kṛṣṇa, suṣavī, surabhivacā, vāsaka, saiṇdhava, yavakṣāra and yavānika—all powdered, fried with ghee, added with khaṇḍa (sugarcandy) and made into balls. This consumed according to the strength of digestive fire, relieves the woman from vaginal diseases.

मूषकक्वाथसंसिद्धतिलतैलकृतः पिचुः ।
नाशयेद् योनिरोगांस्तान्धृतो योनौ न संशयः ॥ ५१ ॥

Tila taila is cooked along with decoction of mūṣaka (flesh of mouse); a diaper dipped in this oil and kept in a vagina is going to cure diseases of the vagina surely.

Triphalādi ghr̥ta

त्रिफलां द्वौ सहचरौ गुडूचीं सपुनर्नवाम् ।
शुकनासां हरिद्रे द्वे रास्त्रां मेदां शतावरीम् ॥ ५२ ॥
कल्कीकृत्य घृतप्रस्थं पचेत्क्षीरे चतुर्गुणे ।
तत्सिद्धं पाययेन्नारीं योनिरोगप्रशान्तये ॥ ५३ ॥

Triphalā, the two saḥacarā, guḍūcī, punarnvā, śukanāsa, the two haridrā, rāsnā, medā, śatāvarī—all made into paste and decoction also, added to ghr̥ta—one prastha (640gms.) and four prastha of milk and medicated ghee prepared. This ghee should be consumed daily for the cure of vaginal diseases.

Phala ghr̥ta

मञ्जिष्ठा मधकुं कुष्ठं त्रिफला शर्करा बला ।
मेदे पयस्याकाकोल्यौ मूलं चैवाश्वगन्धजम् ॥ ५४ ॥
अजमोदा हरिद्र द्वे प्रियङ्गुः कटुरोहिणी ।
उत्पलं कुमुदं द्राक्षा काकोल्यौ चन्दनद्वयम् ॥ ५५ ॥
एतेषां कार्षिकैर्भागैर्घृतप्रस्थं विपाचयेत् ।
शतावरीरसं क्षीरं घृताद्देयं चतुर्गुणम् ॥ ५६ ॥
सर्पिरेतन्नरः पीत्वा स्त्रीषु नित्यं वृषायते ।
पुत्राञ्जनयते वीरान्मेधाऽऽढ्यान्प्रियदर्शनान् ॥ ५७ ॥
या चैवास्थिरगर्भा स्यात्पुत्रं वा जनयेन्मृतम् ।
अल्पायुषं वा जनयेद्या च कन्यां प्रसूयते ॥ ५८ ॥
योनिरोगे रजोदोषे परिस्त्रावे च शस्यते ।
प्रजावर्धनमायुष्यं सर्वग्रहनिवारणम् ॥ ५९ ॥
नाम्ना फलघृतं ह्येतदश्विभ्यां परिकीर्तितम् ।
अनुक्तं लक्षणामूलं क्षिपन्त्यत्र चिकित्सकाः ॥ ६० ॥
जीवद्वत्सैकवर्णाया घृतं तत्र प्रयुज्यते ।
आरण्यगोमयेनैव वह्निज्वाला च दीयते ॥ ६१ ॥

Mañjiṣṭhā, madhuka, kuṣṭha, triphalā, śarkarā, balā, the two medā, payasyā, the two kākoli, root of aśvagañdhā, ajamodā, the two haridrā, priyaṅgu, kaṭurohiṇī, utpala, kumuda, drākṣā, the two kākoli, the two cañdana—each one karṣa (10gms.) are made into decoction and paste, then added with ghr̥ta—one prastha (640gms.) and juice of śatāvarī, and milk each four times the quantity of ghee (2560gms.) and medicated ghee cooked. This known as Phala ghr̥ta was formulated by the Aśvini

twins; consumed by men, makes them virile with women and begets brave, intellegent and good looking sons; consumed by those women who do not retain the foetus (till completion of pregnancy) or give birth to dead child or child of short life, or female child only, those who are suffering from diseases of the vagina, menstruation and frequent abortions it is very beneficial; it increases progeny, bestows long life and wards off bad effects of planets/stars.

Some physicians add root of lakṣamaṇā also which is not mentioned here into this formula; ghee prepared from milk of cow which has living calf and of any one colour is to be used; the ghee should be cooked with the fire of cowdung heaps collected from the forest.

Yonikaṇḍa cikitsā—treatment of yonikaṇḍa

गैरिकाम्रास्थिजन्तुघ्नरजन्यञ्जनकट्फलाः ।
 पूरयेद्योनिमेतेषां चूर्णः क्षौद्रसमन्वितः ॥ ६२ ॥
 त्रिफलायाः कषायेण सक्षौद्रेण च सेचयेत् ।
 प्रमदा योनिकन्देन व्याधिना परिमुच्यते ॥ ६३ ॥

In yonikaṇḍa, powder of gairika, āmrāsthī, jañtughna, rajani, ānjana (srotañjana) and kaṭpala mixed with honey should be filled into the vagina; decoction of triphala added with honey be used for pouring on the vagina; by these methods of woman gets cured by yonikanda.

Garbhinīroga cikitsā—treatment of disorders of pregnancy

हीवेरातिविषामुस्तमोचशक्रेऽशृतं जलम् ।
 दद्याद् गर्भे प्रचलिते प्रदरे कुक्षिरुज्यपि ॥ ६४ ॥

Decoction of hrībera, ativiṣā, mustā, moca and śakra (iñdrayava) should be administered to the woman who has movement of the foetus (prematurely), in pradara (menorrhoea) and pain in the abdomen.

मधुकं चन्दनोशीरसारिवापद्मपत्रकैः ।
 शर्करामधुसंयुक्तैः कषायो गर्भिणीज्वरे ॥ ६५ ॥
 चन्दनं सारिवालोक्षमृद्वीकाशर्कराऽन्वितम् ।
 क्वाथं कृत्वा प्रदद्याच्च गर्भिणीज्वरशान्तये ।
 पीतं विश्वमज्जाक्षीरैर्नाशयेद्विषमज्वरम् ॥ ६६ ॥

Decoction of madhuka, caṇḍana, uśīra, sārivā and flower of padma added with sugar and honey should be given in fevers of pregnant women. Decoction of caṇḍana, sārivā, lodhra and mṛdvīkā, added with sugar should be given to the pregnant women for cure of fever. Viśvā boiled in goats milk and consumed cures intermittant fever in pregnant woman.

आम्रजम्बूत्वचः क्वाथैर्लेहयेल्लजशक्तुकम् ।
 अनेनालीढमात्रेण गर्भिणी ग्रहणीं जयेत् ॥ ६७ ॥

Lāja saktu mixed with the decoction of bark of āmra and jambū and consumed, cures duodenal diseases of the pregnant woman.

हीबेरारलुरक्तचन्दनबलाधान्याकवत्सादनी -
 मुस्तोशीरयवासपर्पटविषाक्काथं पिबेद् गर्भिणी।
 नानाव्याधिरुजाऽतिसारगदके रक्तस्रुतौ वा ज्वरे
 योगोऽयं मुनिभिः पुरा निगदितः सूत्यामयेऽप्युत्तमः ॥ ६८ ॥

The pregnant lady should drink the decoction of hrībera, aralu, raktacañdana, balā, dhāñyaka, vatsadini, mustā, uśīra, yavāsa, parpaṭa and viṣa (vatsnābha)—this cures pain of different diseases, diarrhoea, bleeding fever etc. this formula described by the sages long back, is also beneficial in diseases of purperum (post-natal period) also.

Garbhasrāva and Garbhapāta—Abortion and miscarriage

ग्राम्यधर्माध्वगमनयानायासप्रपीडनैः ।
 ज्वरोपवासोत्पतनप्रहाराजीर्णधावनैः ॥ ६९ ॥
 वमनाञ्च कुन्थयाद् गर्भपातनात् ।
 तीक्ष्णक्षारोष्णकटुकतिक्तरूक्षनिषेवणात् ॥ ७० ॥
 वेगाभिघाताद्विषमादासनाच्छयनाद्भयात् ।
 गर्भे पतति रक्तस्य सशूलं दर्शनं भवेत् ॥ ७१ ॥
 आ चतुर्थात्ततो मासात्प्रस्रवेद् गर्भविद्रवः ।
 ततः स्थिरशरीरस्य पातः पञ्चमषष्ठयोः ॥ ७२ ॥

गर्भोऽभिघातविषमासनपीडनाद्यैः पक्वं द्रुमादिव फलं पतति क्षणेन ॥ ७३ ॥

Indulgence in more of copulation, walking, riding, fatigue by exercises, fever and fasting, falling from height, beating or running, eating uncooked foods, more of vomiting, purgation and straining, use of foods which possess properties such as penetrating, alkaline, pungent and bitter tastes and dry (moistureless), suppressing the urges, adopting improper postures for sitting, sleeping etc. and fear—all these make for expulsion of the foetus prematurely, accompanied with flow of blood and pain in the abdomen. If the expulsion of foetus occurs within four months of pregnancy it is called Garbhasrāva (abortion) and expulsion of solid/hard foetus during fifth and sixth months is called Garbha pāta (miscarriage); just as ripe fruit falls from the tree suddenly, the foetus falls out (from the uterus) due to assault, improper postures, pressure on the abdomen, etc.

Cikitsā—treatment

गुर्विण्या गर्भतो रक्तं स्रवेद्यदि मुहुर्मुहुः ।
 तन्निरोधाय सा दुग्धमुत्पलादिशृतं पिबेत् ॥ ७४ ॥

उत्पलं नीलमारक्तं कल्हारं कुमुदं तथा ।
 श्वेताम्भोजञ्च मधुकमुत्पलादिरयं गणः ॥ ७५ ॥
 संशीलितो हरत्येव दाहं तृष्णां हृदामयम् ।
 रक्तपित्तञ्च मूर्च्छाञ्च तथा छर्दिमरोचकम् ॥ ७६ ॥

When the pregnant lady has frequent discharge of blood from the uterus she should drink milk mixed with decoction of drugs of utpalādigana, Nilotpala, raktotpala, kalhāra, kumuda śvetāmbhoja and madhuka—these together form Utpalādigana; decoction of this consumed cures burning sensation, thirst, diseases of the heart, bleeding diseases, fainting, vomiting and loss of taste.

प्रस्रंसमाने गर्भे स्यादाहः शूलञ्च पार्श्वयोः ।
 पृष्ठरुक्प्रदरानाहौ मूत्रसङ्गश्च जायते ॥ ७७ ॥
 स्थानात्स्थानान्तरं तस्मिन्प्रात्यपि च जायते ।
 आमपक्काशयादौ तु क्षोभः पूर्वेऽप्युपद्रवाः ॥ ७८ ॥

When the foetus is getting aborted, there will be burning sensation, pain in the flanks and back, menorrhagia, distention of the abdomen (flatulence) and suppression of urine. These symptoms shift from the place to place and there will be disorders in the stomach and large intestine also.

स्निग्धशीतक्रियास्तेषु दाहादिषु समाचरेत् ।
 कुशकाशोरुबूकाणां मूलैर्गोक्षुरकस्य च ॥ ७९ ॥
 शृतं दुग्धं सितायुक्तं गर्भिण्याः शूलहृत्परम् ।
 श्वदंष्ट्रामधुकक्षुद्राम्लातः सिद्धं पयः पिबेत् ॥
 शर्करामधुसंयुक्तं गर्भिणीवेदनापहम् ॥ ८० ॥
 मृत्कोष्ठाङ्गागारिकागेहसम्भवा नवमल्लिका ।
 समङ्गा धातकीपुष्पं गैरिकं च रसाञ्जनम् ॥ ८१ ॥
 तता सर्जरसश्चैतान्यथालाभं विचूर्णयेत् ।
 तच्चूर्णं मधुना लिह्याद् गर्भपातप्रशान्तये ॥ ८२ ॥
 कशेरुत्पलशृङ्गाटकल्कं वा पयसा पिबेत् ।
 पक्वं वचारसोनाभ्यां हिङ्गुसौवर्चलान्वितम् ।
 आनाहे तु पिबेद् दुग्धं गुर्विणी सुखिनी भवेत् ॥ ८३ ॥
 तृणपञ्चकमूलानां कल्केन विपचेत्पयः ।
 तत्पयो गर्भिणी पीत्वा मूत्रसङ्गाद्विमुच्यते ॥ ८४ ॥
 शालीक्षुकुशकाशैः स्याच्छरेण तृणपञ्चकम् ।
 एषां मूलं तृषादाहपित्तासृङ्मूत्रसङ्गहृत् ॥ ८५ ॥

Burning sensation etc. should be managed with oleation and cold treat-

ments; decoction of roots of kuśa, kāśa urubūka and gokṣura should be administered.

Milk boiled with śvadamṣṭrā, madhuka, kṣudrā and amlāṭana—added with sugar and consumed relieves the pain of the abdomen of the pregnant woman.

Mud from the nest of a wasp, nava mallikā, samaṅgā, dhātakī—puṣpa, gairika, rasāñjana and sarjarasa—as many of these as are available are collected, made into nice powder and licked with honey, prevents miscarriage; if flatulence is present then, paste of kaseru, utpala and śṛṅgāṭaka should be consumed with milk or milk boiled with vacā, rasona, hingū and sauvareala; the pregnant woman finds comfort. In case of suppression of urine, the woman should drink milk boiled with paste of roots of śālī, ikṣu, kuśa, kāśa and śara cures thirst, burning sensation, bleeding and suppression/obstruction of urine.

Masānumāsika quathās

मधुकं शाकबीजं च पयस्या सुरदारु च ।
 अश्मन्तकस्तिलाः कृष्णास्ताम्रवल्ली शतावरी ॥ ८६ ॥
 वृक्षादनी पयस्या च प्रियङ्गूत्पलसारिवाः ।
 अनन्ता सारिवा रास्त्रा पद्मा मधुकमेव च ॥ ८७ ॥
 बृहत्यौ काश्मरी चापि क्षीरिशुङ्गास्त्वचो घृतम् ।
 पृश्निपर्णी वचा शिग्रुः श्वदंष्ट्रा मधुपर्णिका ॥ ८८ ॥
 शृङ्गाटकं विषं द्राक्षा कशेरु मधुकं सिता ।
 वत्सैते सप्त योगाः स्युरर्द्धश्लोकसमापनाः ॥ ८९ ॥
 यथासंख्यं प्रयोक्तव्या गर्भस्त्रावे पयोयुता ।
 एवं गर्भो न पतति गर्भशूलञ्च शाम्यति ॥ ९० ॥

If there is doubt of occurrence of abortion during pregnancy, then the pregnant woman should be administered the following decoctions of drugs mentioned in the following half—verses commencing with the first month, respectively, in order to prevent abortion and pain there of—

In the first month, decoction of madhuka, sākabīja, payasyā and suradāru; in the second month that of aśmantaka, kṛṣṇaṭila, tāmravallī and śatāvarī; in the third month that of vṛkṣādānī, payasyā, priyaṅgu, utpala and sārīvā; in the fourth month that of anaṅtā, sārīvā, rāsnā, padma and madhuka; in the fifth month that of the two brhatī, kasmarī, suṅga (leaf buds) of kṣīrīvṛkṣās (pañcavalkala) śigru, śvadamṣṭrā and madhuparṇi; in the seventh month, that of śṛṅgāṭaka, bisa, drākṣā, kaseru, madhuka and sita (śarkara).

कपित्थबृहतीबिल्वपटोलेक्षुनिदिग्धिकाः ।
 मूलानि क्षीरसिद्धानि दापयेद्भिषगष्टमे ॥ ९१ ॥
 नवमे मधुकानन्तापयस्यासारिवा पिबेत् ॥ ९२ ॥

क्षीरं शुण्ठीपयस्याभ्यां सिद्धं स्यादशमे हितम् ।
 सक्षीरं वा हिता शुण्ठी मधुकं सुरदारु च ॥ ९३ ॥
 क्षीरिकामुत्पलं दुग्धं समङ्गामूलकं शिवाम् ।
 पिबेदेकादशे मासि गर्भिणीशूलशान्तये ॥ ९४ ॥
 सिता विदारी काकोली क्षीरी चैव मृणालिका ।
 गर्भिणी द्वादशे मासि पिबेच्छूलघ्नमौषधम् ॥ ९५ ॥
 एवमाप्यायते गर्भस्तीव्रा रुक् चोपशाम्यति ॥ ९६ ॥

During the eighth month, the physician should administer milk boiled with roots of kapittha, bṛhatī, bilva, paṭola, ikṣu, and nidigdhikā; during ninth month milk boiled with madhuka, anaṅtā, payasyā and sārivā, should be given. During the tenth month milk boiled with śuṇṭhī and payasyā or śuṇṭhi, madhuka and suradāru is beneficial.

During the eleventh month the woman should drink milk boiled with kṣīrikā, utpala, root of samaṅgā and śivā (harītakī) for relief of pain. During the twelfth month, the woman should drink milk boiled with vidārī, kākolī, kṣīrikā and mṛṇāla and added with sugar, by this the foetus becomes contented and all the pains subside.

Vikṛta garbha—abnormal foetus

गर्भो वातेन संशुष्को नोदरं पूरयेद्यदि ।
 सा बृंहणीयैः संसिद्धं दुग्धं मांसरसं पिबेत् ॥ ९७ ॥

When the foetus gets dried up by vāta, it does not fill the abdomen (as much as required), then the pregnant woman should be given milk boiled with nutritive drugs and meat soup to drink.

शुष्कार्त्तवमजाताङ्गं संशुष्कं मरुताऽऽर्दितम् ।
 त्यक्तं जीवेन तत्तस्मात्कठिनं चावतिष्ठते ॥ ९८ ॥
 शुष्कार्त्तवार्दको वायुरुदराध्मानकृद् भवेत् ।
 कदाचिच्चेत्तदाऽऽध्मानं स्वयमेव प्रशाम्यति ॥ ९९ ॥
 नैगमेयेन गर्भोऽयं हतो लोकध्वनिस्तदा ।
 स एवाल्पप्रवृत्त्या चेल्लघुर्भूत्वाऽवतिष्ठते ॥ १०० ॥
 तदा स गर्भो भवति लोके नागोदराह्वयः ।
 धान्यकुट्टनमुख्या स्याच्चिकित्सा तूभयोरपि ॥ १०१ ॥

When the foetus together with artava (menstrual blood) becomes dried up due to vāta, remains undeveloped in its body parts, devoid of life and so lies hard in the abdomen; aggravated vāta produces distention (enlargement) of the abdomen, which sometimes subsides on its own accord, then people say that the foetus has been snatched away by Naigmeya (an evil spirit). If the foetus remains inside the abdomen without any weight then people call it as Nāgodara.

For both these disorders, the chief treatment, is pounding corn (with pestle) by the woman.

Prasava kāla—time for delivery

नवमे दशमे मासि नारी गर्भं प्रसूयते।
एकादशे द्वादशे वा ततोऽन्यत्र विकारतः ॥ १०२ ॥
वातेन गर्भसङ्कोचात्प्रसूतिसमयेऽपि या।
गर्भं न जनयेन्नारी तस्याः शृणु चिकित्सितम् ॥ १०३ ॥
कुट्टयेन्मुशलेनैषा कृत्वा धान्यमुलूखले।
विषमं चासनं पानं सेवेत प्रसवार्थिनी ॥ १०४ ॥

The woman delivers the foetus normally during the ninth or tenth months; some times even during eleventh or twelfth month, when there are abnormalities (diseases of the foetus or the pregnant lady).

If constriction of the passage of the foetus takes place due to vata during the periods of delivery, then the woman will not deliver the child (foetus). Now, listen to its treatment; the woman desirous of delivery should be made to pound corn with a pestle, resort to abnormal postures in sitting etc. drink wine and do such activities (which help delivery).

Prasava vilamba—delayed delivery

प्रसवस्य विलम्बे तु धूपयेदभितो भगम्।
कृष्णासर्पस्य निर्मोकैस्तथा पिण्डीतकेन वा ॥ १०५ ॥
तन्तुना लाङ्गली मूलं बध्नीयाद्धस्तपादयोः।
सुवर्चलां विशल्यां वा धारयेदाशु सूयते ॥ १०६ ॥
करङ्गीभूतगोमूर्द्धा सूतिकाभवनोपरि।
स्थापितस्तत्क्षणान्नार्याः सुखं प्रसवकारकः ॥ १०७ ॥
पोतकीमूलकल्केन तिलतैलयुतेन च।
योनेरभ्यन्तरं लिप्त्वा सुखं नारी प्रसूयते ॥ १०८ ॥
कृष्णा वचा चापि जलेन पिष्टा सैरण्डतैला खलु नाभिलेपात्।
सुखं प्रसूतिं कुरुतेऽङ्गनानां निपीडितानां बहुभिः प्रमादैः ॥ १०९ ॥
मातुलुङ्गस्य मूलं तु मधुकेन युतं तथा।
घृतेन सहितं पीत्वा सुखं नारी प्रसूयते ॥ ११० ॥
इक्षोरुत्तरमूलं निजतनुमानेन तन्तुना बद्ध्वा।
कटिविषयेगर्भवती सुखेन सूतेऽविलम्बेन ॥ १११ ॥
तालस्य चोत्तरं मूलं स्वप्रमाणेन तन्तुना।
बद्ध्वा कट्यान्तु नियतं सुखं नारी प्रसूयते ॥ ११२ ॥

When the delivery is delayed, the vagina should be fumigated with skin of black serpent (snake peel) or with piṇḍitaka (madanaphala) root of lāṅgali should be tied to the hands and feet; either suvarcalā, or viśālya should be worn on the body; the skull of a cow should be tied to the door of the maternity chamber; these make the woman deliver the child immediately.

Paste of root of potakī added with tila taila smeared to the interior of the vagina, helps the woman for easy delivery.

Kṛṣṇā and vacā macerated with water added with eraṇḍa taila and applied on the umbilicus of the pregnant woman, who is suffering from many troubles, helps her to deliver easily.

Root of mātuluṅga along with madhuka made into paste, mixed with ghee and consumed helps the woman for easy delivery.

Root of iksu spreading in the northerly direction and of the length of the woman is dug out and tied around the waist of the pregnant woman makes her delivery easy.

Mūḍha garbha—mal-presentation

मूढः करोति पवनः खलु मूढगर्भशूलञ्च योनिजठरादिषु मूत्रसङ्गम् ।

भुगोऽनिलेन विगुणेन ततः स गर्भः संख्यामतीत्य बहुधा समुपैति योनिम् ॥ ११३ ॥

Vāta becoming inactive produces mūḍhagarbha (obstruction to delivery); pain in the vagina, abdomen etc. obstruction of micturition, makes changes in the position of the foetus and descend through the vaginal tract in many different ways.

संकीलकः प्रतिखुरः परिघोऽथ बीजस्तेषूर्ध्वबाहुचरणैः शिरसा च योनौ ।

सङ्गी च यो भवति कीलकवत्स कीलो दृश्यैः खुरैः प्रतिखुरः स हि कायसङ्गी ॥

गच्छेद् भुजद्वयशिराः स च बीजकाख्यो योनौ स्थितः स परिघः परिघेण तुल्यः ॥ ११४ ॥

Sankilaka, pratikhura, parigha and bijaka—are its four kinds; sankilaka is that in which both the arms, legs and head are held upwards and the back of the foetus is obstructing the vagina like a bolt; pratikhura is that in which both the arms and legs have come out through the vagina and the body of the foetus (abdomen) is obstructing the vaginal passage; bijaka is that in which both the arms and head have come out and the rest of the body is obstructing; parigha is that in which the body is lying horizontally like a bolt and obstructing the vaginal passage.

द्वारं निरुद्ध्य शिरसा जठरेण कश्चित् कश्चिच्छरीरपरिवर्तितकुब्जकायः ।

एकेन कश्चिदपरस्तु भुजद्वयेन तिर्यगतो भवति कश्चिदवाङ्मुखोऽन्यः ॥

पार्श्वापवृत्तगतिरेति तथैव कश्चिदित्यष्टधा भवति गर्भगतिः प्रसूतौ ॥ ११५ ॥

The eight kinds of mūḍhagarbha described by Suśruta are—

1. In some, the passage is obstructed by the head and abdomen of the foetus.

2. In some the body is rotated and bent inward causing obstruction.
3. In some, one shoulder has come out and obstructed by the other.
4. In some the foetus is found lieing horizontally.
5. In some the face of the foetus only is seen coming out.
6. In some the fotus is seen coming out with its flanks.
7. In some both the arms and legs have come out and body bent inwards and obstructing.
8. In some one leg is found coming out of the vagina and the other coming out though the anus of the mother.

अपविद्धशिरा या तु शीताङ्गी निरपत्रपा ।

नीलोद्गतशिरा हन्ति सा गर्भं स च तां तथा ॥ ११६ ॥

The pregnant woman whose head is drooping (due to inability to hold it erect) body is cold, who has lost shyness and on whose abdomen blue veins are found bulging out, is not only going to kill the foetus but also herself.

Mrta garbha—foetal death

गर्भास्पन्दनमावीनां प्रणाशः श्यावपाण्डुता ।

भवेदुच्छ्वासपूतित्वं शूलं चान्तर्मृते शिशो ॥ ११७ ॥

मानसागन्तुभिर्मातुरुपतापैः प्रपीडितः ।

गर्भो व्यापद्यते कुक्षौ व्याधिभिश्च प्रपीडितः ॥ ११८ ॥

योनिस्वरणं सङ्गः कुक्षौ मक्कल एव च ।

हन्युः स्त्रियं मूढगर्भो यथोक्ताश्चाप्युपद्रवाः ॥ ११९ ॥

Absence of movements of the foetus, cessation of labour pains, blue or white colouration of the body, bad smell in expired air and pain in the abdomen are the signs of death of the foetus inside.

The pregnant woman suffering from mental shock, external assaults and many diseases, are the causes for death of the foetus.

Constriction of the vaginal passage, obstruction of the foetus inside the abdomen (for long period) makkalla (severe abdominal pain after delivery), abnormal presentation of the foetus causing obstruction to delivery and other complications are going to kill the woman.

Mūdhagarbha cikitsā—treatment of obstruction of labour

याभिः सङ्कटकालेऽपि बह्व्यो नार्यः प्रसाविताः ।

सम्यग्लब्धं यशस्तास्तु नार्यः कुर्युरिमां क्रियाम् ॥ १२० ॥

गर्भं जीवति मूढे तु गर्भं यत्नेन निर्हरेत् ।

हस्तेन सर्पिषाऽऽक्तेन योनेरन्तर्गतेन सा ॥ १२१ ॥

मृते तु गर्भे गर्भिण्या योनौ शस्त्रं प्रवेशयेत् ।

शस्त्रशास्त्रार्थविदुषी लघुहस्ता भयोज्झिता ॥ १२२ ॥

सचेतनं तु शस्त्रेण न कथञ्चन दारयेत् ।
 स दीर्यमाणो जननीमात्मानं चापि मारयेत् ॥ १२३ ॥
 नोपेक्षेत मृतं गर्भं मुहूर्त्तमपि पण्डितः ।
 तदाशु जननीं हन्ति प्रभूतान्नं यथा पशुम् ॥ १२४ ॥

All methods (of delivery) which many wise women adopt during the time of hardships of delivery and obtain success, should be adopted, in case of mūḍhagarbha (obstruction of labour) also.

When the foetus is alive but obstructed, then it should be pulled out by the hand (inserted through the vagina) smeared with ghee. When the foetus is found to be dead, sharp instrument should be introduced through the vagina, by the woman (midwife) with a good knowledge of the instrument and also of the science (of medicine), who has experience of treating such cases and who is devoid of fear (to perform surgical operation).

Severing the parts of the fetus which is alive should be never be done; if done so, it will kill both the foetus and the mother.

The dead foetus should not be neglected (allowed to remain inside) even for a short time by the intelligent physician; if done so, it is going to kill the mother quickly just like too much of food kills the cattle.

यद्यदङ्गं हि गर्भस्य योनौ सक्तं तु तद्विषक् ।
 सम्यग्विनिर्हरिच्छित्वा रक्षेत्रारीं प्रयत्नतः ॥ १२५ ॥
 एवं निर्हृतशल्यां तां सिञ्चेदुष्णो वारिणा ।
 ततोऽभ्यक्तशरीरायां योनौ स्नेहं विधारयेत् ॥ १२६ ॥
 एवं मृद्वी भवेद्योनिस्तच्छूलं चोपशाम्यति ॥ १२७ ॥

The part of the body of the foetus which so ever causing obstruction should be cut off by the physician and the pregnant woman protected by all efforts. After pulling out the foreign body (part of the dead foetus) lukewarm water should be sprinkled on the woman, her body anointed and oil dipped diaper kept in the vagina, by this the vagina becomes soft and pain subsides.

तुम्बीपत्रं तथा लोध्रं समभागं सुपेषयेत् ।
 तने लेपो भगे कार्यः शीघ्रस्याद्योनिरक्षता ॥ १२८ ॥
 पलाशोदुम्बरफलं तिलतैलसमन्वितम् ।
 योनौ विलिप्तं मधुना गाढीकरणमुत्तमम् ॥ १२९ ॥
 प्रसूता वनिता वृद्धकुक्षिहासाय सम्पिबेत् ।
 प्रातर्मथितसंमिश्रां त्रिसप्ताहात्कणाजटाम् ॥ १३० ॥

Leaves of tumbī (kaṭu tumbī) and lodhra both equal quantity are macerated well and the paste should be applied to the vagina to protect the vaginal passage (healing the wound if any).

Palāśa and udumbara phala made as paste, added with tila taila, then mixed with honey and smeared into the vagina is best to make it tough.

The woman who has delevered should drink paste of root of kaṇā mixed with churned buttermilk in the morning daily for three weeks in order to reduce the size of the enlarged abdomen.

Aparā pātana kriyā—inducing delivery of placenta

प्रसूताया न पतिता जठरादपरा यदि ।
 तदा सा कुरुते शूलमाध्मानं वह्निमन्दताम् ॥ १३१ ॥
 केशवेष्टितयाऽङ्गुल्या तस्याः कण्ठं प्रघर्षयेत् ।
 निर्मोककटुकाऽलाबूकृतबन्धनसर्षपः ॥
 चूर्णितैः कटुतैलाक्तैर्धूपयेदभितो भगम् ॥ १३२ ॥
 लाङ्गलीमूलकल्केन पाणिपादतलानि हि ॥ १३३ ॥
 प्रलिम्पेत्सूतिका योषिदपरापातनाय वै ।
 हस्तं छिन्नखं स्निग्धं सूतायोनो शनैः क्षिपेत् ॥ १३४ ॥
 अपरां तेन हस्तेन जनयित्री विनिहरिन् ।
 एवं निर्हतशल्यां तां सिञ्चेदुष्णेन वारिणा ॥
 ततोऽभ्यक्तशरीराया योनौ स्नेहं निधापयेत् ॥ १३५ ॥

If the aparā (palcenta) does not come out the abdomen, it gives rise to abdominal pain and distention and weakness of digestive fire.

Then, the throat of the woman should be tickled with fingers fastened with hairs, or the vagina fumigated with powder of sarpanirmoka (snakepeel) kaṭukā, alābū, kṛtabaṇḍhana (koṣātakī) and sarṣapa added with kaṭu taila; the paste of root of lāṅgalī be applied to her palms and soles to induce fall of placenta. If by these methods it does not come out, then it should be pulled out by the hand, inserted into the vagina, after paring the nails and lubricating the hand. After removing the foreign body (placenta) this way, the woman should be sprinkled with lukewarm water, her body anointed and oil soaked diaper ket inside the vagina.

Makkalla—post-delivery pain

वनितायाः प्रसूताया वातो रूक्षेण वर्द्धितः ।
 तीक्ष्णोष्णशोषितं रक्तं रुद्ध्वा ग्रन्थिं करोति हि ॥ १३६ ॥
 नाभ्यधःपार्श्वयोर्बस्तौ बस्तिमूर्द्धनि चापि वा ।
 ततश्च नाभौ बस्तौ च भवेच्छूलं तथोदरे ॥ १३७ ॥
 भवेत्पक्काशयाध्मानं मूत्रसङ्गश्च जायते ।
 एतद्विषग्भिरुदितं मक्कलामयलक्षणम् ॥ १३८ ॥

Vāta getting aggravated by use of foods which are dry, penetrating and

hot in potency, vitiates the blood, obstructs its coming out, gives rise to a tumor below the umbilicus, in the flanks, on the area of the centre of the urinary bladder or at its head, accompanied with pain in the umbilicus, bladder and abdomen, distention of the large intestine and obstruction to micturition. These are the symptoms of the disease, Makkalla described by the physicians.

सुचूर्णितं यवक्षारं पिबेत्कोष्णेन वारिणा ।
सर्पिषा वा पिबेन्नारी मक्कलस्य निवृत्तये ॥ १३९ ॥

Yavakṣāra powdered nicely should be consumed by the woman along with either warm water or ghee, for the cure of pain.

Pippalyādigāṇa quātha

पिप्पली पिप्पलीमूलं मरिचं गजपिप्पली ।
नागरं चित्रकं चव्यं रेणुकैलाजमोदिकाः ॥ १४० ॥
सर्षपो हिङ्गु भार्गी च पाठेन्द्रयवजीरकाः ।
महानिम्बश्च मूर्वा च विषा तिक्ता विडङ्गकम् ॥ १४१ ॥
पिप्पल्यादिर्गणो ह्येष कफमारुतनाशनः ।
क्वाथमेषां पिबेन्नारी लवणेन समन्वितम् ॥ १४२ ॥
गुल्मशूलज्वरहरं दीपनञ्चामपाचनम् ।
मक्कलशूलगुल्मघ्नं कफानिलहरं परम् ॥ १४३ ॥

Pippalī, pippalīmūla, marica, gajapippalī, nāgara, citraka, cavya, reṇuka, elā, ajamodikā, sarṣapa, hiṅgu, bhārngī, pāṭhā, iṇdravyava, jīraka, mahānimbaa, mūrvā, viṣā (ativiṣā), tiktā (kaṭuka) and viḍaṅgaka—these together known as Pippalyādi gāṇa, mitigates kapha and vāta.

The woman who has delevered should drink the decoction of the above group of drugs adding lavaṇa (saiṇdhava) to it. This cures abdominal tumor, pain, fever, kindles digestive power, digests undigested food, mitigates kapha and vāta and best to cure makkalla (post-delevery pain).

त्रिकटुकचातुर्जातककुस्तुम्बुरुचूर्णसंयुक्तम् ।
खादेद् गुडं पुराणं नित्यं मक्कलदलनाय ॥ १४४ ॥

Powder of trikaṭu, caturjāta and kustumburu mixed with purāṇaguḍa (old jaggery) should be consumed daily for the cure of post-delevery pain.

Sūtikā roga—diseases of puerperium and their treatment

प्रसूता युक्तमाहारं विहारं च समाचरेत् ।
व्यायामं मैथुनं क्रोधं शीतसेवाञ्च वर्जयेत् ॥ १४५ ॥
मिथ्याचारात्सूतिकाया यो व्याधिरुपजायते ।
स कृच्छ्रसाध्योऽसाध्यो वा भवेत्तत्पथ्यमाचरेत् ॥ १४६ ॥

The woman after her delivery, should always indulge in foods and activities which are suitable, and avoid physical exercise, copulation, anger and use of cold comforts. The diseases arising from improper foods and activities of the delivered woman become either difficult to cure or incurable.

मिथ्योपचारात्संक्लेशाद्विषमाजीर्णभोजनात् ।
 सूतिकायास्तु ये रोगा जायन्ते दारुणाश्च ते ॥ १४७ ॥
 अङ्गमर्दो ज्वरः कासः पिपासा गुरुगात्रता ।
 शोथः शूलातिसारौ च सूतिकारोगलक्षणम् ॥ १४८ ॥
 ज्वरातीसारशोथाश्च शूलानाहबलक्षयाः ।
 तन्द्राऽरुचिप्रसेकाद्या वातश्लेष्मसमुद्भवाः ॥ १४९ ॥
 कृच्छ्रसाध्या हि ते रोगाः क्षीणमांसबलाश्रिताः ।
 ते सर्वे सूतिकानाम्ना रोगास्ते चाप्युपद्रवाः ॥ १५० ॥

The diseases produced by improper of foods and activities, causing aggravation of the doṣās in the woman who has delivered are dreadful (difficult to cure).

Pain all over the body, cough, thirst, feeling of heaviness of the body, oedema, abdominal pain and diarrhoea are the symptoms of Sūtikā roga.

Fever, diarrhoea, swelling, abdominal pain and distention, loss of strength, stupor, loss of taste, more of salivation etc. are born from vātakapha aggravated together; these are difficult to cure since these are produced by decrease of muscles and strength, all these along with their associated diseases are known as Sūtikā rogas (diseases of puerperium).

Cikitsā—treatment

सूतिकारोगशान्त्यर्थं कुर्याद्वातहरीं क्रियाम् ।
 दशमूलकृतं क्वाथं कोष्णं दद्याद् घृतान्वितम् ॥ १५१ ॥

For the cure of puerpural diseases all treatments which mitigate vāta should be done; decoction of daśmūla added with ghee should be administered warm.

अमृतानागरसहचरभद्रोत्कटपञ्चमूलकं जलदम् ।
 शृतं शीतं मधुयुतं शमयत्यचिरेण सूतिकाऽऽतङ्कम् ॥ १५२ ॥

Decoction of amṛtā, nāgara, saharā, bhadramustā, drugs of bṛhat pañcamūla and jalada (mustā) cooled and added with honey and consumed cures all the diseases of the puerperium.

Devadārvyādi quātha

देवदारु वचा कुष्ठं पिप्पली विश्वभेषजम् ।
 भूनिम्बः कट्फलं मुस्तं तिक्ता धान्यहरीतकी ॥ १५३ ॥

गजकृष्णा सदुःस्पर्शा गोक्षुरुर्धन्वयासकः ।
 बृहत्यतिविषा छिन्ना कर्कटः कृष्णजीरकः ॥ १५४ ॥
 समभागान्वितैरैतैः सिन्धुरामठसंयुतम् ।
 क्वाथमष्टावशेषं तु प्रसूतां पाययेत् स्त्रियम् ॥ १५५ ॥
 शूलकासज्वरश्वासमूर्च्छाकम्पशिरोऽर्त्तिभिः ।
 युक्तं प्रलापतृड्दाहतन्द्राऽतीसारवान्तिभिः ॥ १५६ ॥
 निहन्ति सूतिकारोगं वातपित्तकफोद्भवम् ।
 कषायो देवदावादिः सूतायाः परमौषधम् ॥ १५७ ॥

Devadāru, vacā, kuṣṭha, pippalī, viśvabheṣaja, bhūnimba, kaṭphala, mustā, tikta, dhānyaka, haritakī, gajakṛṣṇā, dussparśa, gokṣura, dhañvayās, bṛhatī, ativiṣā, chinnā, karkaṭa, kṛṣṇajīraka, saiñdhava and rāmaṭha—all equal in quantity, boiled in water and reduced to one—eighth quantity. This decoction consumed by the woman in her puerperal period, cures abdomininal pain, cough, fever, dyspnoea, fainting, tremors, headache, delirium, thirst, burning sensation, stupor, diarrhoea and vomiting; known as Devadarvadi quatha, this is best medicine for the woman who has delivered.

Pañcajīraka pāka (lehya)

जीरकं स्थूलजीरश्च शतपुष्पाद्वयं तथा ।
 यवानी चोजमोदा च धान्यकं मेथिकाऽपि च ॥ १५८ ॥
 शुण्ठी कृष्णा कणामूलं चित्रकं हपुषाऽपि च ।
 बदरी बीजचूर्णञ्च कुलकं कम्पिल्लकं तथा ॥ १५९ ॥
 एतानि पलमात्राणि गुडं पलशतं मतम् ।
 क्षीरप्रस्थद्वयं दद्यात्सर्पिषः कुडवं तथा ॥ १६० ॥
 पञ्चजीरकपाकोऽयं प्रसूतानां प्रशान्तये ।
 युज्यते सूतिकारोगे यानिरोगे ज्वरे क्षये ॥ १६१ ॥
 कासे श्वासे पाण्डुरोगे काश्ये वातामयेषु च ॥ १६२ ॥

Jīraka, sthūlajīraka, the two śatapuspā, yavānī, ajamodā, dhāñyaka, methikā, śuṇṭhī, kṛṣṇā, kaṇamula, citraka, hapuṣā, powder of badari seed, kulaka, and kampillaka—each one pala (40gms.) are powdered nicely, added with guḍa (jaggery)—one hundred pala (4kg.), milk—two prastha (1280gms.) and ghee—one kudava (160gms.) and cooked to form a confection. This known as Pañcajīraka pāka (lehya) is used for curing the diseases of the puerperium, vaginal diseases, fevers, consumption, cough, dyspnoea, anaemia, emaciation and diseases of vata origin.

Nāgarakhanda—Saubhagyaśuṇṭhī pāka (lehya)

आज्यं स्यात्पलयुग्ममत्र पयसः प्रस्थद्वयं खण्डतः
 पञ्चाशत्पलमत्र चूर्णितमथो प्रक्षिप्यते नागरम् ।

प्रस्थार्घं गुडवद्विपाच्य विधिना मुष्टित्रयं धान्यका-

न्मिश्रयाः पञ्चपलं पलं कृमिरिपोः साजाजिजीरादपि ॥ १६३ ॥

व्योषाम्भोददलोरगेन्द्रसुमनस्त्वग्द्राविडीनां पलं

पक्कं नागरखण्डसंज्ञकमिदं तत्सूतिकारोगहृत् ।

तृट्छर्दिज्वरदाहशोषशमनं सश्वासकासापहं

प्लीहव्याधिविनाशनं कृमिहरं मन्दाग्निसन्दीपनम् ॥ १६४ ॥

Ājya (ghee)—two pala (80gms.), payas (milk)—two prastha (1280gms.), khaṇḍa (sugar candy)—fifty pala (2000gms./2kg.), nāgara well powdered half prastha (320gms.)—all are cooked, adding the powder of dhāñyaka—three muṣṭi (pala-40gms.), miśi—five pala (200gms.), Krimiripu (viḍaṅga), ajāji, jāraka, vyoṣa, ambhodala, urageṇdrasumanā (nāgakesara), tvak, drāviḍiphala (elā)—each one pala (40gms.) and confection prepared; this known as Nāgarakhaṇḍa consumed in suitable dose daily, cures all diseases of the peurperum, thirst, vomiting, fever, burning sensation, swelling, dyspnoea, cough, splenic diseases and worms and kindles digestive fire.

सर्वतः परिशुद्धा स्यात्स्निग्धपथ्याल्पभोजना ।

स्वेदाभ्यङ्गपरा नित्यं भवेस्मासमतन्द्रिता ॥ १६५ ॥

प्रसूता सार्धमासान्ते दृष्टे वापुनरार्तवे ।

सूतिकानामहीना स्यादिति धन्वन्तरेर्मतम् ॥ १६६ ॥

उपद्रवविशुद्धाश्च विज्ञाय वरवर्णिनीम् ।

उर्ध्वं चतुर्थ्यो मासेभ्यः परिहारं विवर्जयेत् ॥ १६७ ॥

The woman during the period of peurperum, should maintain cleanliness always in all matters, partake food which is unctuous, healthy and little in quantity, resort to sudation and oil-bath every day and lead a disciplined life for one month.

The woman ceases to be called sūtikā (woman in perurpurem) after one and half months or when the menstrual flow appears again; this is the opinion of Dhanvantari. The woman who is free from secondary diseases and after a lapse of four months, should be made free from all restrictions.

Stana rogas—diseases of the breasts

सक्षीरौ वाऽप्यदुग्धौ वा दोषः प्राप्य स्तनौ स्त्रियाः ।

रक्तं मांसञ्च संदूष्य स्तनरोगाय कल्पते ॥ १६८ ॥

धमन्यः संवृतद्वारा कन्यानां स्तनसंश्रिताः ।

दोषाविसरणास्तासां न भवन्ति स्तनामयाः ॥ १६९ ॥

तासामेव प्रसूतानां गर्भिणीनाञ्च ताः पुनः ।

स्वभावादेव विवृता जायन्ते संस्रवन्त्यतः ॥ १७० ॥

पञ्चानामपि तेषां तु हित्वा शोणितविद्रधिम्।
लक्षणानि समानानि बाह्यविद्रधिलक्षणैः ॥ १७१ ॥

Doṣās aggravated get, localised in the breasts whether having milk or not, cause vitiation of blood and muscles there and give rise to diseases (breast abscess).

Suśruta states that young girls do not get affected by diseases of breasts, since their channels (of milk) are not open and so spreading of the doṣās will not take place. But in pregnant women and women in puerperum, the channels being open by nature, diseases develop in them and also produce exudations.

Symptoms of diseases of the breasts are similar to those of the five kinds of external abscess excepting those of rakta vidradhi (abscess produced by vitiation of blood).

Cikitsā—treatment

शोथं स्तनोत्थितमवेक्ष्य भिषग्विदध्याद्यद्विद्रधावभिहितं बहुधा विधानम्।
आमे विदाहिनि तथैव च तस्य पाके यस्याः स्तनौ सततमेव च निग्रहात् तौ ॥ १७२ ॥
पित्तघ्नानि तु शीतानि द्रव्याण्यत्र प्रयोजयेत्।
जलौकोभिर्हरिद्रक्तं न स्तनावुपनाहयेत् ॥ १७३ ॥
लेपो विशालामूलेन हन्ति पीडां स्तनोत्थिताम्।
निशाकनककल्काभ्यां लेपः प्रोक्तः स्तनार्त्तिहा ॥ १७४ ॥
लेपो निहन्ति मूलं कथ्याकर्कोटिकाभवं शीघ्रम् ॥ १७५ ॥

Soon after noticing the swelling of the breast, the physician should adopt all the methods of treatment prescribed for an abscess; during the āma stage (unripe a stage), drugs and foods which cause ripening, (pus formation) in the breast should never be allowed; treatment should be with drugs which mitigate pitta and cold; blood should be removed by applying leeches and breast should not be given fomentation.

Application of paste of root of viśālā, or of niśā and kanaka (dhattūra) patra or of root of vañdhyākarkoṭakī, on the breast quickly relieves the pain.

*Thus ends chapter Seventy in Madhyakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*



Chapter-71

अथैकसप्ततितमो बालरोगाधिकारः

Bālaroga adhikāra— Diseases of Children diagnosis and treatment

1. Bāla graha—diseases due to seizure by evil spirits

बालग्रहा अनाचारात्पीडयन्ति शिशुं यतः ।
तस्मात्तदुपसर्गेभ्यो रक्षेद्बालं प्रयत्नतः ॥ १ ॥

Bālagrahās (evil spirits seizing/possessing children) torment children because of improper conduct, so the children should be protected from such seizures by all efforts.

स्कन्दग्रहस्तु प्रथमः स्कन्दापस्मार एव च ।
शकुनी रेवती चैव पूतना चान्धपूतना ॥ २ ॥
पूतना शीतपूर्वा च तथैव मुखमण्डिका ।
नवमो नैगमेयश्च प्रोक्ता बालग्रहा अमी ॥ ३ ॥
नव स्कन्दादयः प्रोक्ता बालानां ये ग्रहा अभी ।
श्रीमन्तो दिव्यवपुषो नारीपुरुषविग्रहाः ॥ ४ ॥
एते स्कन्दस्य रक्षाऽर्थं कृत्तिकोमाङ्गिशूलिभिः ।
सृष्टाः शरवणस्थस्य रक्षितस्य स्वतेजसा ॥ ५ ॥

Skañda graha, skañdāpasmāra, śakunī, revatī, pūtanā, aṇdhapūtanā, śītaputanā, mukhamandikā and naigameya—these are nine Balagrahās.

These nine bālagrahas possess magnificent divine body; some are male and some others female, they were created by Kṛittikā, Umā, Agni, and Śūli (Maheśvara) for the protection of Skañda (Ṣaṇmukha); these residing near Saravaṇa (ṣaṇmukha) protect him by their tejas (vigour/brightness).

स्कन्दः सृष्टो भगवता देवेन त्रिपुरारिणा ।
बिभर्ति चापरां संज्ञां कुमार इति स ग्रहः ॥ ६ ॥

Skañda—the first was created by Lord Tripurari (Śiva) himself and so gets a second name as Kumāra.

स्कन्दापस्मारसंज्ञो यः सोऽग्निना तत्समुद्युतिः ।
स च स्कन्दसखो नाम्ना विशाख इति चोच्यते ॥ ७ ॥

Skaṇḍāpasmāra is created by Agni (fire god), has shining like fire, is known by the names Skaṇḍasakhā and Viśākhā.

ग्रहा स्त्रीविग्रहा एते नानारूपाः प्रकीर्त्तिताः ।
गङ्गोमाकृत्तिकानां ते भागा राजसतामसाषः ॥ ८ ॥

The remaining grahas are having female form, created by Gaṅgā, Umā, and kṛttikā by their rājasa and tāmasa aspects.

नैगमेयस्तु पार्वत्या सृष्टो मेषाननो ग्रहः ।
कुमारधारी देवस्य गुहस्यात्मसमोऽस्ति वे ॥ ९ ॥

Naigameya was created by Pārvatī, has the face of a goat (ram), he protects kumāra (ṣaṇmukha) and is like the life of Guha (ṣaṇmukha).

ततो भगवता स्कन्दे सुरसेनापतौ कुते ।
उपतस्थुर्ग्रहा एते दीप्तशक्तिधरं गुहम् ॥ १० ॥
ऊचुः प्राञ्जलयश्चैनं वृत्तिर्नो दीयतामिति ।
तेषामर्थे ततः स्कन्धः शिवं देवमचोदयत् ॥ ११ ॥
ततो ग्रहांस्तानुवाच भगवान्भगनेत्रहत् ।
तिर्यग्योनिं मानुषं च दैवञ्च त्रितयं जगत् ॥ १२ ॥
परस्परोपकारेण वर्त्तते धार्यते तथा ।
देवा नरान्प्रीणयन्ति तैर्यग्योनींस्तथैव च ॥ १३ ॥
यथाकालं प्रवृत्तैस्तु ऊष्मवर्षहिमानिलैः ।
इज्याऽञ्जलिनमस्कारैर्जपहोमैस्तथैव च ॥ १४ ॥
सम्यक्प्रयुक्तैश्च नराः प्रीणयन्त्यपि देवताः ।
भागधेयविभक्तञ्च शेषं किञ्चिन्न विद्यते ॥ १५ ॥
तद्युष्माकं शुभा वृत्तिर्बालेष्वेव भविष्यति ॥ १६ ॥
कुलेषु येषु नेज्यन्ते देवाः पितर एव च ।
ब्राह्मणाः साधवो वाऽपि गुरवोऽतिथयस्तथा ॥ १७ ॥
निवृत्तशौचाचारेषु तथा कुत्सितवृत्तिषु ।
निवृत्तभिक्षाबलिषु भग्नकांस्यगृहेषु वा ॥ १८ ॥
ते वै बालांश्च तांस्तान् हि ग्रहा हिंसन्त्यशङ्किताः ।
तत्र वो विपुला वृत्तिः पूजा चैव भविष्यति ॥ १९ ॥
एवं ग्रहाः समुत्पन्ना बालान् हिंसन्ति चाप्यतः ।
ग्रहोपसृष्टा बालाः स्युर्दुश्चिकित्स्यतमास्ततः ॥ २० ॥

Next, the Lord (Siva) appointed Skañda (ṣaṇmukha) as the commander of the army of the gods, then the other grahas, prostrating to ṣaṇmukha requested him to assign work to them also; ṣaṇmukha, in turn, requested Lord Śiva to allot suitable jobs to them. Lord Śiva said thus—this world compises of three parts, of animals, men and gods, each one is helping and supporting the other; gods protect the animals and men by giving heat, rain, cold, and wind at appropriate times, men satisfy gods by offering oblations, salutations, performing fire sacrifices etc. by these the gods become contented and share the benefits with men, and do not keep any remains, with nothing remaining, the benefits for you (the grahas) is to be obtained from babies only.

Men is whose family, oblations are not offered to gods and forefathers, brahmaṇās; in whose family ascetics, preceptors and guests are not respected and made content; those who have discarded cleanliness and good conduct, who perform mean acts, who do not beg alms and nor offer oblations, and who dwell in dilapidated houses, you (grahās) attack the children of such men, with your life and receive worship also.

Satisfied by these words, the grahas (evil spirits) began seizing children and giving them troubles. Children who are thus seized/possessed by grahas become very difficult to treat.

Graha juṣṭa bāla sāmānya lakṣaṇa—general symptoms of child seized by evil spirits.

क्षणादुद्विजते बालः क्षणात् त्रस्यति रोदिति ।
 नखैर्दन्तैर्दारयति धात्रीमात्मानमेव च ॥ २१ ॥
 ऊर्ध्वं निरीक्षते दन्तान्खादेत्कूजति जृम्भते ।
 भ्रुवौ क्षिपति दष्टौष्ठः फेनं वमति चासकृत् ॥ २२ ॥
 क्षामोऽति निशि जागर्त्ति शूनाङ्गो भिन्नविट्स्वरः ।
 मत्स्यशोणितगन्धश्च न चाश्नाति यथा पुरा ॥ २३ ॥
 दुर्बलो मलिनाङ्गश्च नष्टसंज्ञः प्रजायते ।
 सामान्यग्रहजुष्यस्य लक्षणं समुदाहृतम् ॥ २४ ॥

The child suddenly becoming emotional and frighetend, cries, scratches its own body and also of the mother with its nails or bites by the teeth, gazes upward, grinds the teeth, makes cooing sound from the throat, yawns, twitches the brows, bites its own lips, vomits froth frequently, becomes emaciated greatly, keeps awake at night; swelling of the body, change of voice, diarrhoea, emits the smell of fish or blood from the body, does not eat as before, becomes weak, dirty and loses consciousness even—these are the general symptoms of the child possessed by graha (evil spirits).

*Viśiṣṭa graha juṣṭa lakṣaṇa—features of child seized
by specific spirits*

1. *Skaṇḍa graha juṣṭa*

स्वस्ताङ्गः क्षतजसगन्धिकस्तनद्विड् वक्रास्यो हतचलितपक्ष्मनेत्रः ।
उद्विग्नः ससलिलचक्षुरल्परोदी स्कन्दात्तो भवति च गाढमुष्टिवर्चाः ॥ २५ ॥

Child seized by Skaṇḍagraha will be weak, emits odour of blood, has aversion, has aversion to the breast, distorted face, eyelids and eyes move greatly; it is emotional, eyes full of tears, cries very less, holds the fists tight and faeces also is very hard.

2. *Skaṇḍāsakha (skaṇḍāpasmāra or viśākhā) juṣṭa*

निःसंज्ञो भवति पुनर्लभेत संज्ञां संस्तब्धः करचरणौश्च नृत्यतीव्र ।
विण्मूत्रे सृजति चिरेण जृम्भमाणः फेनं वा सृजति च तत्सखाभिजुष्टः ॥ २६ ॥

Child seized by Skaṇḍāpasmāra graha, becomes unconscious suddenly and regains consciousness quickly, makes dance like movements by hands and feet, eliminates urine and feces after long time, yawns more or emits froth from the mouth.

3. *Śakuni graha juṣṭa*

स्वस्ताङ्गो भयचकितो विहङ्गगन्धिः सास्त्रावव्रणपरिपीडितः समन्तात् ।
स्फोटैश्च प्रचिततनुः सदाहपाकैर्विज्ञेयो भवति शिशुः क्षतः शकुन्या ॥ २७ ॥

Seized by Śakuni graha, the child is weak, frightened, emits smell of bird from the body, has many ulcers on the body exuding fluid, eruptions with burning sensation and pus are seen all over the body.

4. *Revatī graha juṣṭa*

रक्तास्यो हरितमलोऽतिपाण्डुदेहः श्यावो वा मुखकरपाकवेदनाऽऽर्तः ।
गृह्णाति व्यथिततनुश्च कर्णनासं रेवत्या भृशमभिपीडितः कुमारः ॥ २८ ॥

Child has reddish face/mouth, greenish feces, yellowish white or blue colour of the body, ulcers in the mouth and hands, suffers more from pain and so catches its own ears and nose often—are symptoms of child seized by Revatī graha.

5. *Pūtanā graha juṣṭa*

विट्स्त्रावी स्वपिति न वासरे न रात्रौ विड्भिन्नं विसृजति काकतुल्यगन्धः ।
छर्द्यात्तो हृषिततनूरुहः कुमारस्तृष्णालुर्भवति च पूतनागृहीतः ॥ २९ ॥

Child seized by Pūtanā graha has diarrhoea, does not sleep either during day or night, emits odour like that of crow, suffers from vomiting, horripilations and too much of thirst.

6. *Aṇḍhapūtana graha juṣṭa*

यो द्वेष्टि स्तनमतिसारकासहिक्काछर्दीभिर्ज्वरसहिताभिरर्द्यमानः ।

दुर्वर्णः सततमथापि योऽस्त्रगन्धिस्तं ब्रूयाद्विषगथ चान्धपूतनाऽऽर्त्तम् ॥ ३० ॥

Child seized by Aṇḍhapūtana graha, has aversion to the breast, suffers from diarrhoea, cough, hiccup, vomiting and fever, has bad discolouration, emits odour of blood always from the body.

7. *Śītapūtanā graha juṣṭa*

आक्रन्दत्यभिचकितं सुवेपमानः संलीनो भवति व्यथाऽन्त्रकूजयुक्तः ।

स्वस्ताङ्गो भृशमतिशीर्यते च शीतात् तं ब्रूयाद्विषगथ शीतपूतनाऽऽर्त्तम् ॥ ३१ ॥

Child seized by Śītapūtanā graha cries more, is frightened, has tremors, twists the body with pain, has gurgling noise in the intestines, is greatly debilitated, suffers much from cold.

8. *Mukhamandika graha juṣṭa*

म्लानाङ्गः सरुधिरपाणिपादवक्त्रो बह्वाशी कलुषशिरावृतोदरो यः ।

सोद्वेगो भवति च मूत्रतुल्यगन्धिः स ज्ञेयः शिशुरथ वक्त्रमण्डिकाऽऽर्त्तः ॥ ३२ ॥

Child seized by Mukhamandikā graha has debility of the body parts, blood is seen in the hands, feet and mouth, eats too much, abdomen covered with network of veins, is emotional, emits smell of urine from the body.

9. *Naigameya graha juṣṭa*

यः फेनं वमति विनम्यते च मध्ये सोद्वेगो विहसति चोर्ध्वमीक्षमाणः ।

कूजेच्च प्रततमथो वसासगन्धिर्निःसंज्ञो भवति स नैगमेयजुष्टः ॥ ३३ ॥

Child seized by Naigameya graha has vomiting of froth, bends the body in the middle, is emotional, laughs gazing upward, makes cooing sound from the throat constantly, emits the smell of muscle fat from the body and becomes unconscious.

Sāmañya cikitsā—general treatment

सहामुण्डितिकोदीच्यक्काथस्नानं ग्रहापहम् ॥ ३४ ॥

सप्तच्छदामयनिशाचन्दनैश्चानुलेपनम् ।

सर्पत्वग्लशुनं मूर्वा सर्षपारिष्टपल्लवाः ॥ ३५ ॥

बिडालविडजालोम मेषशृङ्गी वचा मधु ।

धूपः शिशोर्ज्वरघ्नोऽयमशेषग्रहनाशनः ।

बालशान्तीष्टकर्माणि कार्याणि ग्रहशान्तये ॥ ३६ ॥

Bathing the child with water boiled with sahā (māṣaparni), muṇḍitaka and udīaya wards off the evil spirits. Body should be anointed with the paste of saptacchadā, āmaya (kuṣṭha), niśā and caṇḍana. Fumigation with sarpatvak (snake peel), laśuna, mūrvā, sarṣapa, ariṣṭa pallava, excreta of cat, ajaloma (hairs of goat),

meṣaśṛiṅgī, vaca and madhu (honey)—cures fever and wards off all the evil spirits; protective rituals, offering oblations and other propitiatory rites should be done.

Aṣṭamaṅgala ghr̥ta

वचा कुष्ठं तथा ब्राह्मी सिद्धार्थकमथापि च ।
 सारिवा सैन्धवं चैव पिप्पली घृतमष्टमम् ।
 सिद्धं घृतमिदं मेध्यं पिबेत्प्रातर्दिने दिने ।
 दृढस्मृतिः क्षिप्रमेधाः कुमारो बुद्धिमान्भवेत् ॥ ३७ ॥
 न पिशाचा न रक्षांसि न भूता न च मातरः ।
 न भवन्ति कुमाराणां पिबतामष्टमङ्गलम् ॥ ३८ ॥

Medicated ghee prepared with vacā, kuṣṭha, brāhmī, siddhārthaka, sārivā, saiṇdhava, pippalī and ghr̥ta (ghee). This Aṣṭamaṅgala ghr̥ta administered to the child daily in the morning, bestows intelligence and memory, makes the child very intelligent quickly, it will not be seized either by pisacas, rākṣasās, bhūtas or mātṛs (evil spirits).

Viśiṣṭa graha juṣṭa cikitsā—treatment of special grahas

स्कन्दग्रहोपसृष्टस्य कुमारस्य प्रशान्तये ।
 वातघ्नद्रुमपत्राणां क्वाथेन परिषेचनम् ॥ ३९ ॥
 देवदारुणि रास्नायां मधुरेषु गणेषु च ।
 सिद्धं सर्पिश्च सक्षीरं पातुपस्मै प्रदापयेत् ॥ ४० ॥
 सर्षपाः सर्पनिर्मोको वचा काकादनी घृतम् ।
 उष्ट्राजाविगवां चापि रोमण्युद्धूपनं भवेत् ॥ ४१ ॥
 सोमवल्लीमिन्द्रवृक्षं वन्दाकं बिल्वजं शमीम् ।
 मृगादन्याश्च मूलानि ग्रथितानि विधारयेत् ॥ ४२ ॥

रक्तानि माल्यानि तथा पताका रक्ताश्च गन्धान् विविधाश्च भक्ष्यान् ।
 घण्टां च देवाय बलिं निवेद्य सकुक्कुटं स्कन्दगृहे हिताय ॥ ४३ ॥
 स्नानं त्रिरात्रं निशि चत्वरेषु कुर्यात्परं शालियवैर्नवैस्तु ।
 गायत्रिपूजाभिरथाद्भिरग्निं प्रज्वालयेदाहुतिभिश्च धीमान् ॥ ४४ ॥

Child seized by Skaṇḍa graha, should be bathed with water boiled with leaves of trees mitigating vāta (such as eraṇḍa etc.) ghee cooked with devadāru rāsnā, drugs of sweet group and milk should be consumed; fumigation should be done with sarsapa, sarpanirmoka, vacā, kākādanī, hairs of camel, goat, sheep and cow, added with ghee, Root of somavallī, iṇdravṛkṣa, vaṇḍāka, bilva, śamī or mṛgādanī (iṇdravāruṇī) should be worn on the body as amulet. Red coloured garlands, flags, red sandal wood, varieties of eatables (snaks) bell and a hen should be offered as oblation. Child should be given bath at the meeting place of four

roads, for three nights; porridge prepared by boiling fresh rice and barley, sanctified by chanting of Gayathri hymn should be offered to the fire as oblation.

रक्षामतः प्रवक्ष्यामि बालानां पापनाशिनीम् ।
 अहन्यहनि कर्त्तव्या या भिषग्भिरतन्द्रितैः ॥ ४५ ॥
 तपसां तेजसां चैव यशसां वपुषां तथा ।
 निधानं योऽव्ययो देवः स ते स्कन्दः प्रसीदतु ॥ ४६ ॥
 ग्रहः सेनापतिर्देवो देवसेनापतिर्विभुः ।
 देवसेनारिपुहरः पातु त्वां भगवान्गुहः ॥ ४७ ॥
 देवदेवस्य महतः पावकस्य च यः सुतः ।
 गङ्गोमाकृत्तिकानां च स ते शर्म प्रयच्छतु ॥ ४८ ॥
 रक्तमाल्याम्बरधरो रक्तचन्दनभूषितः ।
 रक्तदिव्यवपुर्देवः पातु त्वां क्रौञ्चसूदनः ॥ ४९ ॥

Now I am going to recite the protective hymn (prayers) which wards off sins (evil spirits); this should be done by the physician daily without any lethargy.

May the god Skañda, who is repository of meditation, brilliance and reputation, the understructable god, become pleased; you are the commander of the army of gods and destroyer of foes; protect this child. You are the great lord, son of pāvaka (fire), gaṅgā, umā, and kṛttikā be pleased to give happiness to this child; you the god wearing red coloured garlands, dress, anointing the paste of red sandal, having a beautiful red body, the killer of krauñca demon please protect this child.

Skañdāpasmāra juṣṭa cikitsā

बिल्वः शिरीषो गोलोमी सुरसाऽदिश्च यो गणः ।
 परिषेके प्रयोक्तव्यः स्कन्दापस्मारशान्तये ॥ ५० ॥

For relief from Skañdāpasmāra, the child should be bathed with water boiled with bilva, śirīṣa, golomī, and drugs of surasādigaṇa.

सुरसा श्वेतसुरसा पाठा फज्जी फणिज्जकः ।
 सौगन्धिकं भूस्तृणको राजिका श्वेतबर्बरी ॥ ५१ ॥
 कट्फलं खरपुष्पा च कासमर्दश्च शल्लकी ।
 विडङ्गमथ निर्गुण्डी कर्णिकार उदुम्बरः ॥ ५२ ॥
 बला च काकमाची च तथा च विषमुष्टिका ।
 कफकृमिहरः ख्यातः सुरसाऽऽदिरयं गणः ॥ ५३ ॥

Surasā, śveta surasā, pāthā, phaṇjī, phaṇjijaka, saugañdhika, bhutrṇa, rājikā, śvetabarbarī, kaṭphala, kharapuṣpā, kāsamarda, śallaakī, viḍaṅga, nirguṇḍī, karṇikāra, udumbara, balā, kākamācī and viṣamuṣṭika—these together is known as Surasādigaṇa, is reputed to mitigate kapha and kill worms.

अष्टमूत्रविपक्वं च तैलमभ्यञ्जने हितम् ॥ ५४ ॥
 गोऽजाविमहिषाश्चानां खरोष्ट्रकरिणां तथा ।
 मूत्राष्टकमिदं ख्यातं सर्वशास्त्रेषु सम्मतम् ॥ ५५ ॥
 क्षीरवृक्षकषायेण काकोल्यादिगणेन च ।
 विपक्तव्यं घृतं पश्चाद्दातव्यं पयसा सह ॥ ५६ ॥

Taila (oil) boiled with mūtrāṣṭaka (eight kinds of urines) is beneficial for bathing the child; urine of cow, goat, sheep, buffalo, horse, donkey, camel and elephant are known popularly as Aṣṭamūtra and accepted by all science.

Medicated ghee prepared with the decoction of kṣīrīvṛkās (pañca valkala) and drugs of kākolyādi gaṇa is administered to the child along with milk.

काकोली क्षीरकाकोली जीवकर्षभकौ तथा ।
 ऋद्धिवृद्धिस्तथा मेदा महामेदा गुडूचिका ॥ ५७ ॥
 मुद्गपर्णी माषपर्णी पद्मकं वंशलोचना ।
 शृङ्गीं प्रपौण्डरीकञ्च जीवन्ती मधुयष्टिका ॥ ५८ ॥
 द्राक्षा चेति गणो नाम्ना काकोल्यादिरुदीरितः ।
 स्तन्यकृद् बृंहणो वृष्यः पित्तरक्तमलापहः ॥ ५९ ॥

Kākolī, kṣīrākākolī, jīvaka, ṛṣabhaka, ṛddhi, vṛddhi, medā, mahā meda, guḍūcī, mudgaparṇī, māṣaparṇī, padmaka, vaṁśarocana, śṛṅgī, prapaunḍarīka, Jivaṁtī, madhuyaṣṭikā and drākṣā—these together form Kākolyādi gaṇa; it increases breastmilk, is nutritive and aphrodisiac, removes the blemishes from pitta and rakta.

उत्सादनं वचा हिङ्गुयुक्तमत्र प्रकीर्तितम् ।
 गृध्रोलूकपुरीषाणि केशा हस्तिनखो घृतम् ॥ ६० ॥
 वृषभस्य च रोमाणि योज्यान्युद्धूपने सदा ।
 अनन्तां कुक्कुटीं बिम्बीं मर्कटीञ्चापि धारयेत् ॥ ६१ ॥
 पक्वापक्वानि मांसानि प्रसन्ना रुधिरं पयः ।
 मुद्गौदनं निवेद्याथ स्कन्दापस्मारिणे वटे ॥ ६२ ॥
 चतुष्पथे कारयेच्च स्नानं तेन ततः पठेत् ॥ ६३ ॥
 स्कन्दापस्मारसंज्ञो यः स्कन्दस्य दयितः सखा ।
 विशाखः स शिशोरस्य शिवायास्तु शुभाननः ॥ ६४ ॥

Masaging the body with powder of vacā, hiṅgu—is ideal; excreta of eagle and owl, hairs and nails of elephant, and hairs of bull should be used mixed with ghee for fumigation. Anaṁtā, kukkuṭī, bimbī, and markaṭī should be tied to the body as amulet.

Meat cooked and uncooked, prasanna (scum of beer), blood, milk, rice cooked with mudga (green gram) should be offered as oblation beneath a baniyan

tree; child should be bathed at the meeting place of four roads, then the following hymn chanted, You known as skañdāpasmara, friend of skañda and also viśākhā, having a benovalent face, please grant happiness to the child.

Śakunīgraha juṣṭa cikitsā

शकुनिग्रहजुष्टस्य कार्यं वैद्येन जानता ।
 वेतसाम्रकपित्थानां क्वाथेन परिषेचनम् ॥ ६५ ॥
 ह्रीबेरमधुकोशीरसारिवोत्पलपद्मकैः ।
 लोधप्रियङ्गुमञ्जिष्ठागैरिकैः प्रदिहेच्छिशुम् ॥ ६६ ॥
 स्कन्दग्रहोक्ता धूपाश्च हिता अत्र भवन्ति हि ।
 स्कन्दापस्मारशमनं घृतमत्रापि पूजितम् ॥ ६७ ॥
 शतावरीमृगैर्वारुणागदन्तीनिदिग्धिकाम् ।
 लक्ष्मणां सहदेवीं च बृहतीं चापि धारयेत् ॥ ६८ ॥
 तिलतण्डुलकं माल्यं हरितालं मनःशिला ।
 बलिरेष करञ्जेत तु निवेद्यो नियतात्मना ॥ ६९ ॥
 निकुञ्जे च प्रयोक्तव्यं स्नानमस्य यथाविधि ।
 श्वेताशिरिषगन्धाश्मधवगुग्गुलुसर्षपैः ॥ ७० ॥
 सिद्धमभ्यञ्जने तैलं धारणं पूर्वमेव तु ।
 शकुनिग्रहशान्त्यर्थं प्रदेहं कारयेद्धितम् ॥ ७१ ॥

The physician should get the child seized by Śakunī graha bathed with water boiled with vetasa, āmra and kapittha; the body should be anointed with the paste of hrībera, madhuka, uśīra, sārīvā, utpala, padmaka, lodhra, priyaṅgu, mañjiṣṭha and gairika; fumigation and use of ghee advocated for skañdagraha are ideal even for this graha; śatāvarī, mṛgervāru, nāgadañtī, nidigdhikā, lakṣmaṇā, sahadēvī or bṛhatī—should be worn on the body as amulet.

Tila, taṇḍula, mālya, haritāla, manaśśilā—should be given as oblation beneath a karañja tree; the child be bathed according to procedure in open space; oil cooked with śvetāśirīsa, gañdhāśma, dhava, guggulu and sarṣapa be used for anointing and bath.

Śakunī graha juṣṭa

कुर्याच्च विविधां पूजां शकुन्याः कुसुमैः शुभैः ।
 निकुम्भोक्तेन विधिना स्नापयेत्तं ततः पठेत् ॥ ७२ ॥
 अन्तरिक्षचरा देवी सर्वालङ्कारभूषिता ।
 अधोमुखी सूक्ष्मतुण्डा शकुनी ते प्रसीदतु ॥ ७३ ॥
 दुर्दुर्शना महामाया पिङ्गाङ्गी भैरवस्वरा ।
 लम्बोदरी शङ्कुकर्णी शकुनी ते प्रसीदतु ॥ ७४ ॥

Śakunī graha should be worshipped by many kinds of flowers, bath

according to procedure described by nikumbha and then chanted as follows—

You goddess śakunī, moving in the sky, bedecked with all ornaments, having your face downward and a small beak, become pleased; you are ugly to behold, great mystic, brown eyed, terrifying voice, hanging belly and hook like ears you the śakunigraha become pleased.

Revatī graha juṣṭa

अश्वगन्धाऽजशृङ्गी च सारिवाऽथ पुनर्नवा ।
 सहा विदारी होतासां क्वाथेन परिषेचनम् ॥ ७५ ॥
 तैलमभ्यञ्जने कार्यं कुष्ठे सर्जरसे तथा ।
 पलङ्कषायां नलदे यथा गौरकदम्बके ॥ ७६ ॥
 धवाश्वकर्णककुभशल्लकीतिन्दुकेषु च ।
 काकोल्यादौ गणे चापि सिद्धं सर्पिः पिबेच्छिशुः ॥ ७७ ॥
 कुलत्थं शङ्खचूर्णञ्च प्रदेहः साश्वगन्धिकः ।
 गृध्रोलूकपुरीषाणि यवान् यवफलो घृतम् ।
 सन्ध्ययोरुभयोः कार्यमेतदुद्धूपनं शिशोः ॥ ७८ ॥
 शुक्लाः समुनसो लाजाः पयः शाल्योदनं दधि ।
 बलिर्निवेद्यो गोतीर्थे रेवत्यै प्रयतात्मना ॥ ७९ ॥
 स्नानं धात्रीकुमाराभ्यां सङ्गमे कारयेद्भिषक् ।
 नानाशस्त्रभरा देवी चित्रमाल्यानुलेपना ॥ ८० ॥
 चलत्कुण्डलिनी श्यामा रेवती ते प्रसीदतु ।
 उपासते यां सततं देव्यो विविधभूषणाः ॥ ८१ ॥
 लम्बा कराला विनता तथैव बहुपुत्रिका ।
 रेवती शुष्कनासा च तुभ्यं देवी प्रसीदतु ॥ ८२ ॥

The child seized by Revatī graha should be given bath with water boiled with aśvagañdhā, ajaśṛṅgī, sārivā, punarnavā, sahā (sevañti puṣpa) and vidārī; oil boiled with kuṣṭha, sarjarasa, palañkaṣā, nalada and gaurakandaṁba—be used for anointing; medicated ghee prepared with dhava, aśvakarṇa, kakubha, śallakī, tinduka and drugs of kākolyādigana (verse 56-59) should be administered to the child. Kulattha, sañkhacūrṇa and aśvagandha applied as warm poultice, fumigation to be done twice a day—morning and evening, using excreta of eagle and owl, yava, and yavaphala—added with ghee.

White coloured flowers, fried paddy, milk, rice cooked in milk and curd, should be offered as oblation inside a cowpen.

Both the child and mother should be given bath at the meeting place of two rivers and the following prayer chanted—

"You goddess Revatī, the holding many weapons, wearing pleasant garlands and unguents, flowing hairs, blue in colour, whom men worship with many

ornaments, you having long ugly and curved teeth, many children and dry nose, let you be pleased.

Pūtanā graha juṣṭa

कपोतवङ्का श्योनाको वरुणः पारिभद्रकः ।
 आस्फोता चैव योज्याः स्युर्बालानां परिषेचने ॥ ८३ ॥
 नवा पयस्या गोलोमी हरितालं मनःशिला ।
 कुष्ठं सर्जरसश्चैव तैलार्थे कल्क् इष्यते ॥ ८४ ॥
 हितं घृतं तुगाक्षीर्या संसिद्धं मधुकेन च ।
 कुष्ठतालीसखदिराः स्पन्दनोऽर्जुन एव च ॥ ८५ ॥
 पनसः ककुभश्चापि मज्जानो बदरस्य च ।
 कुक्कुटास्थि घृतं चापि धूपनं सह सर्षपैः ॥ ८६ ॥
 काकादनीं चित्रफलां बिम्बीं गुञ्जाञ्च धारयेत् ॥ ८७ ॥

Kapota vaṅka, syonāka, pāribhadraka and āsphoṭa—should be used to prepare bathing water; fresh payasyā (kṣiravidārī), golomī, haritāla, manaśśilā, kuṣṭha, sarjarasa—these be used for preparing oil for anointing; ghee cooked with tugakṣīrī and madhuka is beneficial for licking; kuṣṭha, tālisa, khadira, syaṇḍana, arjuna, panasa, kakubha, badara majja, bones of a hen and sarsapa mixed with ghee are to be used for fumigation; kākādanī, citraphalā (iṇḍravāruṇī), bimbī and guñjā should be tied on the body as amulet.

मत्स्यौदनं बलिं दद्यात्कुशरां पललं तथा ।
 शरावसम्पुटे कृत्वा तस्य शून्ये गृहे भिषक् ॥ ८८ ॥
 उत्सृष्टान्नाभिषिक्तस्य शिशोः स्नपनमिष्यते ।
 कुष्ठतालीसखदिरं चन्दनं स्यन्दनं तथा ॥ ८९ ॥
 देवदारु वचा हिङ्गु कुष्ठं गिरिकदम्बकम् ।
 एला हरेणवश्चापि योज्या उद्धूपने सदा ॥ ९० ॥
 मलिनाम्बरसंवीता मलिना रूक्षमूर्द्धजा ।
 शून्यागारस्थिता देवी दारकं पातु पूतना ॥ ९१ ॥

Rice boiled with fish, rice boiled with green gram, and meat should be kept inside a box of saucers and placed in a vacant house as oblation; the child should be smeared with leavings of food and given bath again; fumigation be done with kuṣṭha, tālisa, khadira, caṇḍana, syaṇḍana, devadaru vacā, hiṅgu, kuṣṭha, girikadambaka, elā and hareṇu—be used for fumigation always. Then the following prayer chanted.

You goddess Pūtanā, adorned with dirty clothes, with dirty and rough hairs, dwelling in a vacant house, kindly protect this child.

Aṇḍhapūtanaḥ graha juṣṭa

तिक्तद्रुमाणां पत्रेषु क्वाथः कार्योऽभिषेचने ॥ ९२ ॥

निम्बः पटोलः क्षुद्रा च गुडूची वासकस्तथा ।

विसर्पकुष्ठनुत् ख्यातो गणोऽयं पञ्चतिक्तकः ॥ ९३ ॥

पिप्पली पिप्पलीमूलं चित्रको मधुको मधु ।

शालिपर्णी बृहत्यौ च घृतार्थं च समाहरेत् ।

सर्वगन्धः प्रदेहश्च गात्रे चाक्ष्णोश्च शीतलैः ॥ ९४ ॥

Bathing water be prepared using leaves of tikta druma (trees with bitter taste)—nimba, paṭola, kṣudrā, guḍūcī, vāsaka—these known as Pañcatiktaka gaṇa cures erysepelas and leprosy.

Pippalī, pippalīmūla, citraka, madhuka, śāliparṇī and the two bṛhatī be used for preparing ghee for licking; paste of sarvagaṇḍhas should be applied cold bath on the body and eyes.

Notes—

Sarvagaṇḍha is combination of kumkuma, aguru, karpūra, kastūrī, and caṇḍana; the paste to be applied on the eye should be of caṇḍana and karpūra only which are of cold potency but not of others—says the commentary.

पुरीषं कौकुटं केशाश्चर्म सर्पभवं तथा ।

जीर्णं चाभीक्ष्णशो वासो धूपनायोपकल्पयेत् ॥ ९५ ॥

कुक्कुटीं मर्कटीं बिम्बीमनन्तां चापि धारयेत् ।

मांसं सामं तथा पक्वं शोणितं च चतुष्पथे ॥ ९६ ॥

निवेद्यमन्तश्च गृहे शिशो रक्षानिमित्ततः ।

शिशोश्च स्त्रपनं कुर्यात्सर्वगन्धोदकैः शुभः ।

कराला पिङ्गला मुण्डा कषायाम्बरसंवृता ।

देवी बालमिमं प्रीता रक्ष त्वं अन्धपूतने ॥ ९७ ॥

Excreta of cock, hairs, snake peel and old cloth be used for fumigation; kukkuṭī, markatī, bimbī and anaṇṭā should be worn on the body.

Meat uncooked and cooked—and blood should be offered as oblation at the place of meeting of four roads and also inside the house for protection; child be bathed with water boiled with sarvagaṇḍhā and then chant the prayer.

"You goddess Aṇḍhapūtana, who is ugly and brown, with shaven head, wearing clothes of slight red colour, accept this offering, become pleased and protect this child.

Śitapūtanaḥ graha juṣṭa

गोमूत्रं चाश्वमूत्रञ्च मुस्तां चामरदारु च ।

कुष्ठञ्च सर्वगन्धांश्च तैलार्थमवधारयेत् ॥ ९८ ॥

रोहिणीनिम्बखदिरपलाशककुभत्वचः ।
 निष्क्राथ्य तस्मिन्निष्क्राथे सक्षीरे विपचेद् घृतम् ॥ १९ ॥
 गृध्रोलूकपुरीषाणि बस्तगन्धामहित्वचम् ।
 निम्बपत्राणि च तथा धूपनार्थं समाहरेत् ॥ १०० ॥

Urine of cow and horse, mustā, amaradāru, kuṣṭha and sarvagañdhā—should be used to prepare oil for anointing.

Medicated ghee is prepared using the decoction of rohiṇī, nimba, khadira, palāśa and bark of kakubha and milk and used for licking; fumigation be done with excreta of eagle, and owl, bastāñgañdhā (ajagañdhā) snake peel and nimbapatra, gunja, balā, and kākādani—should be tied to the body.

धारयेदपि गुञ्जां च बलां काकादनीं तथा ।
 नद्यां मुद्गौदनैश्चापि तर्पयेच्छीतपूतनाम् ॥ १०१ ॥
 जलाशयान्ते बालस्य स्नपनं चोपदिश्यते ॥ १०२ ॥
 देव्यै देयश्चोपहारो वारुणी रुधिरं तथा ।
 मुद्गौदनाशिनी देवी सुराशोणितपायिनी ।
 जलाशयरता नित्यं पातु त्वां शीतपूतना ॥ १०३ ॥

Rice boiled with mudga be offered as oblation near the river and child bathed on the bank of a reservoir of water; vāruṇī (scum of wine) and blood be offered as oblation and then the following prayer chanted.

You goddess Śītapūtanā, who consumes mudgodana, drink wine and blood, fond of reservoirs of water always, please protect this child.

Mukhamandikā graha juṣṭa

कपित्थं बिल्वतर्कारीवासा गन्धर्वहस्तकः ।
 कुबेराक्षी च योज्याः स्युर्बालानां परिषेचने ॥ १०४ ॥
 स्वरसैर्भृङ्गवृक्षाणां तथैव हयगन्धया ।
 तैलं वसां च संयोज्य पचेदभ्यञ्जनं शिशोः ॥ १०५ ॥
 वचा सर्जरसं कुष्ठं सर्पिश्चोद्धूपने हितम् ।
 वर्णकं चूर्णकं माल्यमञ्जनं पारदं तथा ॥ १०६ ॥
 मनःशिलां चोपहरेद् गोष्ठमध्ये बलिं ततः ॥ १०७ ॥
 पायसं सपुरोडाशं तद्वल्यर्थमुपाहरेत् ।
 मन्त्रपूताभिरद्भिश्च तत्रैव स्नपनं हितम् ॥ १०८ ॥
 अलङ्कृता कामवती सुभगा कामरूपिणी ।
 गोष्ठमध्यालया या तु पातु त्वां मुखमण्डिका ॥ १०९ ॥

Kapittha, bilva, tarkārī, vasā, gañdharva hasta and kuberākṣī—should be used for preparing water for bathing; fresh juice of bhṛṅgā and hayagandha, taila and vasā—are cooked together for anointing the child; fumigation be done with

vacā, sarjarasa and kuṣṭha added with ghee; varṇaka cūrṇaka (lime), garlands, eyesalve (srotonjana) pārada and manaśśilā are offered as oblation inside a cowpen so also pāyasa and purodāśā as offerings; the child should be bathed there itself with water sanctified by sacred hymns and the following prayer chanted.

You goddess Mukhamaṇḍikā decorated with jewels, filled with desire, beautiful, taking any form as you desire, residing in a cowpen, please protect this child.

Naigameya graha juṣṭa

बिल्वाग्निमन्थपूतीकैः कार्यं स्यात्परिषेचितम् ॥ ११० ॥

प्रियङ्गुसरलानन्तातपुष्पाकुटन्नटैः ।

पचेत्तैलं सगोमूत्रं दधिमस्त्वम्लकाञ्जिकैः ॥ १११ ॥

वचां वयस्यां जटिलां गोलोमीञ्चापि धारयेत् ॥ ११२ ॥

उत्सादनं हितञ्चात्र स्कन्दापस्मारनाशनम् ।

मर्कटोलूकगृध्राणां पुरीषाणि प्रधूपनम् ।

धूमः सुप्तजने कार्यो बालस्य हितमिच्छता ।

तिलतण्डुलकं माल्यं भक्ष्यांश्च विविधानपि ।

कौमारभृत्ये मेषाय प्लक्षमूले निवेदयेत् ॥ ११३ ॥

अधस्तात्क्षीरवृक्षस्य स्त्रपनञ्चोपदिश्यते ॥ ११४ ॥

अजानानश्चलाक्षिभूः कामरूपी महायशाः ।

बालपालयिता देवो नैगमेयोऽभिरक्षतु ॥ ११५ ॥

Bath should be given with water boiled with bilva, agnimañthā and pūtika; oil for anointing to be prepared from priyaṅgu, saralā, anañtā, śatapuspā, kuṭannāṭa and priyaṅgu added with cows urine, water of curds and fermented kāñjika; vacā, vayasyā, jaṭilā and golomī should be tied on the body; drugs mentioned in skañdapasmāra graha be used for massaging the body of the child; fumigation be done with excreta of cat and eagle after all the people are asleep.

Rice boiled with tila, garlands, different kinds of eatables (snaks) should be offered as oblation beneath a plakṣa tree; it is desirable to bathe the child beneath a kṣīra vṛksa (any one of pancavalkala) and then chant the following prayer.

You god Naigameya, having the face of a goat, eyes and eyebrows always moving, capable of taking any form you desire, highly reputed for protecting children, please protect this child.

Anyā Bāla rogas—other diseases of children

Nidāna—causes

धात्र्यास्तु गुरुभिर्भोज्यैर्विषमैर्दोषलैस्तथा ।

दोषा देहे प्रकुप्यन्ति ततः स्तन्यं प्रदुष्यति ॥ ११६ ॥

मिथ्याऽऽहारविहारिण्या दुष्टा वातादयस्त्रयः ।

दूषयन्ति पयस्तेन जायन्ते व्याधयः शिशोः ॥ ११७ ॥

The mother indulging in foods which are hard to digest, unhealthy and vitiating the tridoṣās, bring about aggravation of the doṣās which in turn vitiate the breastmilk. Milk of mothers who indulge in unhealthy foods and activities becomes vitiated and give rise to diseases in children.

वातदुष्टं शिशुः स्तन्यं पिबन्वातगदातुरः ।

क्षामस्वरः कृशाङ्गः स्याद् बद्धविण्मूत्रमारुतः ॥ ११८ ॥

स्विन्नो भिन्नमलो बालः कामलापित्तरोगवान् ।

तृष्णालुरुष्णासर्वाङ्गः पित्तदुष्टं पयः पिबन् ॥ ११९ ॥

श्लेष्मदुष्टं पिबन्क्षीरं लालालुः श्लेष्मरोगवान् ।

निद्राऽर्दितो जडः शूनो रक्ताक्षश्छर्दनः शिशुः ॥ १२० ॥

द्वन्द्वजे द्वन्द्वजं रूपं सर्वजे सर्वलक्षणम् ॥ १२१ ॥

ज्वराद्या व्याधयः सर्वे महतां ये पुरेरिताः ।

बालानामपि ते तद्वत् बोद्धव्या भिषगुत्तमैः ॥ १२२ ॥

बालानामेव ये रोगा भवन्ति महतां न च ।

तालुकण्टकमुख्यांस्तानवधारय यत्नतः ॥ १२३ ॥

Child drinking breastmilk vitiated by vāta, suffers from diseases of vāta origin, has weak voice, emaciated body and non-elimination of faeces, flatus and urine.

Child drinking milk vitiated by pitta, has more perspiration, diarrhoea, suffers from jaundice and other diseases of pitta origin; has profound thirst and body very warm all over.

Child drinking milk vitiated by kapha, has more of salivation and other diseases of kapha origin; has more of sleep, is inactive, body parts swollen, red-dish eyes and vomittings.

When milk is vitiated by combination of two or all three doṣās, corresponding symptoms will be present.

Fevers and many other great diseases of elders described previously are also to be understood as affecting children. Diseases which affect only children and not elders such as tālukañṭaka etc. will be described further on; try to understand these carefully.

1. Tālukañṭaka

तालुमांसे कफः क्रुद्धः कुरुते तालुकण्टकम् ।

तेन तालुप्रदेशस्य निम्नता मूर्ध्नि जायते ॥ १२४ ॥

तालुपातः स्तनद्वेषः कृच्छ्रात्पानं शकृद्द्रवम् ।

तृडक्षिकण्ठास्यरुजा ग्रीवादुर्बलता वमिः ॥ १२५ ॥

Kapha aggravated in the muscles of the palate, gives rise to Tālukaṇṭaka, in which a depression develops on the head above the place of the palate, the palate falls down (concavity reduced), child has aversion to the breast, finds difficulty to suck milk, faeces is watery, suffers from thirst, pain in the eyes, throat and mouth, weakness of the neck and vomittings.

2. Mahāpadma

वीसर्पस्तु शिशोः प्राणनाशनः शीर्षब्रस्तिजः ।
पद्मवर्णो महापद्मरोगो दोषत्रयोद्भवः ।
शंखाभ्यां हृदयं याति हृदयाच्च गुदं व्रजेत् ॥ १२६ ॥

This disease known as Mahapādma, is a kind of visarpa (erysepelas) which is fatal to children, develops on the head and urinary bladder, has colour of lotus petal (red), it moves from the temples to the region of the heart and from there spreads to the anus; this is produced by all the three doṣās together.

3. Kukūṇaka

कुकूणकं क्षीरदोषाच्छिशूनामेव वर्त्मनि ।
जायते सरुजं नेत्रं कण्डूरं प्रस्त्रवेद् बहु ॥ १२७ ॥
शिशुः कुर्याल्लाटाक्षिकूटनासाप्रघर्षणम् ।
शक्तो नार्कप्रभां द्रष्टुं न चाक्ष्युन्मीलनक्षमः ॥ १२८ ॥

Kukūṇaka occurs only in children, due to drinking of vitiated milk; the eye lids become swollen, painful, there is itching in the eyes, more of exudation, the child rubs its forehead, eye sockets, and nose always; is unable to see sunlight or keep the eyelids open.

4-5. Tuṇḍī and gudapāka

वातेनाध्मापिता नाभिः सरुजा तुण्डिरुच्यते ।
बालस्य गुदपाकाख्यो व्याधिः पित्तेन जायते ॥ १२९ ॥

Umbilicus becoming distended with pain, caused by aggravation vāta is known as Tuṇḍī and the anus of the child becoming ulcerated caused by aggravated pitta is known a Gudapāka.

6. Ahipūtanā

शकृन्मूत्रसमायुक्तेऽधौतेऽपाने शिशोर्भवेत् ।
स्विन्ने वास्त्राप्यमानस्य कण्डू रक्तकफोद्भवा ॥ १३० ॥
कण्डूयनात्ततः क्षिप्रं स्फोटाः स्त्रावश्च जायते ।
एकीभूतं व्रण घोरं तं विद्यादहिपूतनम् ॥ १३१ ॥

Child not being cleaned from contact of faeces and urine at its rectum quickly develops itching in the anus, not subsiding either by fomentations or bath; scratching leads to appearance of eruptions and exudations soon, eruptions fuse together. Ahipūtanā is produced by aggravated rakta and kapha together.

7. *Ajagallikā*

स्निग्धा सवर्णा ग्रथिता नीरुजा मुद्गसन्निभा ।
कफवातोत्थिता ज्ञेया बालानामजगल्लिका ॥ १३२ ॥

Small eruptions resembling mudga (greengram), smooth, painless, of the same colour of the skin developing on the body of children, produced by aggravated kaphavāta together is known as Ajagallikā.

8. *Parigarbhika*

मातुः कुमारो गर्भिण्याः स्तन्यं प्रायः पिबन्नपि ।
कासाग्निसादवमथुतन्द्राकश्यारुचिभ्रमैः ॥ १३३ ॥
युज्यते कोष्ठवृद्ध्या च तमाहुः परिगर्भिकम् ।
रोगं परिभवाख्यं च तत्र युञ्जीत दीपनम् ॥ १३४ ॥

The child sucking the milk of pregnant woman, develops cough, weak digestive power, vomittings, stupor, emaciation, loss of taste, giddiness and enlargement of the abdomen; this disease is called Pārigarbhika or paribhava. For its treatment, drugs which kindle digestive fire should be used.

9. *Dañtodbhedaja rogas*

दन्तोद्भेदः शिशोः सर्वरोगाणां कारणं स्मृतम् ।
विशेषाज्ज्वरविड्भेदकासच्छर्दिशिरोरुजाम् ॥ १३५ ॥
अभिष्यन्दस्य पोथक्या विसर्पस्य च जायते ॥ १३६ ॥

Eruption of teeth (for the first time) is the cause for all the diseases of children, especially of fever, diarrhoea, cough, vomiting, headache, abhiśyañda (conjunctivities), pothakī (disease of eyelids) and visarpa (eyesepelas).

Bālaroga cikitsā—treatment of diseases of children

भैषज्यं पूर्वमुद्दिष्टं महतां यज्ज्वरादिषु ।
तदेव कार्यं बालानां किन्तु दाहादिकं विना ॥ १३७ ॥

Therapies which have been described earlier for diseases of elders, the same may be adopted even in diseases of children also, except branding by fire (cauterisation) etc.

Auśadha mātrā—dosage of medicines for children

त एव दोषा दूष्याश्च ज्वराद्या व्याधयश्च ते ।
अतस्तदेव भैषज्यं मात्रा तत्र कनीयसी ॥ १३८ ॥
विडङ्गफलमात्रं तु जातमात्रस्य भेषजम् ।
अनेनैव प्रमाणेन मासि मासि प्रवर्द्धयेत् ॥ १३९ ॥
प्रथमे मासि बालाय देया भैषज्यरक्तिका ।
अवलेह्या तु कर्तव्या मधुक्षीरसिताघृतैः ॥ १४० ॥

एकैकां वर्द्धयेत्तावद्यावत्संवत्सरो भवेत् ।
 तदूर्ध्वं माषवृद्धिः स्याद्यावत्षोडश वत्सराः ॥ १४१ ॥
 ततः स्थिरा भवेत्तावद्यावद्वर्षाणि सप्ततिः ।
 ततो बालकवन्मात्रा हासनीया शनैः शनैः ॥ १४२ ॥
 चूर्णकल्कावलेहानामियं मात्रा प्रकीर्त्तिता ।
 कषायस्य पुनः सैव विज्ञातव्या चतुर्गुणा ॥ १४३ ॥

The doṣās and dūṣyās and even the diseases are the same in children and elders; only difference is in the dosage of medicines, children being given the minimum dose. For the child just born the dose is the size of viḍaṅga, it is increased in the same quantity, during the first month the dose of medicine to children should be one raktika/guṇjā (125mgs.) licked with honey, milk, sugar or ghee; it should be increased by one rakti more every month till one year; after that it should be increased by one māṣa (4 guṇjas—500mg.) every year till the age of sixteen years. Then onwards upto the age of seventy years the dose should be the same and after seventy years the dose should be reduced gradually, similar to that of children; this is the dosage for powders, pastes and confections; the dose of decoctions should be four times of these.

क्षीरपस्य शिशोर्देयमौषधं क्षीरसर्पिषा ।
 धात्र्वास्तु केवलं देयं न क्षीरेणापि सर्पिषा ॥ १४४ ॥
 येषां गदानां ये योगाः प्रवक्ष्यन्तेऽगदङ्गराः ।
 ते तत्कल्पसंलिप्तौ पाययेत्तं शिशुं स्तनौ ॥ १४५ ॥

Children who drink only breast milk, medicines should be administered mixed with milk or ghee and for the nursing mother as such and not mixed with milk or ghee. Suśruta says—such of the medicines the physicians prescribe for the diseases, those should be applied to the breasts of the mother, in suitable form and the child made to suckle from the breasts.

Śiṣu rogajñānopāya—mode of understanding diseases in children

अङ्गप्रत्यङ्गदेशे तु रुजा यत्रास्य जायते ।
 मुहुर्मुहुः स्पृशति तं स्पृश्यमानेन रोदति ॥ १४६ ॥
 निमीलिताक्षो मूर्द्धस्थे रोगे नोधारयेच्छिरः ।
 बस्तिस्ते मूत्रसङ्गार्तः क्षुधा तृडपि गच्छति ॥ १४७ ॥
 विण्मूत्रसङ्गवैकल्याच्छर्द्याध्मानान्त्रकूजनैः ।
 कोष्ठे व्याधीन्विजानीयात्सर्वत्रस्थांश्च रोदनैः ॥ १४८ ॥

The child touches those of parts of the body which is having pain (or diseases), cries more when those parts are touched by others; in diseases of the head, its eyes are kept closed, and is unable to keep the head upright; in diseases of the urinary bladder the child suffers from obstructions of urine, more of hun-

ger and thirst; diseases of the abdomen (alimentary tract) should be understood by obstruction (non-elimination) and irregularities of faeces and urine, vomiting, flatulence, intestinal gurglings and diseases of all the parts of the body by constant crying.

Śiṣūroga cikitsā—treatment of diseases of children

सर्वनिवार्यते बाले स्तन्यं नैव निवार्यते ।

मात्रया लङ्घयेद्भात्रीं शिशोरेतद्धि लङ्घनम् ॥ १४९ ॥

For the diseases of children, all other things are forbidden except milk, so the nursing mother should undertake fasting in a limited way, this is the method of thinning therapy for the child.

Jvara cikitsā—treatment of fevers

भद्रमुस्ताभयानिम्बपटोलमधुकैः कृतः ।

क्वाथः कोष्णः शिशोरेष निःशेषज्वरनाशनः ॥ १५० ॥

Decoction of bhadramustā, abhayā, nimba, paṭola and madhuka given warm to the child cures fevers of all kinds.

वनकृष्णाऽरुणाशृङ्गीचूर्णं क्षौद्रेण संयुतम् ।

शिशोर्व्वरातिसारघ्नं कासं श्वासं वमिं हरेत् ॥ १५१ ॥

Powders of the ghana, kṛṣṇā, aruṇa (atviṣā) and śṛiṅgī, licked with honey cures children from fever with diarrhoea, cough, dyspnoea and vomiting.

Atisāra

बिल्वं च पुष्पाणि च धातकीनां जलं सलोधं गजप्पिलीं च ।

क्वाथावलेहौ मधुना विमिश्रौ बाले योज्यावतिसारितेषु ॥ १५२ ॥

समङ्गाधातकीलोधसारिवाभिः शृतं जलम् ।

दुधरेऽपि शिशोर्देयमतीसारे समाक्षिकम् ॥ १५३ ॥

विडङ्गान्यजमोदा च पिप्पलीतण्डुलानि च ।

एषामालोड्य चूर्णानि सुखं तप्तेन वारिणा ।

आमे प्रवृत्तेऽतीसारे कुमारं पाययेद्भिषक् ॥ १५४ ॥

मोचारसः समङ्गा च धातकी पद्मकेशरम् ।

पिष्टैरेतैर्यवागूः स्याद्रक्तातीसारनाशिनी ॥ १५५ ॥

नागरातिविषामुस्तवालकेन्द्रयवैः शृतम् ।

कुमारं पाययेत्प्रातः सर्वातीसारनाशनम् ॥ १५६ ॥

Children suffering from atisāra (diarrhoea) should be given either decoction or confection prepared from bilva, dhātakīpuṣpa, jala (vālaka) lodhra and gajapippalī, mixed with honey and licked.

BHĀVAPRAKĀŚA-MADHYAKHANDA

Decoction of samaṅgā, dhātakī, lodhra and sārīvā mixed with honey and given to children cures dreadful diarrhoea (severe and persisting).

Powder of viḍaṅga, ajamodā and pippalī taṇḍula; mixed with warm water, should be given to children suffering from āmātisāra.

Mocarasa (root of lajjālu), samaṅgā, dhātakī puṣpa and padmakaśara made into a paste and mixed with yavāgu (thin gruel) and given to children cures raktātisāra (diarrhoea with malaena).

Decoction nāgara, ativiṣā, mustā, vālaka and iṇḍrayava—given to the child in the mornings cures all varieties of diarrhoea.

Pravāhikā

लाजा सयष्टी मधुका शर्करा क्षौद्रमेव च ।

तण्डुलोदकयोगेन क्षिप्रं हन्ति प्रवाहिकाम् ॥ १५७ ॥

Powder of lāja, yaṣṭimadhuka, sugar, honey mixed with rice-wash and given to children cures pravāhikā (dysentery) quickly.

Grahaṇī

रजनी सरलो दारु बृहती गजपिप्पली ।

पृश्निपर्णी शताह्वा च लीढं माक्षिकसर्पिषा ॥ १५८ ॥

दीपनं ग्रहणीं हन्ति मारुतार्त्तिं सकामलाम् ।

ज्वरातीसारपाण्डुघ्नं बालानां सर्वरोगनुत् ॥ १५९ ॥

Powder of rajanī, saralā, devadāru, bṛhatī, gajapippalī, praśniparṇī and śatāhvā mixed with honey and ghee and licked to children kindles digestion, cures diseases of duodenum, diseases caused by vāta, jaundice, fever, diarrhoea, anaemia, and all other diseases of children.

Kāsa-śvāsa

मुस्तकातिविषावासाकणाशृङ्गीरसं लिहेत् ।

मधुना मुच्यते बालः कासैः पञ्चभिरुत्थितः ॥ १६० ॥

व्याघ्रीसुमनसं जातीकेशरैरवलेहिका ।

मधुना चिरसञ्जाताञ्छिशोःकासान्व्यपोहति ॥ १६१ ॥

धान्यं च शर्करायुक्तं तण्डुलोदकसंयुतम् ।

पानमेतत्प्रदातव्यं कासश्वासापहं शिशोः ॥ १६२ ॥

द्राक्षावासाऽभयाकृष्णाचूर्णं क्षौद्रेण सर्पिषा ।

लीढं श्वासं निहन्त्याशु कासञ्च तमकं तथा ॥ १६३ ॥

Fresh juice (or cold infusion) of mustaka, ativiṣā, vāsā, kaṇā and śṛṅgī added with honey should be licked to the child for cure of cough of all five varieties.

Powder of vyāghrī, sumanā, jāṭī and nāgakesara licked with honey cures chronic cough in children.

Dhāñyaka and śarkara powdered nicely, mixed with ricewash and given to the child as drink cures cough and dyspnoea.

Powder of drākṣā, vāsā, abhyā and kṛṣṇā mixed with honey and licked cures dyspnoea, cough and asthma.

Hikkā—vami

चूर्णं कटुकरोहिण्या मधुना सह योजयेत् ।
 हिक्कां प्रशमयेत्क्षिप्रं छर्दिं चापि चिरोत्थिताम् ॥ १६४ ॥
 आम्रास्थिलाजसिन्धूत्थं सक्षौद्रं छर्दिनुद्भवेत् ॥ १६५ ॥
 छर्द्या पीतं तु मेध्यन्तु स्तन्येन मधुसर्पिषा ।
 द्विवार्त्ताकीफलरसं पञ्चकोलञ्च लेहयेत् ॥ १६६ ॥
 पिप्पली पिप्पलीमूलं चव्यचित्रकनागरम् ॥ १६७ ॥

Powder of kaṭukarohiṇī mixed with honey and licked to the child cures hiccup and chronic vomiting quickly.

Powder of āmrāsthī, lāja, siṇdhūttha (saiṇdhava) mixed with honey and licked to the child cures vomiting; juice of the two vārtāki (bṛhatī) and power of pañcakola added with breast milk, honey or ghee and licked to the child stops its vomiting; pañcakola is the combination of pippali pippalīmūla, cavya, citraka and nāgara.

Ānāha—śūla

घृतेन सिन्धुविश्वैलाहिङ्गुभागीरजो लिहन् ।
 आनाहं वातिकं शूलं हन्यात्तोयेन वा शिशुः ॥ १६८ ॥

Powder of saiṇdhava, viśvā, elā, hiṅgu and bhārṅgī, mixed with ghee or water and licked to the child cures flatulence, abdominal pain of vāta origin.

Mūtrāghāta

कणोषणासिताक्षौद्रसूक्ष्मैलासैन्धवैः कृतः ।
 मूत्रग्रहे प्रयोक्तव्यः शिशूनां लेह उत्तमः ॥ १६९ ॥

Powder of kaṇā, ūṣaṇa, sitā, kṣaudra, sūksmailā, and saiṇdhava licked (with honey or breast milk) is best for relieving retention of urine.

Kārsya

यदा तु दुर्बलो बालः खादन्नपि च वह्निमान् ।
 विदारीकन्दगोधूमयवचूर्णं घृताप्लुतम् ।
 खादयेत्तदनु क्षीरं शृतं समधुशर्करम् ॥ १७० ॥

When the child continues to be weak (emaciated) inspite of taking food and having good digestive fire, then powder of vidārikaṇḍa, godhūma and yava added with ghee should be given to eat, followed by drinking boiled milk added with honey and sugar.

Śoṭha

मुस्तं कूष्माण्डबीजानि भद्रदारुकलिङ्गकान् ।
पिष्ट्वा तोयेन सलिसं लेपोऽयं शोथहृच्छिशोः ॥ १७१ ॥

Mustā, kūṣmāṇḍa bīja, bhadradāru, and kaliṅgakā—made into paste with water and applied relieves swelling in children.

Kṣata-visarpa-visphoṭa jvara

पटोलत्रिफलाऽरिष्टहरिद्राक्कथितं पिबेत् ।
क्षतवीसर्पविस्फोटज्वराणां शान्तये शिशुः ॥ १७२ ॥

Decoction of paṭolā, triphalā, ariṣṭa and haridrā given to the child cures fever due to wounds, visarpa (erysepeles) and visphoṭa (smallpox).

Mukhasrāva

सारिवातिललोध्राणां कषायो मधुकस्य च ।
संस्त्राविणि मुखे शस्तो धावनार्थं शिशोः सदा ॥ १७३ ॥

Decoction of sāriva, tila, lodhra and madhuka is suitable for mouth wash in children who have more of salivation.

अश्वत्थत्वक्दलक्षौद्रैर्मुखपाके प्रलेपनम् ॥ १७४ ॥

Paste of bark and leaves of aśvattha mixed with honey and applied to the mouth cures ulcers.

पिप्पलीत्रिफलाचूर्णं घृतक्षौद्रपरिप्लुतम् ।
बालो रोदिति यस्तस्मै लीढं दद्यात्सुखावहम् ॥ १७५ ॥

Powder of pippalī and triphalā added with ghee and honey and given to the child who is always crying, gives him comfort.

Tālukaṇṭaka

हरीतकी वचा कुष्ठं कल्कं माक्षिकसंयुतम् ।
पीत्वा कुमारः स्तन्येन मुच्यते तालुकण्टकात् ॥ १७६ ॥

Powder/paste of haritāki, vacā, kuṣṭha added with honey and breastmilk should be administered to the child; it will get cured of tālukaṇṭaka.

Kukūṇaka

फलत्रिकं लोधपुनर्नवे च सशृङ्गवेरं बृहतीद्वयं च ।
आलेपनं श्लेष्महरं सुखोष्णं कुकूणके कार्यमुदाहरन्ति ॥ १७७ ॥

Phalatrika (tiphalā), lodhra, punarnavā, śṛṅgavera and the two bṛhatī, made into a nice paste and applied warm on the eyes cures kukūṇaka and mitigates kapha.

Nābhi śoṭha—pāka

मृत्पिण्डेनाग्नितप्तेन क्षीरसिक्तेन सोष्मणा ।

स्वेदयेदुत्थितां नाभिं शोथस्तेनोपशाम्यति ॥ १७८ ॥

A ball of mud should be heated in fire and then sprinkled with milk, this should be used for giving fomentation to the swollen umbilicus for relief of oedema.

नाभिपाके निशालोध्रप्रियंगुमधुकैः शृतम् ।

तैलमभ्यञ्जने शस्तमेभिश्चाप्यवधूलनम् ॥ १७९ ॥

दग्धेन छागशकृता नाभिपाकेऽवचूर्णनम् ।

त्वक् चूर्णः क्षीरिणा वाऽपि कुर्याच्चन्दनरेणुना ॥ १८० ॥

When there is ulceration of the umbilicus, oil boiled with niśā, lodhra, priyaṅgu and madhuka should be anointed; the powder of the same drugs used for dusting or ash of excreta of goat or powder of bark of kṣīrī vṛkṣās (pañca valkala) or caṇḍana may be used for dusting.

Gudapāka

गुदपाके तु बालानां पित्तघ्नीं कारयेत् क्रियाम् ।

रसाञ्जनं विशेषण पानालेपनयोर्हितम् ।

शङ्खयष्ट्यञ्जनैश्चूर्णं शिशूनां गुदपाकनुत् ॥ १८१ ॥

In gudapāka (ulceration of the anus) of children, pitta mitigating treatment should be done; rasāñjana is especially useful for internal potion and for external application paste of śaṅkha, yaṣṭī and srotoñjana applied to the anus heals ulcers.

Ahipūtanā

शङ्खसौवीरयष्ट्याह्वैर्लेपो देयोऽहिपूतने ॥ १८२ ॥

Application of paste of śaṅkha, sauvirāñjana and yaṣṭī is beneficial in ahipūtanā.

Pārigarbhika

पारिगर्भिकरोगे तु युज्यते वह्निदीपनम् ॥ १८३ ॥

In this disease, drugs which kindle digestive fire should be made use of.

Dañtodbheda rogas

दन्तपालीं तु मधुना चूर्णेन प्रतिसारयेत् ।

धातकीपुष्पपिप्पल्योर्धात्रीफलरसेन वा ॥ १८४ ॥

दन्तोत्थानभवा रोगाः पीडयन्ति न बालकम् ।

जाते दन्ते हि शाम्यन्ति यतस्तद्धेतुका गदाः ॥ १८५ ॥

Powder of dhātakīpuṣpa, pippalī, mixed with fresh juice of dhātrīphala

should be rubbed to the gums; by this the child will not get affected from diseases due to eruption of teeth and if already affected the diseases subside quickly.

Puṣṭikara yoga—nutritive recipes

सौवर्णसुकृतं चूर्णं कुष्ठं मधु घृतं वचा ।
 मत्स्याक्षकं शङ्खपुष्पी मधु सर्पिः सकाञ्चनम् ॥
 अर्कपुष्पी मधु घृतं चूर्णितं कनकं वचा ।
 सहेमचूर्णं कैटर्यं श्वेता दूर्वा घृतं मधु ॥ १८६ ॥
 चत्वारोऽभिहिताः प्राशा अर्द्धश्लोकसमापनाः ।
 कुमाराणां वर्षर्मेधाबलपुष्टिकराः स्मृताः ॥ १८७ ॥

Confections prepared from drugs mentioned in the following four half verses and given to children make for growth of the body, intelligence and strength—1. Fine powder of suvarṇa (gold), kuṣṭha, vacā, added with honey and ghee. 2. matsyākṣika, śaṅkhapuṣpī, kāñcana (gold), added with honey and ghee. 3. arkapuṣpī, kanaka (gold), vacā added with honey and ghee. 4. hemacūraṇa (gold), kaiṭarya, śvetadūrvā added with honey and ghee.

Lākṣādi taila

लाक्षारसे समे तैलं मस्तून्यथ चतुर्गुणे ।
 रास्नाचन्दनकुष्ठाह्वावाजिगन्धानिषायुतैः ॥ १८८ ॥
 शताह्वादारुयष्ट्याह्वमूर्वातित्ताहरेणुभिः ।
 संसिद्धं ज्वररक्षोघ्नं बलवर्णकरं शिशोः ॥ १८९ ॥

Rāsnā, caṇḍana, kuṣṭha, vājigaṇdhā, niśā, śatāhvā, dāru, yaṣṭhyahvā, mūrvā, tiktā and hareṇu are made into decoction, this is added with taila (oil), juice of lākṣā both equal in quantity and mastu (whey)—four times the quantity (of oil) and medicated oil cooked. This oil cures fever, destroys evil spirits and bestows strength and colour/complexion to children.

*Thus ends chapter Seventyone in Madhyakhaṇḍa of Bhāvaprakāśa
 composed by Śrī Bhāva Miśra, son of Śrī Laṭakana Miśra.*

THUS ENDS MADHYAKHAṆḌA.



BHĀVA PRAKĀŚAH

Uttara khaṇḍa

Chapter-1

अथ प्रथमो वाजीकरणाधिकारः

Vājīkaraṇa adhikāra—Virilification therapy

Niṣpatti—definition

यद् द्रव्यं पुरुषं कुर्याद्वाजीव सुरतक्षमम्।
तद्वाजीकरमाख्यातं मुनिभिर्भिषजां वरैः ॥ १ ॥

All things (foods, drugs etc.) which make the man capable of copulation like a horse are called Vājīkara, by the sages and reputed physicians.

Klaibya—impotence

क्लीबः स्यात्सुरताशक्तस्तद्भावः क्लैब्यमुच्यते।
तच्च सप्तविधं प्रोक्तं निदानं तस्य कथ्यते ॥ २ ॥

Klība is the person who is incapable of copulation and incapacity for copulation is known as Klaibya (impotence/infertility); it is of seven kinds, listen to its causes now.

तैस्तैर्भावैरहद्यस्तु रिरंसोर्मनसि क्षते।
ध्वजः पतत्यतो नृणां क्लैब्यं समुपजायते।
द्वेष्यस्त्रीसम्प्रयोगाच्च क्लैब्यं तन्मानसं स्मृतम् ॥ ३ ॥
कटुकाम्लोष्णलवणैरतिमात्रोपसेवितैः ।
पित्ताच्छुक्रक्षयो दृष्टः क्लैब्यं तस्मात् प्रजायते ॥ ४ ॥
अतिव्यवायशीलो यो न च वाजीक्रियारतः।
ध्वजभङ्गमवाप्नोति स शुक्रक्षयहेतुकम् ॥ ५ ॥
महता मेढ्ररोगेण चतुर्थी क्लीबता भवेत्।
वीर्यवाहिसिराच्छेदान्मेहनानुव्रतिर्भवेत् ॥ ६ ॥
बलिनः क्षुब्धमनसो निरोधाद् ब्रह्मचर्यतः।
षष्ठं क्लैब्यं स्मृतं तत्तु शुक्रस्तम्भनिमित्तकम् ॥ ७ ॥

जन्मप्रभृति यत्क्लैब्यं सहजं तद्धि सप्तमम् ॥ ८ ॥

असाध्यं सहजं क्लैब्यं मर्मच्छेदाच्च यद्भवेत् ॥ ९ ॥

Man desirous of copulation, getting hurt in his mind by many causes which are unpleasant to the mind, makes his penis to lie down (not getting erect and stiff) resulting in impotence; that impotence which develops due to sexual activities with an undesired woman is known as mānasa klaibhya (psychological impotence).

More use of foods which are pungent, sour and salty, give rise to increase of pitta which in turn causes decrease (or loss) of sukra (semen) resulting in impotence.

The person who indulges in too much of copulation and do not use any drugs (or foods) which make for virilification, develops dhvaja bhaṅga (non-erection of the penis); this is known as klaibhya (impotence) due to loss or decrease of śukra (semen).

The fourth kind of klaibhya (impotence) is due to major diseases of the penis; impotence due to rupture (damage) of the channels of semen resulting in non-erection of the penis is the fifth kind, known as marma chedaja (impotence due to damage of vital part); the sixth kind of impotence occurs in strong persons of perverse mind who abstain from copulation, this is called impotence due to control of semen; that impotence which is born along with birth of man is known as sahaja klaibhya (congenital impotence) and is the seventh kind.

Sahaja (congenital) and marmacchedaja (damage to vital part) these two kinds of impotence are incurable.

Klaibhya cikitsā—treatment of impotence

क्लैब्यानामिह साध्यानां कार्यो हेतुविपर्ययः ।

मुख्यं चिकित्सितं यस्मान्निदानपरिवर्जनम् ॥ १० ॥

नरो वाजीकरान्योगान्सम्यक्छुद्धो निरामयः ।

सप्तत्यन्तं प्रकुर्वीत वर्षादूर्ध्वं तु षोडशात् ॥ ११ ॥

न च वै षोडशादर्वाक्सप्तत्याः परतो न च ।

आयुष्कामो नरः स्त्रीभिः संयोगं कर्तुमर्हति ॥ १२ ॥

क्षयवृद्ध्युपदंशाद्या रोगाश्चातीव दुर्जयाः ।

अकालमरणञ्च स्याद्भजतः स्त्रियमन्यथा ॥ १३ ॥

In those impotencies which are curable, the treatment is that which is opposite of the cause and avoiding the cause is the chief treatment.

The person who is free from other diseases, should undergo purificatory therapies first and then make use of vājīkara auśadhās (medicines which make the man capable of copulating like a horse/aphrodisiacs), commencing from his age of sixteen years till the age of seventy years; man desirous of long life should not copulate with the woman before sixteen years of age and after seventy years. Diseases causing decrease of semen such as upadamśa etc. (sexually transmitted

diseases) are very difficult to cure; even premature death also occurs by indulging in women (copulation) improperly.

Vājīkaraṇa vidhi—procedure of aphrodisiac therapy

विलासिनामर्थवता रूपयौवनशालिनाम् ।
 नराणां बहुभार्याणां विधिर्वाजीकरो हितः ॥ १४ ॥
 स्थविराणा रिरंसूनां स्त्रीणां बाल्लभ्यमिच्छताम् ।
 योषित्प्रसङ्गात्क्षीणानां क्लीबानामल्परेतसाम् ॥ १५ ॥
 हिता वाजीकरा योगाः प्रीणयन्ति बलप्रदाः ।
 एतेपि पुष्टदेहानां सेव्याः कालाद्यपेक्षया ॥ १६ ॥

Vājīkaraṇa therapy is beneficial to those men who are romantic, wealthy, endowed with beauty and youth and who have many wives; aged persons who are greatly desirous of copulation, who desire to keep themselves loved by women always, who have become weak due to affairs with women, who are impotent and have little quantity of semen; aphrodisiac medicines bestow strength to the body and can be used even by strong persons depending on time (season) etc.

Vājīkara vastu—aphrodisiac substances

भोजनानि विचित्राणि पानानि विविधानि च ।
 गीतं श्रोत्राभिरामाश्च वाचः स्पर्शसुखास्तथा ॥ १७ ॥
 यामिनी चन्द्रतिलका कामिनी नवयौवना ।
 गीतं श्रोत्रमनोज्ञञ्च ताम्बूलं मदिरा स्रजः ॥ १८ ॥
 गन्धा मनोज्ञा रूपाणि चित्राण्युपवनानि च ।
 मनसश्चाप्रतीघातो वाजीकुर्वन्ति मानवम् ॥ १९ ॥

Different kinds of pleasant foods and drinks, songs pleasing to the ears, enchanting speech, passionate touch, moonlight, nights, passionate woman in her youth, melodious songs, chewing betel leaves, wine, garlands perfumes, things of many shapes which are captivating the mind, beautiful garden and a free mind (not emotional or controlled) these make the man virile.

Vājīkara yogas—aphrodisiac recipes

माक्षीकधातुमधुपारदलोहचूर्णपथ्याशिलाजतुविडङ्गघृतानि लिह्यात् ।
 एकाग्रविंशतिदिनानि गदादितोऽपि साशीतकोऽपि रमयेत्प्रमदां युवेव ॥ २० ॥

Mākṣika dhātu (bhasma), pārada (bhasma), honey, loha cūrṇa (bhasma) pathyā, śilājatu and vidanga—powdered nicely mixed with ghee and licked for twentyone days. The man copulates like a youth though he is suffering from diseases or aged eighty years.

सत्त्वं गुडूच्या गगनं सलोध्रमेलासितामागधिकासमेतम् ।
 एतत्समेतं मधुनाऽवलीढं रामाशतं सेवयतीव षण्ढः ॥ २१ ॥

Guḍūcī satva, gagana (abhraka bhasma), lodhra, elā, sita (sugar) and māgadhikā—all mixed and licked with honey, makes even an impotent man capable to copulate with hundred women.

गवां विरुढवत्सानां सिद्धं पयसि पायसम् ।
 गोधूमचूर्णञ्च तथा सितामधुघृतान्वितम् ।
 भुक्त्वा हृष्यति जीर्णोऽपि दश दारान्ब्रजत्यपि ॥ २२ ॥

Milk of a cow having a living calf and flour of godhūma are mixed and cooked as a milk pudding, this makes even an old man to satisfy ten women.

Makareśvara rasālā

दध्नोऽर्द्धाढकमीष दम्लमधुरं खण्डस्य चन्द्रच्चतैः
 प्रस्थं क्षौद्रपलं पलञ्च हविषः शुण्ठ्याश्च माषाष्टकम् ।
 तद्वन्माषचतुष्टयं मरिचतः कर्षं लवङ्गं तथा ।
 धृत्वा शुक्लपटे शनैः करतलेनोलाभ्य विस्त्रावयेत् ॥ २३ ॥
 मृद्भाण्डे मृगनाभिचन्दनरसामृष्टेऽगुरुद्धूपिते
 कर्पूरेण सुगन्धितं तदखिलं संलोज्य संस्थापयेत् ॥
 स्वस्याथ मकरेश्वरेण रचिता ह्येषा रसाला स्वयं
 भोक्तुर्मन्मथदीपनी सुखकरी कान्तेव नित्यं प्रिया ॥ २४ ॥

Dadhi (curd) which is slightly sour and sweet—half āḍhaka (1.23kg.), khaṇḍa (candied sugar) white like the moon—one prastha (640gms.), honey and ghee—each one pala (40gms.), śuṇṭhi—eight māṣa (32gms.), marica—four māṣa (16gms.), lavaṅga—one karśa (10gms.) all are powdered and filtered through cloth kneading it by the palm, this is filled into a earthen pot smeared inside with mṛganābhi (kastūrī) and caṇḍana, made fragrant by the fumes of aguru and karpūra and kept undisturbed for a few days. This Makareśvar rasālā prepared by himself, when consumed, excites sexual power, bestows happiness and makes him dearer to the wife.

Gokṣurādi modaka

गोक्षुरेक्षुरबीजानि वाजिगन्धा शतावरी ।
 मुशली वानरीबीजं यष्टी नागबला बला ॥ २५ ॥
 एषां चूर्णं दुग्धसिद्धं गव्येनाज्येन भर्जितम् ।
 सितया मोदकं कृत्वा भक्ष्यं वाजीकरं परम् ॥ २६ ॥
 चूर्णादष्टगुणं क्षीरं घृतं चूर्णसमं स्मृतम् ।
 सर्वतो द्विगुणं खण्डं खादेदग्निबलं यथा ॥ २७ ॥
 वाजीकराणि भूरीणि संगृह्य रचितो यतः ।
 तस्माद्बहुषु योगेषु योगोऽयं प्रवरो मतः ॥ २८ ॥

Gokṣura, ikṣura bīja, vājigaṇḍha, śatāvarī, muṣalī, vānarabīja, (kapikacchu bīja), yaṣṭi, nāgabalā and balā—all made into powder, fried in ghee and cooked in milk adding sugar also, then made into balls. This consumed daily is a best aphrodisiac. In preparing this, the quantity of milk must be eight times of the powder of drugs, ghee equal to that of powder, candied sugar twice the quantity of all should be taken; it should be consumed depending upon the strength of ones digestive fire; since it is prepared by collecting together all powerful aphrodisiac drugs it is best among many such aphrodisiac formulae.

Madana mañjarī vaṭi

चत्वारो व्योमभागास्तदनु निगदितं भागयुग्मञ्च वङ्गं
 भागैकं शम्भुबीजं त्रितयमपि मृतं तत्समा सिद्धमूली ।
 चातुर्जातं सजातीफलमरिचकणा नागरं देवपुष्पं
 जातीपत्रञ्च भागद्वितयमपि पृथक्सर्वमेकत्र चूर्ण्यम् ॥ २९ ॥
 सर्वद्वयंशा सिता स्याद् घृतमधुसहितं मोदकीकृत्य चैतत्
 खादेदग्निं समीक्ष्य प्रसभमभिनवानन्दसम्बर्द्धनाय ।
 योगा वाजीकराख्योऽयमिह निगदितो भैरवानन्दनाम्ना
 निःशेषव्याधिहन्ता दलितबहुवधूदामकन्दर्पदर्पः ॥ ३० ॥

Vyoma (abhraka)—four parts, vaṅga (tin)—two parts and śambhu bīja (pārada)—one part, all in their killed form (made as bhasma) together making one part, is mixed with powder of equal quantity of siddhamūli (śatāvarī) and powder of equal quantities of caturjāta, jātiphala, marica, kaṇā, nāgara, devapuṣpa, (lavaṅga) and jātipatra—all together double in quantity, and sita (sugar) double the quantity of all, added with ghee and honey is made into small balls and consumed according to ones strength of digestive fire, for increase of sexual prowess quickly; this aphrodisiac recipe was formulated by Bhairavananda; it cures all diseases and subjugates the pride of sex of many passionate women.

पिप्पलीलवणोपेते बस्ताण्डे घृतसाधिते ।
 कच्छपस्याथवा खादेत्तत्तु वाजीकरं भृशम् ॥ ३१ ॥

Bastā aṇḍa (testicles of a goat) or kacchapa (eggs of a tortoise) cooked with ghee and consumed are best aphrodisiacs.

Rativallabha modaka or pūgapāka

पूगं दक्षिणदेशजं दशपलोन्मानं भृशं कर्त्तये-
 तत्स्विन्न जलयोगतो मृदुतरं सङ्कुट्य चूर्णीकृतम् ।
 तच्चूर्णं पटशोधितं वसुगुणे गोशुद्धदुग्धे पचेद्-
 द्रव्याज्याञ्जलिसंयुतेऽतिनिबिडे दद्यात्तुलाद्धा सिताम् ॥ ३२ ॥
 पक्वं तज्जवलनात्क्षितिं प्रति नयेत्तस्मिन्पुनः प्रक्षिपेद्-
 यद्यत्तत्तदुदाहरामि बहुला दृष्ट्वाऽऽदरात्संहिताः ।

एला नागबला बला सचपला जातीफला लिङ्गका
 जातीपत्रसुपत्रपत्रकयुतं तच्च त्वचा संयुतम् ॥ ३३ ॥
 विश्वावीरणवारिवारिदवरा वांशी वरी वानरी
 द्राक्षा सेक्षुरगोक्षुराऽथ महती खर्जूरिका क्षीरिका।
 धान्याकं सकशेरुकं समधुकं शृङ्गाटकं जीरकं
 पृथ्वीकाऽथ यवानिका वरटिका मांसी मिसी मेथिका ॥ ३४ ॥
 कन्देष्वत्र विदारिकाऽथ मुशली गन्धर्वगन्धा तथा
 कर्चूरं करिकेशरं समरिचं चारस्य बीजं नवम्।
 बीजं शाल्मलिसम्भवं करिकणाबीजञ्च राजीवजं
 श्वेतं चन्दनमत्र रक्तमपि च श्रीसंज्ञपुष्पैः समम् ॥ ३५ ॥
 सर्वञ्चेति पृथक्पृथक् पलमितं सञ्चूर्ण्य तत्र क्षिपेत्
 सूतं वङ्गभुजाङ्गलोहगगनं सम्मारितं स्वेच्छया।
 कस्तूरीघनसारचूर्णमपि च प्राप्तं यथा प्रक्षिपेत्
 पश्चादस्य तु मोदकान्विरचयेद् बिल्वप्रमाणानथ ॥ ३६ ॥
 तान्भुक्त्वाऽपि सदा यथाऽनलबलं भुञ्जीत नाम्लं रसं
 पूर्वस्मिन्नशिते गते परिणतिं प्राग्भोजनाद्भक्षयेत्।
 नित्यं स्त्रीरतिवल्लभाख्यकमिमं पूगस्य पाकं भजेत्
 स स्याद्दीर्यविवृद्धिवृद्धमदनो वाजीव शक्तो रतौ ॥ ३७ ॥
 दीप्ताग्निर्बलवान्वलीविरहितो हृष्टः स पुष्टः सदा।
 वृद्धो योऽपि युवेव सोऽपि रुचिरः पर्णेन्दुवत्सुन्दरः ॥ ३८ ॥

Pūga (betel nut) grown in southern countries—ten pala (400gms.) are cut into small pieces, made soft by cooking in water, dried (in shade), converted to powder and filtered through cloth. This is boiled in cows milk—eight times in quantity, adding ghr̥ta (ghee)—half añjali (80gms.) and sita (sugar) half tula (2000 gms./2kg.) and when it reaches thick consistence, powder of the following is also to be added; listen now carefully, to the drugs which names I have collected from many texts; elā, nāgabālā, balā, capalā, jātiphala, liṅgikā, jātipatra, supatra (tejapatra), patra (tālīsapatra), tvak (jatipatra), viśvā, vīraṇa, vārī (vālaka), vārīda (musta), varā (triphalā) vamsārocana, (sata) varī, vānarī (kapikacchu), drākṣā, ikṣura, gokṣura, mahat kharjura, ksirika, phala, dhāñyaka, kaserukā, madhuka, śr̥ṅgāṭaka, jīraka, pṛthvika, yavānika, varāṭikā (kamala mūla), māmśī, miśī, methikā, vidārikaṇḍa, musalī kaṇḍa, gandharvagaṇḍha (aśvagaṇḍhā), karcūra, karikesara (nāgakesara), marica, cārabija, śalmalībija, karikaṇābija (gajapippali), rājīva bija (kamala bīja), śveta caṇḍana, rakta caṇḍana and śrīpuṣpa (lavaṅga)—each one pala (40gms.) and bhasmas of vaṅga, bhujaṅga (nāga), loha and gagana (abhraka), kastūrī, ghanasāra (karpūra)—are also added. Later this is made into boluses of one bilva (40gms.) each in quantity.

This should be consumed, according to the strength of ones digestive capacity, daily, after the food taken earlier is digested but before the next meal; sour foods should be avoided during this period. This formula, known as Rativallabha pūgapaka, increases vitality, sexual power, makes the man act like a horse in copulation, augments digestive fire, strength of the body, wards off wrinkles gives good nourishment, transforms even an old man into a youth, beautiful to behold like the full moon.

Kameśvara modaka

एतस्मिन् रतिवल्लभे यदि पुनः सम्यक्खुराशाणिका
धत्तूरस्य च बीजमर्ककरभः पोथोऽब्धिशोषस्तथा ।
सम्माजूफलकं तथा खसफलत्वक्कार्षिकान् निक्षिपे-
चूर्णाद्धा विजया तदा स हि भवेत्कामेश्वरो मोदकः ॥ ३९ ॥

If in the Rativallabha modaka described above, the following drugs are also added then it becomes known as Kameśvara modaka; such drugs are khurāsānī ajamodā, dhattūra bīja, arkakarabha, potha, abdiśoṣa (samudra śoṣa) mājūphala and khasaphala tvak—each one karśa (10gms.) and vijayā (bhaṅgā) half of the total quantity of powder of the drugs together.

रक्तपित्ताधिकारोक्तः खण्डकूष्माण्डको महान् ।
रक्तपित्तादिरोगघ्नो महावाजीकरः स्मृतः ॥ ४० ॥

Mahākhaṇḍa kūṣmāṇḍa lehya described in the treatment of raktapitta (ch. 9) not only cures the disease raktapitta etc. but also acts as a great aphrodisiac.

Āmrapāka (lehya)

पक्काम्रस्य रसद्रोणे सितामाढकसम्मिताम् ।
घृतं प्रस्थमितं दद्यान्नागरस्य पलाष्टकम् ॥ ४१ ॥
मरिचं कुडवोन्मानं पिप्पली द्विपलोन्मिता ।
सालेलस्याढकं दत्त्वा सर्वमेकत्र कारयेत् ॥ ४२ ॥
विपचेन्मृन्मये पात्रे दारुदर्व्या प्रचालयेत् ।
चूर्णान्येषां क्षिपेत्तत्र घनीभूतेऽवतारिते ॥ ४३ ॥
धान्याकं जीरकं पथ्यां चित्रकं मुस्तकं त्वचम् ।
बृहज्जीरकमप्यत्र ग्रन्थिकं नागकेशरम् ॥ ४४ ॥
एलाबीजं लवङ्गञ्च पृथग्जाती पलंपलम् ।
सिद्धं शीते प्रदद्याच्च मधुनः कुडवद्वयम् ॥ ४५ ॥
भक्षयेद्भोजनादर्वाक्पलमात्रमिदं नरः ।
अथवा नियता नात्र मात्रां खादेद्यथाऽनलम् ॥ ४६ ॥
मानवः सेवनादस्य वाजीव सुरते भवेत् ।
समर्थो बलवान्युष्टो नित्यं स स्यान्निरामयः ॥ ४७ ॥

ग्रहणीं नाशयेदेष क्षयं श्वासमरोचकम्।

अम्लपित्तं महाश्वासं रक्तपित्तञ्च पाण्डुताम् ॥ ४८ ॥

Juice of ripe āmra (mango fruit)—one droṇa (10.24kg.) is added with sitā (sugar)—one āḍhaka (2.56kg.), ghṛta (ghee)—one prastha (640gms.), nāgara—eight pala (320gms.), marica—one kuḍava (160gms.), pippalī—two pala (80gms.), all mixed with water—one āḍhaka (2.56kg.) and cooked in an earthen pot stirring with a wooden laddle; when it begins to acquire thick consistence, then power of dhāñyaka, jīraka, pathyā, citraka, mustaka, tvak, bṛhatjīraka, grañthikā, nāgakesara, elā bija, lavaṅga and jāṭiphala and grañthika—each one pala (40gms.) is added and after it cools, honey—two kuḍava (320gms.) is also added, mixed well and preserved. It should be consumed after meals in the dose of one pala (40gms.). This dose is not rigid and may be altered according to ones digestive capacity; by consuming this, man behaves like a horse in copulation, becomes strong, well nourished, free from disease always; it cures duodenal disease, consumpton, dyspnoea, loss of taste, hyperacidity, bleeding disease and anaemia.

शमयति गोकुशुरचूर्णं छागक्षीरे साधितं समधु।

भुक्तं क्षमयति षाण्ढ्यं यज्जनितं कुप्रयोगेण ॥ ४९ ॥

Powder of gokṣura boiled in goats milk, then added with honey and consumed cures impotence caused by improper coitus.

Mahā caṇḍāndi taila

द्रव्याणि चन्दनादेस्तु चन्दनं रक्तचन्दनम्।

पतङ्गमथ कालीयागुरुकृष्णागुरुणि च ॥ ५० ॥

देवद्रुमः ससरलः पद्मकं तूणिकोऽपि च।

कर्पूरो मृगनाभिश्च लता कस्तूरिकाऽपि च ॥ ५१ ॥

सिंहिकः कुङ्कुमं नव्यं जातीफलकमेव च।

जातीपत्रं लवङ्गञ्च सूक्ष्मैला महती च सा ॥ ५२ ॥

कङ्कोलपलकं त्वक् च पत्रकं नागकेशरम्।

वालकञ्च तथोशीरं मांसी दारुसिताऽपि वा ॥ ५३ ॥

मुरा कर्पूरकश्चापि शैलेयं भद्रमुस्तकम्।

रेणुका च प्रियङ्गुश्च श्रीवासो गुग्गुलुस्तथा ॥ ५४ ॥

लाक्षा नखश्च रालश्च धातकीकुसुमं तथा।

ग्रन्थिपर्णञ्च मञ्जिष्ठा तगरं सिक्थकं तथा ॥ ५५ ॥

एतानि शाणमानानि कल्कीकृत्य शनैः पचेत्।

तैलं प्रस्थमितं सम्यगेतत्पात्रे शुभे क्षिपेत् ॥ ५६ ॥

अनेनाभ्यक्तगात्रस्तु वृद्धोऽशीतिसमोऽपि सः।

युवा भवति शुक्राढ्यः स्त्रीणामत्यन्तवल्लभः ॥ ५७ ॥

वन्ध्याऽपि लभते गर्भं वृद्धोऽपि तरुणायते ।
 अपुत्रः पुत्रमाप्नोति जीवेच्च शरदां शतम् ॥ ५८ ॥
 चन्दनादि महातैलं रक्तपित्तं क्षयं ज्वरम् ।
 दाहं प्रस्वेददौर्गन्ध्यं कुष्ठं कण्डूं विनाशयेत् ॥ ५९ ॥

Cañdana, raktacañdana, pattaṅga, kāliyaka, aguru, kṛṣṇāguru, devadruma (devadāru), saralā, padmaka, tūṇī, karpūra, mṛganābhi (kastūri) latākastūri, silhaka, fresh kumkuma, jātiphala, lavaṅga, sūkṣma elā, mahat elā, kankola phala, tvak, patra, nāgakesara, vālaka, uśīra, māmsī, dārusitā, murā, karpūra, śaileya, bhadramustā, reṇuka, priyaṅgu, śrīvāsa, guggulu, lākṣā, nakha, rāla, dhātakī kusuma, grañthiparṇī, mañjiṣṭhā, tagara and sikthaka—each one śāṇa (750mgs.) are made as a paste, this is added to taila (oil)—one prastha (640gms.) and cooked over mild fire and medicated oil prepared. This known as Mahā cañdanādi taila used for anointing the body, makes a old man of even eighty years to become a youth, with more of semen, very dear to women; those without sons beget sons, and lives for a hundred years; it cures bleeding disease, consumption, fever, burning sensation, more of sweating, bad smell, leprosy and other skin diseases and itching.

Madhu pakva haritakī lehya

दशमूलं कणा वह्निः कपित्थञ्च विभीतकम् ।
 कट्फलं मरिचं विश्वमूलं पिप्पलिसैन्धवम् ॥ ६० ॥
 रक्तरोहीतकं दन्ती द्राक्षाजातिनिशाद्वयम् ।
 धात्रीजन्तुघ्नशिखरिशृङ्गीदारुपुनर्नवाः ॥ ६१ ॥
 धान्याकं देवकुसुमं राजवृक्षस्त्रिकण्टकम् ।
 वृद्धदारुकुबेराक्ष्यौ मूलं वीरणिकाभवम् ॥ ६२ ॥
 एतेषां पलयुग्मन्तु भेषजानां पृथक्पृथक् ।
 आढकञ्चापि पथ्यायास्तोये पञ्चाढके पचेत् ॥ ६३ ॥
 स्वित्ना पथ्या भवेद्यावत्पश्चान्मधु विनिक्षिपेत् ।
 गुरूपदेशाद्विधिवत्त्रिदिनञ्च ततः परम् ॥ ६४ ॥
 पुनः क्षिपेत्पञ्चदिनं तथा च दशवासरम् ।
 संसिद्धा चाभया पश्चाद् घृतभाण्डे निधापयेत् ॥ ६५ ॥
 विमले सुदृढे क्षौद्रपरिपूर्णं प्रयत्नतः ।
 पश्चात्पूर्वोक्तभाण्डे तु क्षिपेद् बुद्धिपरायणः ॥ ६६ ॥
 एषा हरीतकी चैव धन्वन्तरिकृता शुभा ।
 भक्षयेद्यो नरो नित्यं रोगा नश्यन्ति सर्वशः ॥ ६७ ॥
 श्वासं कासं क्षयं पाण्डुं हिक्काछर्दिमदभ्रमान् ।
 मुखरोगं तथा तृष्णामरुचिं वह्निमन्दताम् ॥ ६८ ॥

यकृत्प्लीहोदरञ्चैव वातरक्तं सुदारुणम् ।
 शिरोऽक्षिकर्णजां पीडां तथा बद्धगुदोदरम् ॥ ६९ ॥
 ग्रहणीं दुर्विकाराञ्च शोषं दोषत्रयोद्भवम् ।
 मधुपक्वेति विख्याता हन्ति रोगाननेकशः ॥ ७० ॥

Daśamūla, kaṇā, vahni (citṛaka), kapittha, vibhītaka, kaṭphala, marica, viśvā, pippalī, saiṇdhava, rakta rohītaka, daṇtī, drākṣā, ajājī, two niśā, dhātrī, jaṇtughna, śikhari, śṛṅgī, devadāru, punarnavā, dhāñyaka, devakusuma, rājavarṣa, trikaṇṭaka, roots of vṛddhadaru, kuberākṣī, and vīraṇa—each one pala (40gms.), pathya—one ādhaka (2.56kg.)—all are cooked in five adhaka (12.80kg.) of water till the mass becomes soft; then honey is added in that quantity as directed by the preceptor and kept for three days, then honey is added again after five days and ten days. Then after, this confection is put into a earthen pot smeared inside with ghee, honey is poured into this again, the pot concealed inside a heap of grains, for some days.

This formula revealed by Dhañvaṇtari himself, known popularly, as Madhupakva harītakī, consumed by men daily, cures all diseases such as dyspnoea, cough, consumption, anaemia, hiccup, vomiting, toxicity, giddiness, diseases of the mouth, thirst, loss of taste, weakness of digestion, diseases of liver and spleen, enlargement of the abdomen, severe form of gout, diseases of the head, eyes, and nose, constipation, disease of duodenum and consumption produced by all three doṣās.

Vānārī vaṭi

बीजानि तु कपिकच्छ्रवाः कुडवमितानि च स्वेदयेच्छानकैः ।
 प्रस्थे गोभवदुग्धे तावद् यावद् भवेद् गाढम् ॥ ७१ ॥
 त्वग्रहितानि च कृत्वा सूक्ष्मं संपेषयेत्तानि ।
 पिष्टिकया लघुवटिकाः कृत्वा गव्ये पचेदाज्ये ॥ ७२ ॥
 द्विगुणितशर्करया ता वटिकाः सम्पक्वसा लेप्याः ।
 वटिका माक्षिकमध्ये मज्जनयोग्येऽखिलाः स्थाप्याः ॥ ७३ ॥
 पञ्चटङ्कमितास्तास्तु प्रातः सायञ्च भक्षयेत् ।
 अनेन शीघ्रदावी यो यश्च स्यात्पतितध्वजः ॥ ७४ ॥
 सोऽपि प्राप्नोति सुरते सामर्थ्यमति वाजिवत् ।
 नानेन सदृशं किञ्चिद् द्रव्यं वाजीकरं परम् ॥ ७५ ॥

Seeds of kapikacchū—one kuḍava (160gms.) is boiled in cows milk—one prastha (40gms.), then their husk removed and macerated well and made into small disks, these are added with sugar double their quantity and fried in ghee, made suitable to be kept immersed in honey; this is used daily twice—in the morning and evening—in the dose of five ṭaṅka (3.75mgs.). By this, the man who has premature ejaculation or he who does not get erection, become capable

of copulation just like a horse; there is no other medicine better than this, as an aphrodisiac.

Ākārakarabhādi vaṭi

आकारकरभः शुण्ठी लवङ्गं कुङ्कुमं कणा ।
जातीफलं जातिपुष्पं चन्दनं कार्षिकं पृथक् ॥ ७६ ॥
चूर्णयेदहिफेनन्तु तत्र दद्यात्पलोन्मितम् ।
सर्वमेकीकृतं माषमात्रं क्षौद्रेण भक्षयेत् ॥ ७७ ॥
शुक्रस्तम्भकरं पुंसामिदमानन्दकारकम् ।
नारीणां प्रीतिजननं सेवेत निशि कामुकः ॥ ७८ ॥

Ākārakarabha, śuṇṭhī, lavaṅga, kumkuma, kaṇā, jātiphala, jātipuṣpa (jatipuspa), caṇḍana—each one karśa (10gms.) are powdered, then added with ahiphena—one pala (40gms.) mixed well and stored. This powder consumed in the dose of one māṣa (500mg.) mixed with honey, withholds ejaculation of semen for long, gives happiness to man and desire for women; lustful man should consume it at night.

*Thus ends chapter One in Uttarakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Lāṭakana Miśra.*



Chapter-2

अथ त्रिसप्ततितमो रसायनाधिकारः

Rasāyana adhikāra— Rejuvenatory therapy

Rasāyana nirukti—definition

यज्जराव्याधिविध्वंसि वयःस्तम्भकरं तथा ।

चक्षुष्यं बृंहणं वृष्यं भेषजं तद्रसायनम् ॥ १ ॥

That medicine (or treatment) which prevents oldage, cures diseases, retards ageing, good for the eyes (sight), stoutening the body and acts as aphrodisiac is called Rasāyana (rejuvenator).

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः ।

देहेन्द्रियबलं कान्तिं नरो विन्देद्रसायनात् ॥ २ ॥

नाविशुद्धशरीरस्य युक्तो रासायनो विधिः ।

न भाति वाससि म्लिष्टे रङ्गयोग इवार्पितः ॥ ३ ॥

By the use of rasāyanās, the person obtains longlife, good memory, intelligence, health, youth, strength of the body and sense organs and radiance (bright complexion).

Rasāyana therapy is not suitable to the body (person) which is not purified (by emesis, purgation etc.) just as colour does not make a dirty cloth shine.

Rasāyana yogās—rejuvenatory formulae

शीतोदकं पयः क्षौद्रं घृतकेकैकशो हितम् ।

त्रिशः समस्तमथवा प्राक्पीतं स्थापयेद्वयः ॥ ४ ॥

Cold water, milk, honey and ghee, each one seperately, is beneficial; these in the combination of any three or all consumed before meals withholds aging.

मण्डूकपर्ण्यां स्वरसः प्रयोज्यः क्षीरेण यष्टीमधुकस्य चूर्णम् ।

रसो गुडूच्यास्तु समूलपुष्प कल्कः प्रयोज्यः खलु शङ्खपुष्पाः ॥ ५ ॥

आयुःप्रदान्यामयनाशनानि बलाग्निवर्णस्वरवर्द्धनानि ।

मेध्यानि चैतानि रसायनानि मेध्या विशेषेण च शङ्खपुष्पी ॥ ६ ॥

Fresh juice of maṇḍūkapaṇṇi, powder of yaṣṭhīmadhuka, fresh juice of guḍūcī together with its root and flowers and paste of śaṅkhapuṣpī (any one)—

should be mixed with milk and consumed. These bestow long life, cure diseases, increase strength of the body, digestive power, colour, (complexion) and voice, intelligence and act as rejuvenators; śaṅkhaapuspī increases intelligence especially.

माक्षिकेण तुगाक्षीरी पिप्पल्या लवणेन च ।

त्रिफला सितया वाऽपि युक्ता सिद्धं रसायनम् ॥ ७ ॥

Tugākṣīrī, pippalī, and saiṇdhava lavaṇa added with honey; or triphalā, added with sitā (sugar) and consumed are proven rejuvenators.

सिन्धूत्थशर्कराशुण्ठीकणामधुगुडैः क्रमात् ।

वर्षाऽऽदिष्वभया प्राश्या रसायनगुणैषिणा ॥ ८ ॥

Person desirous of obtaining rejuvenatory effects should consume abhayā along with siṇdhūttha, śarkara, śuṇṭhī, kaṇā, madhu (honey) and guda (jaggery), in seasons starting with varṣā, respectively.

पुनर्नवस्यार्द्धपलं नवस्य पिष्टं पिबेद्यः पयसाऽर्द्धमासम् ।

मासत्रयं तत्रिगुणं समं वा जीर्णोऽपि भूयः स पुनर्नवः स्यात् ॥ ९ ॥

He who consumes the paste of fresh (green) punarṇavā—half pala (20gms.) along with milk for a fortnight, three months, nine months or one year becomes a youth again, though he is senile.

ये मासमेकं स्वरसं पिबन्ति दिने दिने भृङ्गरजःसमुत्थम् ।

क्षीराशिनस्ते बलवीर्ययुक्ताः समाः शतं जीवनमाप्नुवन्ति ॥ १० ॥

He who drinks the fresh juice of bhṛṅgarāja daily, for one month and partakes milk as food, obtains a life of hundred years endowed with strength and vitality.

शतावरी मुण्डितिका गुडूची सहस्तिकर्णा सहतालमूली ।

एतानि कृत्वा समभागयुक्तान्याज्येन किं वा मधुनाऽवलिह्यात् ॥ ११ ॥

जरारुजामृत्युवियुक्तदेहो भवेन्नरो वीर्यबलादियुक्तः ।

विभाति देवप्रतिमः स नित्यं प्रभामयो भूरिविवृद्धियुक्तः ॥ १२ ॥

Śatāvarī, muṇḍatikā, guḍūcī, hastikarṇa and tālamūlī (kṛṣṇa musalī) all equal in quantity, powdered nicely, mixed with ghee or honey and consumed, makes the person free from oldage, diseases, death (premature) and endowed with valiance, strength etc. shine with rediance like a god and obtains great increase in all things (children, wealth etc.).

पीत्वाऽश्वगन्धां पयसाऽर्द्धमासं घृतेन तैलेन सुखाम्बुना वा ।

वीर्यस्य पुष्टिं वपुषो विधत्ते बालस्य वृक्षस्य यथाऽम्बुवृष्टिः ॥ १३ ॥

Aśvagaṇḍha, consused (daily) for half a month along with either milk,

ghee, oil or warm water provides nourishment to the semen and also the body, just as rain to an young tree.

अयःपलं गुग्गुलुमत्र योज्यं पलत्रयं व्योषपलानि पञ्च ।
पलानि चाष्टौ त्रिफलारजश्च कर्षं लिहन्त्यात्यमरत्वमेव ॥ १४ ॥

Aya (lohabhasma)—one pala (40gms.), guggulu—three pala (120gms.), vyosa—five pala (200gms.) and powder of triphala—eight pala (320gms.)—all mixed well and consumed in the dose of one karśa (10gms.) daily, confers divinity on the person.

न केवलं दीर्घमिहायुरश्रुते रसायनं यो विधिवन्निषेवते ।
गतिं स देवर्षिनिषेवितां शुभां प्रपद्यते ब्रह्म तथैव चाक्षरम् ॥ १५ ॥

He who consumes rasāyanās (rejuvenatory formulac) according to the procedure, not only obtains long life here (in this world) but also obtains a place in the eternal Brahma loka, where divine sages reside.

Grañthakāra śubhāśmsā—desire of the author of this treatise

यावद् व्योमनि बिम्बमम्बरमणेरिन्दोश्च विद्योतते
यावत् सप्त पयोधयः सगिरयस्तिष्ठन्ति पृष्ठे भुवः ।
यावच्चावनिमण्डलं फणिपतेरास्ते फणामण्डले
तावत्सद्भिषजः पठन्तु परितो भावप्रकाशं शुभम् ॥ १ ॥

As long as the sun and moon shine in the sky, the seven seas and great mountains remain in this earth, and this earth stays on the hood of the great serpent (Ādiśeṣa), let the benovalent physicians read this text—Bhāvaprakāśa.

ग्रन्थस्यास्याध्यापकानाञ्जनानां मध्ये नृणामादरं कुर्वतां च ।
श्रीसोमेशादित्यविप्रप्रसादादायुर्दीर्घं सौख्यमास्तां सदैव ॥ २ ॥

May those who study this treatise and teach others, obtain respect from others, and by the grace of Someśa (Lord Śiva), Āditya (Sun) and Vipra (brāhmaṇās) attain long life and happiness all through.

*Thus ends chapter Two in Uttarakhaṇḍa of Bhāvaprakāśa
composed by Śrī Bhāva Miśra, son of Śrī Laṭākana Miśra.*

THUS ENDS THE TREATISE—BHĀVAPRAKĀŚA



APPENDIX - 1

Names of authorities and texts mentioned in Bhāvaprakāśa

The following names are found in the text and also in the commentary, less in the former and more in the latter. References are not exhaustive.

Abbreviations - P. K. - Pūrva khaṇḍa
M. K. - Madhya khaṇḍa
U. K. - Uttara khaṇḍa

Agniveśa	- P.K. II - 3/140, M.K. I/761
Amarasimha	- P.K. I - 6/13
Ātreya	- M.K. 1/30
Āśvina saṁhitā	- M.K.c. 32/30
Āśvinī nirmita	- M.K. 8/32, 29/108, 189, 38/80
Bhāskara	- M.K. 6/68
Bhairavānaṇḍa yogi	- M.K. 6/80. U.K. 1/30
Bhoja	- P.K. I - 3/147, 177, 5/305. M.K. 19/14. 43/10, 44/1, 17, 46/19, 54/28, 46, 58/2, 66/29
Bhṛgu	- M.K. 12/48
Brahmapurāṇa	- P.K. I - 5/130
Caraka	- P.K. I - 3/75, 123, 128, 167, 213, 290, 6/86, 198, 7/2. P.K. II - 7/252, M.K. 1/5, 6, 9, 23, 99, 207 and at many more places throughout.
Cakradatta	- M.K. 1/26, 1/93, 99, 145, 24/265
Daṇḍapāṇi	- M.K. 29/227, 246
Dhañvaṇṭari	- P.K. I. 2/4, 3/314, 325, 4/5
Dhañvaṇṭari nighaṇṭu	- M.K. 1/93, 5/63, 123, 43/35, 44/32 etc.
Dravyaguṇa graṇtha	- M.K. 1/684
Ḍṛḍhabala	- M.K. 1/440
Gadādhara	- M.K. 1/119, 440, 53/52
Goutama	- P.K. I. 3/313
Gayadāsa	- P.K. I. 3/416. M.K. 32/5, 34/2
Guṇādhikāra	- M.K. 1/273
Guṇagrantha	- P.K. I. 5/130
Guṇaratnamāla	- M.K. 5/85
Hariścaṇḍra	- M.K. 5/85
Hārīta	- P.K. II. 3/139. M.K. 1/14, 19, 59, 99, 401, 46/18
Jatūkarna	- M.K. 1/98
Jejjāla	- M.K. 1/9, 6/32, 14/14, 24/219, 32/5, 17
Kārtika	- M.K. 1/9, 119, 401
Kāmasāstra	- M.K. 51/1

Kāśīkhaṇḍa	- M.K. 60/70
Kaśyapa	- M.K. 6/30
Kāśyapasamhitā	- M.K. 67/47
(viṣa cikitsa)	
Kharanāda	- M.K. 1/99, 724
Kṛṣṇātriputra	- M.K. 2/93, 114
Kṛtavīrya	- P.K. 3/310
Liṅgapurāṇa	- P.K. 6/53
Madanapāla	- P.K. II 6/234. M.K. 1/111, 5/63, 61/123
Mārkaṇḍeya	- P.K. 3/312
Medinīkāra	- M.K. 1/36
Pārāśara	- P.K. 3/311
Prajāpati	- M.K. 26/142
Rāmarāja	- P.K. II 3/95
Rasāmṛta	- P.K. II. 3/199
Rasapradīpa	- P.K. II 3/21, P.K. I 3/16. M.K. 1/415, 519, 579, 582, 602, 8/35
Rasaratnākara	- M.K. 1/180
Rasaratna pradīpa	- M.K. 1/160, 190, 612, 6/73, 89, 95
Raseṇdra ciṅtāmaṇi	- M.K. 1/161, 587, 608, 6/73, 89, 90, 11/80, 81
Śalyatāntra	- P.K. 3/154
(Suśruta samhitā)	
Śāraṅgadhara	- P.K. 3/212, 284. M.K. 1/93, 99, 109, 162, 11/86, 24/283
Śaunaka	- P.K. 3/309
Suśruta	- P.K. 3/27, 40, 65, 101, 165, 169, 178, 181, 203, 4/32, 42, 5/9, 14, 291, 327, 329 P.K. II 5/221 M.K. 1/2, 3, 17, 30, 31, 99, 534 and many other places throughout the text.
Vāgbhaṭa	- P.K. 3/40, 123, 128, 140, 165, 217, 4/59, 6/1, 170, 238, 242 P.K. II. 7/32 and M.K. 1/2, 23, 60, 99 and many other places.
Vṛddha vāgbhaṭa	- P.K. 3/82, 201, 5/9
Vaṅgasena	- M.K. 1/93, 578
Mahāvāṅgasena	- M.K. 1/9, 93
Videha	- M.K. 1/20, 1/703, 63/14, 78, 105, 125, 1283
Viśvaprakāśa (kośa)	- P.K. II. 5/87. U.K. 1/3
Vṛṇḍa	- M.K. 1/93, 235, 249
Vyāsa	- P.K. 5/305



APPENDIX - 2

Anatomical and physiological information (ref - chapter - 3 P.K.)

Aṅga (major parts of the body) - 8

Upāṅga (minor parts) - many 1. siras, 2. grivā, 3. bāhu, 4. vaksa, 5. udara,
6. pārśva, 7. prsthā - prsthavarṇsa, 8. sakthi etc.

Āśaya (viscera) - 7 in men, 10 in women

Asthi (bones) - 300; kinds 5; kapāla rucaka, valaya, nalaka and taruṇa

Asthi saṅdhi (bony joints) - 210, kinds 2 - ceṣṭhāvanta and sthira

Asthi saṅghāta (confluence of bones) - 14

Dhamanis (blood vessels) - arteries - 24

Jāla (net - like structure) - 16; kinds 4 - sirā, snāyu, māṁsa and asthi

Kalā (membranes) - 7

Kaṇḍarā (tendons) - 16

Kūrca - (brush - like structure) - 6

Loma - lomakūpa (hairs and hair follicles) - innumerable

Majjā - bone marrow

Maṁsa peśī (muscles) - 500

Marma (vital spots) - 107; kinds - structure wise - 5, effectwise - 5

Medas (fat)

Rajju (rope - like structures/ligaments) - 4

Randhra (orifices) 9 + 1 - 10 includes mastaka randhra - (bregma)

Sevanī (sutures, raphae) - 7

Sīmaṇṭa (borders) - 14

Sirā (veins) - 700

Snāyu (tendons) - 900

Srotas (channels) - 13 + 1 - 14, includes manovaha srotas

Taruṇāsthi (cartilages)

Tvak (skin layers) - 7

Deha - pāñcabhautika

Doṣās - 3; vāta, pitta, kapha - each of five divisions.

Dhātus (primary tissues) - 7; Rasa, rakta, māṁsa, medas, asthi, majjā, śukra

Upadhātu (secondary tissues) - 7; stanya, raja, vasa, danta, kesa, sveda,
nakha, ojas

Mala (waste products) - āhāramala - 2, mūtra, purīṣa

dhātumala - 7, kapha, pitta, khamala, sveda, nakha,
loma, netra, vit. tvak, sneha etc.

Ojas (essence of tissues)



APPENDIX - 3

Alphabetical list of Diseases

N.B. - Modern names of ancient diseases are not exact equivalents but are "most likely" ones only.

Abbreviations - M.K. - Madhya Khaṇḍa
U.K. - Uttara Khaṇḍa

Agni Vikāra - m.k. 6

Maṇḍāgni
Tikṣṇāgni
Viṣamāgni
Atyagni (Bhasmaka)

Ajīrṇa

Āmājīrṇa
Vidagdhājīrṇa
Viṣṭhabdhājīrṇa
Rasaśeṣājīrṇa

Upadrava

Viśūcikā
Alasaka
Vilambikā

Āmavāta - m.k. 26

Amlapitta - m.k. 10

Ānāha - m.k. 31-19

Apacī - m.k. 44/9

Apasmāra - m.k. 23

Arbuda - m.k. 18/26

1. vātaja
2. pittaja
3. kaphaja
4. raktaja
5. māṁsaja
6. medaja

Arocaka - m.k. 16/1, 7

1. vātaja
2. pittaja
3. kaphaja
4. sannipātaja
5. āgañtuja (mānasika)

Disorders of digestion

poor digestive power
excess digestive power
erratic digestive power
Hyperactive digestive power

Indigestion

Rheumatism

Hyperacidity

Flatulence/tympanitis

Cervical lymphadenoma

Epilepsy

Malignant tumor/cancer

haematoma tumor

sarcoma tumor

lipoma tumor

Anorexia (loss of taste/appetite)

psychological/nervous

Arśas - m.k. 5/1-43

1. vātaja
2. pittaja
3. kaphaja
4. sannipātaja
5. raktaja
6. sahaja

Aśmarī - m.k. 37/1-8

1. vātaja
2. pittaja
3. kaphaja
4. śākraja

Atisāra - m.k. 2/1-6

1. vātaja
2. pittaja
3. kaphaja
4. sannipātaja
5. śokaja
6. āmaja

Bāla roga - m.k. 71

1. Baha graha justī

2. Bāla rogas -

1. duṣṭastañyaja
2. dañtodbhedaja
3. tālukaṇṭaka
4. mahāpadmaka
5. kukūṇaka
6. tuṇḍi (nābhipāka)
7. guda pāka
8. ahipūtanā
9. ajagallikā
10. pārīgarbhika/paribhava

Bhagañdara - m.k. 50

1. vātaja - śataponaka
2. pittaja - uṣṭragrīvā
3. kaphaja - parisrāvī
4. sannipātaja - śambūkāvarta
5. kṣataja - unmārgī

Bhagna - m.k. 48**1. Kāṇḍa bhagna (fractures)**

1. karkatāka
2. aśvakarṇa

Haemorrhoids/piles

bleeding
congenital, hereditary

Urinary calculus

seminal calculus

Diarrhoea

due to phychological causes
due to phychological indigestion

Diseases of children

possession/seizure by evil spirits

Diseases of children

caused by vitiated breastmilk
caused by eruption of teeth
caused by palatal eruption
eczema
stye/hardeslum
ulceration of the umbilicus
rectal eruptions - ulcers

drinking milk of pregnant lady

Rectal fistula

multiple fistula
tortuos fistula
exudative fistula
spiral fistula
traumatic fistula

Fracture and dislocations

3. vicūrṇita
4. piccita
5. asthiehallita
6. kāṇḍabhagna
7. atipātita
8. majjāgata
9. vispuṭita
10. vakra
11. chinna - vidirṇa samlagna
12. chinna vidirṇa - dvidhakṛta

2. *Saṇḍhi bhagna (dislocation)*

1. utpiṣṭa
2. viślita
3. vivartita
4. tiryakgata
5. kṣipta
6. adhakṣipta

Bhrama - m.k. 19/19

Bradhna - m.k. 43/12

Chardi - m.k. 17/1-11

1. vātaja
2. pittaja
3. kaphaja
4. sannipātaja
5. āgaṇṭuja (asātmyaja, krimija, āmaja, bhībhatsaja and dauhrdaja)

Dāha - m.k. 20/1-7

1. pittaja
2. raktaja
3. raktakoṣṭhaja
4. madyaja
5. tṛṣṇārodhaja
6. dhātukṣayaja
7. marmabhighātaja

Galagaṇḍa - gaṇḍamālā -
m.k. 44/1-8

1. vātaja
2. kaphaja
3. medaja

Garbhinīroga - m.k. 70

1. garbhasrāva
2. garbhapāta

Vertigo/giddiness

Hernia-inguinal

Vomitting

psychological causes

Burning sensation (internal)

accumulation of blood internally
excess of alcohol intake
suppression of thirst
loss/depletion of tissues
injury to vital organs

Cervical lymphadenitis, scrofula

Diseases of pregnant woman

abortion

miscarriage

Grahaṇī roga - m.k. 4

1. vātaja
2. pittaja
3. kaphaja
4. sannipātaja
saṅgraha grahaṇī
ghaṭīyantra grahaṇī

Granthi roga - m.k. 44/11

1. vātaja
2. pittaja
3. kaphaja
4. medaja
5. sirāja

Gulma - m.k. 32

1. vātaja
2. pittaja
3. kaphaja
4. dvaṇdvaja
5. sannipātaja
6. raktja (in women)

Halimaka - m.k. 8/26**Hikkā - m.k. 13/1-11**

1. annaja
2. yamala
3. kṣudrā
4. gambhīrā
5. mahatī

Hṛdroga - m.k. 34

1. vātaja
2. pittaja
3. kaphaja
4. sannipātaja
5. krimija

Jvara

1. vātaja
2. pittaja
3. kaphaja
4. dvandvaja
5. sannipātaja - sāmānya
Trayodaśa vidha (viśiṣṭa) - 13 types
1. viśphāraka śītāṅga
2. āśukārī taṇdrī

Duodenal disease**Benign tumors**

lipoma
angioma

Abdominal tumors

tumor of ovaries, f. tubes or uterus

Chlorosis**Hiccup****Heart diseases****Fever/pyrexia**

toxic fevers

kumbhīpāka
prṇurṇāva

3. kampana	pralāpī	pralāpī
4. babhra	raktaṣṭhīvī	añtardāha
5. śīghrakārī	sambhugña netra	dañḍapāta
6. bhallu	abhiñyāsa	añtaka
7. kūṭapākala	jihvaka	eñidāha
8. sammohaka	sañdhika	hāridraka
9. pākala	añtaka	ajaghoṣā
10. yāmya	rugdāha	bhūtāhāsa
11. krakaca	cittavibhrama	yañtrapīḍa
12. karkāṭaka	karṇagraha	sañyāsa
13. vaidārika	kañthagraha	samśoṣī
6. āgañtuja viṣamajvara	irregular (remittant and intermittant fevers)	

1. sañtata
2. satata
3. aṇyedyuṣka
4. tritīyaka
5. caturthaka and
caturthaka - viparyaya

Jvarātisāra - m.k. 3/1/4

Kāmalā - m.k. 8/1-8

1. koṣṭhāśraya
2. śākhāśraya
3. kumbhakāmalā

Kaphaja vyādhi (nānātmaja) -
m.k. 28

sañkhyā - 20 in number

Karṇa roga - m.k. 64

1. karṇaśūla
2. karṇanāda
3. bādhirya
4. karṇakṣveḍa
5. karṇasrāva
6. karṇa kaṇḍū
7. karṇa gūtha
8. karṇa pratīnāha
9. karṇa jañtu
10. karṇa vidradhi (kṣataja)
11. karṇa vidradhi (doṣaja)
12. karṇa pāka
13. pūtikarṇa
- 14-17. karṇa arśas

Fever accompanied with diarrhoea

Jaundice

obstructive jaundice
haemolytic jaundice, infective hepatitis
cirrhosis of liver

Diseases of kapha origin

Diseases of the ears

earache
tinnitus, sound in the ear
deafness
constant noise in the ears
exudations from the ear
itching inside the ear
impacted wax
obstruction by secretions
insect in the ear
abscess due to injury
endogeneous abscess
ulceration
foul smell in the ear
polyp

19-24. karṇa arbuda

25-28. karṇa śopha

Karṇa - pālī roga

1. paripoṭaka
2. utpāta
3. unmañthaka
4. dukhavardhana
5. parilehī

Kārśya - m.k. 40

Kāsa - m.k. 12

1. vātaja
2. pittaja
3. kaphaja
4. kṣataja
5. kṣayaja

Klaibya (dhvaja bhañga) - u.k.1.

1. mānasa kṣataja
2. pitta vṛddhija
3. śukra kṣayaja
(ativyavayaja)
4. medhura rogaja
5. śukravaha sirā cheda
6. śukra nirodha
(brahmacaryaja)
7. sahaja

Koṭha/utkoṭha - m.k.

Krimi roga - m.k. 7

1. bāhya
2. abhyañtara
kaphaja
raktaja
purīṣaja

Kṣudra roga - m.k. 61

1. palita
2. iñdralupta/ruhyā
3. dāruṇaka
4. arūṃṣika
5. irivellikā
6. panasikā
7. pāṣāṇagardabha
8. mukhadūṣikā
9. vyañga

malignant tumor

swellings

Diseases of the ear lobe/pinna

inflammation

swelling due to weight

painless swelling

swelling from improper puncture

pustule

Emaciation/cachexia

Cough/pertusis

due to injury to chest/lungs

due to pulmonary tuberculosis

Impotence

psychological

organic (foods etc.)

due to loss of semen from excess

copulation

diseases of the penis

injury to the penis

strict celibacy

congenital

Erythema, allergy, skin rashes

Diseases caused by worms

external parasites

internal parasites

bacteria etc. in blood

parasites in faeces

Minor diseases

greying of hairs

alopacea areta

cracking/fissures on the scales

eruptions on the scalp

pustule on the head or neck

pustule inside the ear

mumps

pimples on the face

blue patch on the face

10. nīlikā	blue or black patch on the face
11. valmīka	actinomycosis
12. kakṣā	bulb/pustule in the axilla
13. gaṇḍhanāma	single big pustule in axilla
14. agnirohiṇī	bulb of palgue etc.
15. vidārikā	abscess in axilla or groin
16. cippa	abscess of the bail bed
17. kunakha	defective nail
18. parivartikā	paraphymosis
19. avapāṭika	phimosis
20. niruddhaprakāśa	phimosis
21. sanniruddha guda	rectal stenosis
22. vṛṣaṇakacchū	scabies of the scrotum
23. ahiputana	anal eruption in children
24. gudabhramśa	prolapse of the rectum
25. sūkara damṣṭraka	mastoid cyst
26. anuśayī	eruption on the foot
27. alasa	lichen
28. pādādārī	fissures of the foot
29. kadara	corns in the sole
30. tilakālaka	black mole
31. maṣaka	big mole
32. śyāvapiṇḍika	small blue moles
33. jatumaṇi	birth mark, small patch
34. nyaccha	small or big discoloured patch
35. padminīkaṇṭaka	popilloma
36. ajagallikā	seborrhic eruptions
37. yavaprakhyā	hard eruptions
38. aṇḍhalajī	cysts on the skin
39. vivṛtā	big pustule
40. indraviddhā	big pustule surrounded by small eruptions
41. gardabhikā	parotitis
42. jālagardabha	lymphantitis
43. kacchapikā	multiple pustules
44. śarkarārbuda	vericoccele, angioma
45. arati	restlessness
46. utkleśa	nausea
47. glāni	exhaustion
48. udgāra	more of belehings
49. āṭopa	gurgling noise in the intestines
50. tama	tranient loss of conscious

Kuṣṭha - m.k. 54**I. Mahākuṣṭha**

1. kapāla
2. audumbara
3. maṇḍala
4. sidhma
5. kākaṇa
6. puṇḍarīka
7. ṛṣyajihvā

II. Kṣudra kuṣṭha

1. ekakuṣṭha
2. gajacarma
3. carmadala
4. vicarcikā
5. vipādikā
6. pāmā
7. kacchū
8. dadru
9. visphoṭa
10. kiṭibha
11. alasa

Liṅgārśas/linga varti**Madātyaya - m.k. 20**

1. vātaja
2. pittaja
3. kaphaja
4. sannipātaja

Upadrava

1. paramada
2. pānājirṇa
3. pānavibhrama

Anyā mada

- kodravaja
dhattūraja
pūgaphalaja
tambūlaja
jātīphalaja
vibhītakaja

Makkalla - m.k. 71**Masūrikā - m.k. 60**

- vātaja
pittaja

Leprosy and some other skin diseases**Major leprosy**

- erythematus leprosy
nodular leprosy
angry red patches of leprosy
dry eczema
black patches with red border
white patches
black rough patches, painful

Minor leprosy

- leprosy patches fused together
pachydermiac leprosy
cracked skin
exudative eczema
cracks fissures of the feet
scabies
scabies with big pustules
ringworm patches
eruptions
psoriasis - dry scaly
lichen with pustules

Warts on the penis**Alcoholic intoxication****Intoxication by other substance**

- black millet
dhatura (belledona seeds)
areca nut
of betel chewing
of nutmeg
of bellarica nut

Post - partum pain**Chicken pox**

kaphaja
sannipātaja
raktaja

Mukharoga - m.k. 66

I. Oṣṭharoga

vātaja
pittaja
kaphaja
sannipātaja
raktaja
māṁsaja
medaja
abhighātaja

II. Dañtaveṣṭaroga

śītāda
dañtapuppuṭaka
dañtaveṣṭa
sauṣira
mahāsauṣira
paridara
upakuśa
vaidarbha
khalivardhana
adhimāṁsaka

dañtanāḍi
dañta vidradhi

III. Dañta roga

dālana
krimidañta
bhañjanaka
dañta harṣa
dañta śarkara
kapālikā
śyāvadañta
karāla (dañta)

IV. Jihvāroga

vātaja
pittaja
kaphaja
alasa
upajihvaka

Diseases of the mouth

Diseases of the lips

Diseases of gums

spongy gums
gingivitis
suppurative gingivitis
small sinus
big sinus, (multiple, deep)
bleeding gums.
ulcerative gingivitis
traumatic swelling of gums
extra tooth
muscular growth near the last-molar
tooth
sinus of gums
abscess of the gums

Diseases of teeth

tooth ache
caries tooth
cracking of the tooth
tingling, intolerance to cold
accumilation of tartar
flakes of tartar
black discolouration
ugly irregular row

Diseases of the tongue

swelling under the tongue
swelling over the tongue

V. Tālu roga

galasuṇḍī
tuṇḍikerī
abhruṣa
kacchapa
tāluarbuda
māṁsa saṅghāta
tālupuppuṭa
talusoṣa
tālu pāka

VI. Gala roga

galarohiṇī
kaṇṭhaśālūka
adhijihvā
valaya
balāsa
ekavṛṇḍa
vṛṇḍa
śataghñī
gilāyū
kaṇṭhavidradhi
galaugha
svaraghna
māṁsatāna
vidārī

VII. Mukharoga (āsyaroga)

Mukha pāka
vātaja
pittaja
kaphaja

Mūrcha-sanyāsa - m.k. 19

vātaja
pittaja
kaphaja
raktaja
madyaja
viśaja

Mutrāghāta - m.k. 36

vātakuṇḍalikā
aṣṭhila
vātabasti
mūtrātīta

Diseases of the palate

uveitis
tonsillitis
inflammatry swelling
big painless tumor
malignant tumor
muscular growth
painless tumor
dryness of the palate
ulcerative palate

Diseases of the throat

inflammatory swellings, diphtheria
laryngitis, epiglottitis
sublingual swelling
sore throat
tumor in the throat
tumor
inflammatory oedema
malignant tumor
tonsillar abscess
abscess in the throat
laryngitis
pharyngitis
muscular growth
bursting abscess

Diseases of the mouth cavity

stomatitis

Fainting/syncope/coma

due to sight or smell of blood
due to alcohol
due to poison

Retention of urine

pain in the bladder, cystitis
enlarged prostate
atony of the bladder
obstruction to urination due to atony

mūtrotsaṅga
mūtrakṣaya
mūtragrañthi
mūtra śukra
uṣṇavāta
mutrasāda
vidvighāta

basti kuṇḍalikā

Mūtra kṛchra - m.k. 35

vātaja
pittaja
kaphaja
saṇnipātaja
śalyaja
puriṣaja
śukraja
aśmarīja

Nāḍivraṇa/gati - m.k. 49

vātaja
pittaja
kaphaja
sannipātaja
śalyaja

Nāsā roga - m.k. 65

pīnasa
pūtināśya
nāsā pāka
pūyarakta
kṣavathu (bhr̥ṣa)
bhramśathu
dīpti
pratīnāha
parisrāva
nāsā śoṣa
pratiśyāya and duṣṭa pratiśyāya

nāsāśoṭha

nāsa rakta pitta

Netra roga - m.k. 63

I. Dr̥ṣṭi maṇḍala roga

Liṅganāśa/timira

stricture of the urethra
absence of urine in the bladder
tumor in the bladder
semen mixed urine
cystitis
nephritis
obstruction to micturition due to
rectal obstruction
upward/displacement of the bladder

Dysuria/strangury

due to foreign body
due to impacted faeces
due to seminal calculus
due to vesical calculus

Sinus ulcer

Diseases of the nose

rhinitis
bad smell in the nose
ulceration
discharge of pus and blood
more of sneezing
chronic sneezing
burning sensation inside
nasal obstruction
discharge of thick exudation
dryness of the nostrils
nasal catarrh, common cold,
nasal polyp
swelling of the nose
epistaxis/bleeding from the nose

Diseases of the eye

1) Diseases of the pupil/lens

partial or total blindness

vātaja
pittaja
kaphaja
sannipātaja
raktaja

parimlāyī
pittavidagdha dr̥ṣṭi
kaphavidagdha dr̥ṣṭi
dhūmadarśī
hrasvajātya
nakulāñdhya
gambhīrikā

II. Kṛṣṇa maṇḍala roga

savraṇa śukla
avraṇa śukla
pākātyaya
ajakā

III. Śuklamaṇḍala roga

prastārī arma
śukla arma
rakta arma
adhimāmsa arma
snāyu arma
śuktikā
arjuna
piṣṭaka
sirājāla
sirā pidaka
balāsa grathita

IV. Vartmaja roga

utsaṅgī
kumbhīkā
pothakī
vartma śarkara
arśo vartma
śuṣka arśas
añjana dūṣika
bahala vartma
vartma bañdhaka
kliṣṭa vartma
vartma kardama
śyāva vartma

seeing yellowish, glistening object
seeing things as yellow
seeing things as white
hazy vision
seeing things near by
seeing things during day only
seeing only big objects

2) Diseases of the cornea

corneal ulcer
unvitiated opacity
white scar tissue
staphaloma

3) Diseases of the sclera

wide pterygium
pterygium white coloured
pterygium red coloured
pterygium sarcomatus
pterygium fibrous, symblepheron
painful eruption
painless cyst
petichae
veneous enlargement
pustule, venous cyst
hard cyst

Diseases of the eyelids

conjunctival cyst
follicular conjunctivitis
trachoma
granular purulent lid
polyp of the lid
dry polyp
hardeolum, styne
thick eyelids, blepharitis
adhering eyelids
purulent lids
purulent lids
black discolouration

praklinna vartma
alkinna vartma
vātāhata vartma
vartma arbuda
nimeṣa
śoṇita arśas
lagaṇa
bisa vartma
kuñcana

V. Pakṣma roga
pakṣmakopa

pakṣmaśāta

VI. Netra saṁdhi roga

pūyālasa
upanāha
netrasrāva/netranāḍī
parvaṇī
alajī
jañtugrañthi

VII. Sarvākṣi roga

abhiśyaṇḍa
adhimañtha
saśothapāka
aśothapāka
hatādhi mañtha
vātaparyaya
śuṣkāksipāka
aṇyato vāta
amlādhyuṣita
sirotpāta
sirāharṣa

Pāṇḍu roga - m.k. 8

vātaja
pittaja
kaphaja
sannipātaja
mṛt bhakṣaṇaja

Phiraṅga roga/gaṇḍharoga -
m.k. 59

Pittaja rogas (nanātmaja)
m.k. 27

saṅkhyā - 40 numbers

very moist lid
dry lids
inactive lids
malignant tumor
blephorospasm
bleeding polyp/wart
chalazion
conjunctivitis
atrophy of the lid

Diseases of the eyelashes
inflammation of the eye lashes
trichiasis
falling off of the eye lashes

Diseases of fornices of the eye
dacrocystitis
lacrymal cyst
lacrymal sinus, exudative
phyctinule
episceleritis
blepharitis acarica

Diseases affecting the whole eye
conjunctivitis
glaucoma
inflammatory swelling
non-inflammatory swelling
panphtholmitis
pain of the lids
dry ulceration
painful eye
hazy vision
prominent venous net work
exudation/conjunctivitis

Anaemia

caused by eating mud

Syphilis

Diseases of pitta origin

Plīha-yakṛt roga - m.k. 33*Vṛddhi*

vātaja

pittaja

kaphaja

raktaja

Prameha - m.k. 38*Kaphaja*

udaka meha

ikṣu meha

sāndra meha

surā meha

piṣṭa meha

śukra meha

sikatā meha

śīta meha

śañair meha

lālā meha

Pittaja

kṣāra meha

nīla meha

kāla meha

hāridrā meha

mañjiṣṭhā meha

rakta meha

Vātaja

vasā meha

majjā meha

kṣaudra meha

hasti meha

Madhumeha

Prameha piṭaka

śarāvikā

kacchapikā

jālinī

vinatā

alajī

masūrikā

sarṣapikā

putrinī

vidārikā

vidradhi

Diseases of spleen & liver

(spleno-megaly/hepatomegaly)

Diabetes/polyuria

diabetes insipidus

glycosuria

diabetes tunifluess

diabetes mallitus

Diabetic eruptions/corbuncles

Pravāhikā (nissāraka) - m.k. 3/116**Rājayakṣmā/śoṣa - m.k. 11**

Sannipātaja

śoṣa

vyavāyaja

vyāyāmaja

śokaja

vārdhikyaja

adhvaja

vraṇaja

urakṣataja

Raktapitta - m.k. 9

ūrdvaga

adhoga

dvimārga

Śiro roga - m.k. 62

vātaja

pittaja

kaphaja

sannipātaja

raktaja

kṣayaja

krimija

sūryāvarta

anañtavāta

śāṅkhaka

ardhāvabhedaka

Śitapitta - m.k. 55**Śitalā - m.k. 60****Ślīpada - m.k. 45**

vātaja

pittaja

kaphaja

Snāyuka roga - m.k. 57

sannipātaja

Soma roga - m.k. 69

kaphaja

Śoṭha roga - m.k. 42

vātaja

pittaja

kaphaja

Dysentery**Pulmonary tuberculosis**

emaciation/consumption

excess copulation

physical exertion

grief

oldage

physical fatigue

wound/ulcers

injury to lungs

Bleeding diseases

polycythemia vera

upper parts/organs

lower parts/organs

both

Headache/diseases of the head

bacterial infection

migraine

severe frontal pain

severe pain in temples

hemicrania

Allergic rashes on the skin**Chicken - pox****Filariasis****Dracontiasis/guinea worm infection****Leucorrhoea****Dropsy/non-inflammatory swelling**

dvañdvaja
sannipātaja
abhighātaja
viśaja

Stana roga - m.k. 70/168

Staulya - m.k. 39

medo vṛddhija

Strī roga - m.k. 68

pradara (asṛgdara)

kaphaja

pittaja

vātaja

sannipātaja

Śūka dosa - m.k. 53

sarṣapikā

aṣṭhīlikā

grathita

kumbhika

alajī

sammūḍhapiḍaka

avamañthaka

puṣkarikā

sparsahāni

uttamā

śataponaka

tvakpāka

soṇitārbuda

māmsapāka

māmsārbuda

vidradhi

tilakālaka

Śūla roga - m.k. 30

vātaja

pittaja

kaphaja

dvañdvaja

sannipātaja

āmaja

pariṇāmaśūla

annadrava śūla

Sūtikā roga - m.k. 70/147

due to trauma

due to poison

Diseases of the breast

Obesity/corpulence

adiposity

Diseases of women

menorrhagia

**Diseases of penis due to application of
poisonous pastes**

eruption, smell multiple

stony hard pustule

spiked growth

muscular growth

blackish red pustule

abrasive skin

pustules

pustules

loss of tactile sensation

red pustule

multiple sinus

ulceration of the skin

bleeding of the skin

sloughing of muscles

tumor

abscess

penile warts

Colic/abdominal pain

severe colic

colic of indigestion

gastritis, gastric or duodenal ulcer

chronic peptic ulcers

Diseases of peurperum

Svarabheda - m.k. 15

vātaja
pittaja
kaphaja
sannipātaja
kṣayaja
medaja

Śvāsa - m.k. 14

mahān
ūrdhva
echinna
tamaka
kṣudra

Svitra - m.k. 54/45**Trṣṇā - m.k. 18**

vātaja
pittaja
kaphaja
kṣataja
kṣayaja
āmaja
annaja

Udara roga - m.k. 41

vātaja
pittaja
kaphaja
sannipātaja
plīha-yakṛtodara
baddhodara
kṣatodara
udakodara

Udarda - m.k. 55**Udāvarta - m.k. 31**

Vegarodhaja

Unmāda - m.k. 22

vātaja
pittaja
kaphaja
sannipātaja
mānāsa dukha
viṣaja
bhūtaja

Hoarseness

due to pul. tuberculosis
due to obesity

Dyspnoea

profound dyspnoea
prominant expirations
chyne stokes respiration
bronchial asthma
dyspnoea on exertion

Leucoderma**Severe thirst**

loss/depletion of tissues
improper digestion
unsuitable food

Enlargement of the abdomen

splenomegally/heptomegally
intestinal obstruction
intestinal perforation, peritonitis
ascitis

Urticaria-allergy**Reverse peristalsis**

due to suppression of urges

Insanity

due to mental worry, grief
poison
seizure by evil spirits

Upadāṁsa - m.k. 51

vātaja
pittaja
kaphaja
sannipātaja
āgantuja

Urakṣata - m.k. 11**Urusthambha - m.k. 25****Vātarakta - m.k. 29**

vātādhika
raktādhika
pittādhika
kaphādhika

Vātavyādhi - m.k. 24

śirograha
jṛmbhā (ati)
hanugraha
jihvāsthambha
gadgada-minmina-mūka
pralāpa
rasajñāna
bādhirya
karṇa nāda
sparśa ajñāna
ardita
manyāsthambha
bāhuśoṣa
apabāhuka
viśvācī
ūrdhva vāta
ādhmāna
patyādhmāna
vatāaṣṭhīlā
pratyaṣṭhīlā
tūnī
pratitūnī
agnivaiṣamya
āṭopa
pārsvaśūla
trikaśūla

Veneral diseases (sexually transmitted diseases)**Injury to the lungs****Monoplegia (stiffness/loss of control of the legs)****Gout****Diseases of nervous system**

pain/stiffness of the head, neck
too much of yawning
trismus, lockjaw
paralysis of the tongue
stammering, nasal speech
irrelevant talk, delirium
loss of taste sensation
deafness
tinnitus sound in the ear
loss of tactile sensation
facial palsy
torticollis, wry neck
emaciation of the arm
pain or loss of movement of arm
monoplegia of the arm
too many belchings
tympanitis, distention
flatulence
enlargement of the prostate gland
pain and enlargement of prostate gland
pain of the urinary bladder downward
pain of the urinary bladder upward
disorders of digestive power
intestinal gurgling
pain of the flanks
pain of the back

muhur-mūtra
 mūtra nigraha (sthambha)
 mala gāḍhata
 puriṣa apravṛtti
 grdhrasī
 kalāya khañja
 khañjata
 phaṅguta
 kroṣṭhuka śīrṣa
 khalli
 vātakaṇṭaka
 pādadaḥa
 ākṣepa
 daṇḍaka
 daṇḍāpatānaka
 āyama
 dhanurvāta
 kubjaka
 apatañtraka
 apatānaka
 pakṣāghāta
 sarvaṅga ghāta
 many others (totalling 80)

Vidraddhi - m.k. 46

vātaja
 pittaja
 kaphaja
 sannipātaja
 raktaja
 kṣataja

Visarpa - m.k. 56

vātaja
 pittaja
 kaphaja
 vāta pitta-agni visarpa
 vātakapha-grāñthi visarpa
 pitta kapha-kardama visarpa
 sannipātaja

Viṣajaroga - m.k. 67

I. Sthāvara viṣa
 mūla (root)
 patra (leaf)

frequency of mictuition
 retention of urination
 constipation, hard faeces
 non-elimination of faeces
 sciatica
 lathyrism
 lameness by one leg
 lameness by both legs
 inflammation of knee joint
 contractures of finger/toe
 sprain of the ankle, feet
 burning sensation of soles
 convulsions
 stiffness of the body
 stiffness of the body
 bending of the body
 tetanus
 kyphosis
 convulsions
 convulsions
 hemiplegia/partial paralysis
 paralysis of the whole body

Abscess

due to wound, trauma etc.

Erysepelas

putrefactory erysepelas
 erysepelas nodosum
 cellulitis

Diseases caused by poisons

Vegetable and mineral poison

APPENDIX-3

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phala (fruit, berry, nuts)
 puṣpa (flower)
 tvak (bark)
 Ksīra (latex, sap)
 sāra (pith)
 niryāsa (gum)
 kañḍa (rhizome)
 dhātu (minerals, metals etc.)

II. Jaṅgama viṣa

sarpa
 a. darvīkara (hooded snakes)
 maṇḍali (patched snakes)
 rājimañṭa (striped snakes)
 Lūtā
 muṣika
 kṛkalāsa
 vṛścika
 uccitinga
 kaṇabha
 manduka
 matsya
 jalauka
 gṛhagodhikā
 śatapadī
 maśaka
 māksika
 vyālādi

III. Duṣī viṣa**IV. Kṛtrima viṣa/gara viṣa**

Viṣphoṭa - m.k. 58

vātaja
 pittaja
 kaphaja
 dvañdvaja
 sannipātaja
 raktaja

Vraṇa śoṭha - m.k. 47

vātaja
 pittaja
 kaphaja
 sannipātaja
 raktaja
 āgañtuja

Animal poisons

snake poisoning

spider bite

rat - bite

ichnumon bite

scorpion sting

waspp sting

frog bite

fish bite

leech bite

bite of house lizard

centepede bite

mosquito bite

honey bee bite

wild animals bite

Impoverished poison**Artificial/synthetic poison (homicidal)**

Small - pox

Inflammatory swelling

due to vitiated blood
 external agents

Vṛddhi - m.k. 43

vātaja
pittaja
kaphaja
raktaja
medaja
mūtraja
añtraja

Yoni roga - m.k. 70

Vātaja

- a. udāvarta
- b. vañdhaya
- c. viplutā
- d. pariplutā
- e. vātālāyoni

Pittaja

lohita kṣara
prasamsini
vāmini
putraghnī
pittalā yoni

Kaphaja

atyānañdā
karṇinī
ānañda cāraṇa
aticāraṇa
śleṣmalā yoni

Sannipātaja

ṣaṇḍi
aṇḍinī
mahatīyoni
sūcī vaktra yoni
tridoṣalā yoni
Yonikañda
Mūḍhagarbha
Makkalla

Enlargement of scrotum

haematocele
adipose tissue
hydrocele
scrotal hernia

Diseases of vagina, and uterus

dysmenorrhoea
amenorrhoea, sterility
dysmenorrhoea
dysperunia
dryness of vagina

heavy bleeding
abortive diathesis
abortive diatheses

vaginitis

not attaining orgasm
mass in vaginal tract
not attaining orgasm
attains orgasm earlier
exudative vagina

infertile vagina
prolapsed vagina
highly dilated vagina
constricted vagina

prolapse of the vagina
obstructed delivery
post-partum pain



APPENDIX - 4

AUṢADHA YOGĀS - Medicinal Formulae

While dealing with the treatment of disease, Bhāva miśra describes a large number of Auṣadha yogās (medicinal formulae). Some of these bear special names whereas many are not having such names. Those with special names and those which are popular have been arranged herein -

1. Añjana/varti- (collyrium)

1. Cañdraprabhā vaṭi
2. Cañdrodaya varti
3. Daṇḍapānyukta añjana
4. Karpūra varti
5. Mukṭādi añjana (maha)
6. Nayanāsoma añjana
7. Śirīṣabīja añjana
8. Tryūṣaṇādi añjana

2. Ariṣṭa/Āsava-Fermented liquids

1. Lohā ariṣṭa

3. Cūrṇa-powders

1. Agnimukha cūrṇa (br̥hat)
2. Ajamodādi cūrṇa
3. Alambuṣādi cūrṇa
4. Amṛtādi cūrṇa
5. Śītakādi cūrṇa
6. Baḍabānala cūrṇa
7. Balādi cūrṇa
8. Dāḍimādi cūrṇa
9. Elādi cūrṇa
10. Gaṅgādhara cūrṇa
11. Gangadhara cūrṇa (vṛddha)
12. Gokṣurādi cūrṇa
13. Guḍāṣṭaka cūrṇa
14. Hīṅgvādi cūrṇa
15. Hīṅgvāṣṭaka cūrṇa
16. Jātīphalādi cūrṇa
17. Kalyāṇaka cūrṇa
18. Karañjādi cūrṇa

19. Kṣaudrārdha cūrṇa
20. Kuṣṭhādi cūrṇa
21. Lavaṇabhāskara cūrṇa
22. Lavaṅgādi cūrṇa
23. Lohādi cūrṇa
24. Maricādi cūrṇa
25. Nārāca cūrṇa
26. Nārāca cūrṇa (mahā)
27. Nārāyaṇa cūrṇa
28. Navāyasa cūrṇa
29. Nimbādi cūrṇa
30. Ṣaḍdharaṇa cūrṇa
31. Samaśarkarā cūrṇa
32. Sārasyata cūrṇa
33. Sitopalādi cūrṇa
34. Sudarśana cūrṇa
35. Vaiśvānara cūrṇa
36. Vijayā cūrṇa
37. Vyoṣādi cūrṇa
38. Yavānīkhāṇḍava cūrṇa

4. Dhūpa (fumigatory drugs)

1. Maheśvara dhūpa
2. Malayānila dhūpa
3. Ṛkṣa roma dhūpa

5. Ghṛta (medicated ghee)

1. Amṛtādi ghṛta
2. Amṛtalatādi ghṛta
3. Arjuna ghṛta
4. Arjunādi ghṛta

5. Aṣṭamaṅgala ghr̥ta
6. Balā ghr̥ta
7. Balādi ghr̥ta
8. Bhadravāha ghr̥ta
9. Brāhmī ghr̥ta
10. Bhūnimbādi ghr̥ta
11. Caitasa ghr̥ta (mahā)
12. Caṅgerī ghr̥ta
13. Dāḍimādi ghr̥ta
14. Dhāñvaṅtara ghr̥ta
15. Drākṣādi ghr̥ta
16. Dūrvādi ghr̥ta
17. Guḍūcī ghr̥ta
18. Guḍūcī ghr̥ta (mahā)
19. Kātyādi ghr̥ta
20. Karañjādi ghr̥ta
21. Kulatthādi ghr̥ta
22. Kuśādi ghr̥ta
23. Kūṣmāṇḍa ghr̥ta
24. Mṛtyupāśachedi ghr̥ta
25. Nāgara ghr̥ta
26. Nārāca ghr̥ta
27. Nimbādi ghr̥ta
28. Parūṣaka ghr̥ta
29. Pāṣāṇabhedādi ghr̥ta
30. Phala ghr̥ta
31. Rṣabhaka ghr̥ta
32. Śārādi pañcamūla ghr̥ta
33. Śārāsvata ghr̥ta
34. Sarvagaṇḍha ghr̥ta
35. Śatāvarī ghr̥ta
36. Siddhārthakādi ghr̥ta
37. Simhāmṛta ghr̥ta
38. Somarājī ghr̥ta
39. Śuṇṭhī dhānyaka ghr̥ta
40. Suṣka mūlakādi ghr̥ta
41. Trikaṇṭhakādi ghr̥ta
42. Triphalādi ghr̥ta
43. Triphalādi ghr̥ta (mahā)
44. Tṛṇapañcamūlādi ghr̥ta
45. Varuṇādi ghr̥ta
46. Vidārī ghr̥ta

47. Yogasārāmṛta ghr̥ta

6. Guda varti (rectal suppository)

1. Hiṅgvādi varti
2. Madanaphalādi varti
3. Trikaṭukādi varti

7. Guṭi/vaṭi/vataka/modaka/
guḍa/guggulu (pills, dragees)

1. Ābha guggulu vaṭi
2. Akāraakarabhādi vaṭi
3. Amṛtā guggulu vaṭi
4. Amṛtādi guggulu vaṭi
5. Añkoṭa vaṭaka
6. Aṣṭadaśāṅga vaṭi
7. Bahuśāla guḍa
8. Bhārṅgī guḍa
9. Caṇḍraprabhā guṭikā
10. Catusama guṭikā
11. Citrakādi vaṭaka
12. Daśāṅga guggulu vaṭi
13. Ekavimśatika guggulu
14. Elādi guṭikā
15. Gokṣurādi modaka
16. Guggulu vaṭaka
17. Guḍa maṇḍūra
18. Guḍāṣṭaka
19. Haritakyādi vaṭi
20. Jirṇajvaraghnī vaṭi
21. Kaiśora guggulu
22. Kalyāṇaka guḍa
23. Kalyāṇaka guḍa (mahā)
24. Kāmeśvara modaka
25. Kūṣmāṇḍakalyāṇaka guḍa
26. Lākṣādi guggulu
27. Lāṅgalī guṭikā
28. Loha guggulu
29. Madanamañjari vaṭi
30. Maricādi guṭikā
31. Mustādi vaṭi
32. Navakārṣika guggulu
33. Pathyādi guggulu
34. Punarnavā guggulu

35. Punarnavā maṇḍūra
36. Rativallabha modaka
37. Rativallabha pūgapāka
38. Samaśarkara guggulu
39. Saptāṅga guggulu
40. Simhanāda guggulu
41. Sūrana modaka-laghu
42. Surana modaka-br̥hat
43. Svayambhuva guggulu
44. Trayodaśāṅga guggulu
45. Trikaṭukādi modaka
46. Tryūṣaṇādi guggulu
47. Tryūṣaṇādi maṇḍūra vaṭaka
48. Triphalā guggulu
49. Vānarī vaṭika
50. Varādi guggulu
51. Varāṭaka guṭikā
52. Varaṇādi guḍa
53. Viḍaṅgādi modaka
54. Vṛddhihara vaṭi
55. Yogaraja guggulu
56. Yogaraja guggulu (mahā)

8. Hima (cold infusion)

1. Dhāñyakādi hima
2. Madhukādi hima

9. Kalka-piṇḍa (wet bolus/paste)

1. Añkoṭa kalka
2. Ādrakādi kalka
3. Bilva kalka
4. Kaṭukī kalka
5. Kirātatiṭkādi kalka
6. Kṛṣṇamṛdādi kalka
7. Kṛtāmalaṭakādi kalka
8. Rasona kalka
9. Rasona piṇḍa
10. Rasonāṣṭaka kalka
11. Tila kalka
12. Vajrāṇḍī kalka

10. Kṣāra (alkalie/ash)

1. Apāmārga kṣāra
2. Kṣārāṣṭaka

3. Kūṣmāṇḍaka kṣāra
4. Palāśa kṣāra
5. Vaiśvānara kṣāra
6. Vajrakṣāra

11. Leha-avaleha-Rasāyana pāka-khaṇḍa (confection)

1. Āmrapāka leha
2. Amṛta bhallātakavaleha
3. Amṛtaprāśāvaleha
4. Āṇḍraka khaṇḍavāleha
5. Ativiśāvaleha
6. Bhallātak avaleha
7. Bhallatak avaleha-mahā
8. Bhṛguharītaki leha
9. Cyavanaprasāvaleha
10. Gokṣurādyavaleha
11. Kalyāṇakava leha
12. Kaṇṭakāryāvaleha
13. Khaṇḍakhādyavaleha
14. Khaṇḍakūṣmāṇḍavaleha
15. Kūṣmāṇḍavaleha
16. Kūṣmāṇḍavaleha-br̥hat
17. Kuṭajāṣṭakāvaleha
18. Loharasāyana
19. Madhupakva harītaki leha
20. Nāgara khaṇḍa
21. Nārikela khaṇḍa
22. Nārikela khaṇḍa-br̥hat
23. Nidigdhikāvaleha
24. Pañca jīraka pāka
25. Pañca nimbakāvaleha
26. Prasāriṇī leha
27. Pūgapāka
28. Sāra leha
29. Śatāvarī pāka (leha)
30. Saubhāgya śuṇṭhī pāka
31. Śivapāla piṇḍi leha
32. Sukumāra kumāraka
rasāyana
33. Śuṇṭhī khaṇḍa
34. Vardhamāna pippalī
rasāyana

35. Vasāvaleha
36. Vijayāvaleha

12. Lepa- (pastes, external applications)

1. Daśāṅga lepa
2. Haridrādi lepa
3. Mukhakāntikara lepa
4. Rajanī lepa
5. Rasāñjana lepa

13. Pānaka (syrops)

1. Amlikā pānaka

14. Pānīya jala (drinking water)

1. Amśūdaka
2. Ārogyāmbu
3. Jala-apakva
4. Jala-śīta
5. Jala-uṣṇa
6. Jala-śṛtasīta
7. Jala-nārikela
8. Śaḍaṅga pānīya

15. Quātha kaṣāya (decoction)

1. Amṛtāṣṭaka quātha
2. Āragvadhādi quātha
3. Ārogya pañcaka quātha
4. Bṛhatyādi quātha
5. Cañdanādi quātha
6. Dārvyādi quātha
7. Daśamūla quātha
8. Devadārvyādi quātha
9. Drakṣādi quātha
10. Draksadi quātha-mahā
11. Elādi quātha
12. Gaṅgādhara quātha
13. Guḍūcyādi quātha
14. Harītakyādi quātha
15. Jvara pācana kaṣāya
16. Jvara śamana kaṣāya
17. Kuṭajādi quātha
18. Mañjiṣṭhādi quātha (laghu)

19. Mañjiṣṭhādi quātha (madhyama)
20. Mañjiṣṭhādi quātha (mahā)
21. Māsānumāsika quātha
22. Maṣādi quātha
23. Pañcabhadra quātha
24. Pañcakola quātha
25. Pañca mūladi quātha-bṛhat
26. Pañca muladi quātha-laghu
27. Pañca muladi quātha-tṛṇa
28. Pañcapallava quātha
29. Pathyādi quātha
30. Phalatrikādi quātha
31. Punarnavādi quātha
32. Rāsnādi quātha
33. Rāsnādi quātha-mahā
34. Rāsnādi quātha-madhyama
35. Rasnādaśamūla quātha
36. Rasnā pañcaka quātha
37. Rasnā saptaka quātha
38. Śatāvaryādi quātha
39. Śatyādi quātha
40. Śuṇṭhyādi quātha
41. Varuṇādi quātha
42. Yogarāja quātha

16. Rasa auṣadha (mercirial and mineral formulae)

1. Agni rasa
2. Agnikumāra rasa
3. Ajīrṇakaṇṭaka rasa
4. Ajīrnāri rasa
5. Amṛteśvara rasa
6. Bhaśmesvara rasa
7. Bhūtabhairava rasa
8. Durjala jetru rasa
9. Durñāmāri rasa (śaṅkara loha)
10. Galat kuṣṭhāri rasa
11. Hutāśana rasa
12. Jvālānala rasa
13. Jvara dhūmaketu rasa
14. Jvaraghnī vaṭi

15. Jvaraṅkuśa rasa
16. Jvarankusa rasa-mahā
17. Kajjali rasa
18. Kalpataru rasa
19. Karpūra rasa
20. Kravyāda rasa
21. Mahānāraca rasa
22. Mākṣikadhātu yoga
23. Mr̥tasañjivinī vaṭi
24. Navajvarāri vaṭi
25. Pañcavaktra rasa
26. Rajamṛgāṅka rasa
27. Rāmabāṇa rasa
28. Rasa karpūra
29. Rasa parpaṭi
30. Ravisuṇḍarajvarāṅkusa rasa
31. Śaṅkhapoṭalī rasa
32. Saptaśāli vaṭi rasa
33. Sarvajvarahara rasa
34. Śītabhañjī rasa
35. Śītajvarāri rasa
36. Sūryaśekhara rasa
37. Tālakeśvara rasa
38. Trinetra rasa
39. Tripurabhairava rasa
40. Udakamañjari rasa
41. Vātāri rasa

17. Rasāla- (milk salād)

1. Makareśvara rasāla
(vājikara rasāla)

18. Svarasa/putapāka rasa (fresh juice, warm juice)

1. Kuṭaja putapāka
2. Vāsā svarasa

19. Taila (medicated oil)

1. Ādityapāka taila
2. Agāradhūmādi taila
3. Amṛtādi taila
4. Amṛtāhvaya taila
5. Arjunādi taila

6. Arka taila
7. Aṣṭa kaṭvara taila
8. Balā taila
9. Balā taila-śatapāka
10. Balā taila-sahasrapāka
11. Balā taila-mahā
12. Bhallātakādi taila
13. Bilva taila
14. Cakramarda taila
15. Caṇḍanādi taila
16. Candanādi taila mahā
17. Dārvī taila
18. Dhattūrādi taila
19. Dvipaṇcamūla taila
20. Grañthikādi taila
21. Gaṇḍha taila
22. Guñjā taila
23. Jambvādi taila
24. Jātyādi taila
25. Jīrakādi taila
26. Jīvakādi miśraka sneha
27. Kacchūrākṣasa taila
28. Kaṇḍū rākṣasa taila
29. Kāñjika taila
30. Karañjādi taila
31. Karavīra taila
32. Kasīsādi taila-br̥hat
33. Kośātakī taila
34. Kumārī taila
35. Kumbhīkādi taila
36. Kuśādi taila
37. Kumkumādi taila
38. Kuṣṭhādi taila
39. Lākṣādi taila
40. Laśuna taila
41. Madhuka taila
42. Madhuka taila-śatapāka
43. Madhuka taila-śatapāka
44. Madhukādi taila
45. Manaśśīlādi taila
46. Maricādi taila (laghu)
47. Maricādi taila-mahā

48. Māṣa taila
49. Māṣādi taila mahā
50. Mr̥ṇalādi miśraka sneha
51. Mūṣaka taila
52. Mustādi taila
53. Nāgabalā taila
54. Nārāyaṇa taila
55. Nārāyaṇa taila-mahā
56. Nīśādi taila
57. Padmaka taila-mahā
58. Padmakādi taila-khuddāka
59. Padmakādi taila-mahā
60. Piṇḍa taila
61. Pinda taila-mahā
62. Prasāriṇī taila
63. Punarnavādi taila
64. Ṣaḍbiṇḍu taila
65. Ṣaḍguṇatakra taila-mahā
66. Ṣaḍguṇatakra taila-laghu
67. Sahacarādi taila
68. Saiṇdhavādi taila
69. Saiṇdhavādi taila-br̥hat
70. Saiṇdhavādi taila-mahā

71. Śatāvarī taila
72. Śilodbhedādi taila
73. Snuhī dugdhādi taila
74. Sugaṇḍhi taila
75. Sugandhi taila-mahā
76. Svarjikādi taila
77. Triphalādi taila
78. Unmatta taila
79. Varuṇādi taila
80. Viparīta malla taila
81. Vīratarādi taila
82. Viśyaṇḍana taila
83. Vyāghrī taila
84. Vyoṣādi taila

20. Yūṣa (soups)

1. Kulattha yūṣa
2. Masūra yūṣa
3. Mudga yūṣa
4. Mudgāmalaka yūṣa
5. Mūlaka yūṣa
6. Pañcamuṣṭika yūṣa
7. Ṣaḍaṅga yūṣa



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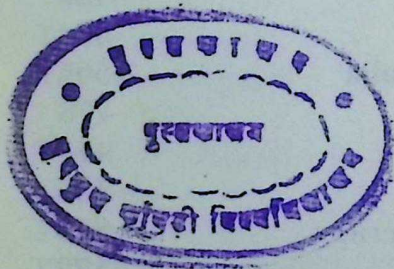
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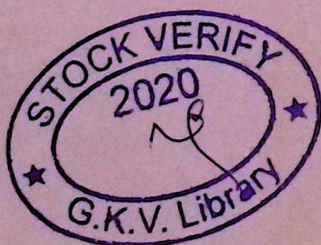
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...the text on Ayurveda and is being studied
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ISBN : 81-218-0002-1

Vol I 500.00